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begründet von

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in zwanglosen Heften herausgegeben von

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Kṣīratarangiṇī

herausgegeben von

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Vorwort

Die Kṣīratarańgiṇī ist neben dem ungefähr gleichzeitigen, aber weit kürzeren Dhātupradīpa des Buddhisten Maitreyarakṣita der älteste erhaltene Kommentar zu Panini's Dhātupāṭha. Aufrechts Catalogus catalogorum verzeichnet zwei Handschriften dieses Werkes: (Bühlers) Report (of a tour in Kaśmīr etc.) XIX, und L(ala Mitra, notices of Skr. mss.) 2588. Beide Hss. standen mir für die Ausgabe zur Verfügung, die erste, jetzt im Bhandarkar Research Institute (Deccan College mss. no. 287 of 1875—76), durch die gütige Vermittlung der India Office Library im Original, die zweite in einer guten Abschrift, die sich Theodor Aufrecht von der Calcuttaer Handschrift hat herstellen lassen, und die sich jetzt in der IOL (Aufrecht collection no. 80, vgl. JRAS 1908 p. 1054/55) befindet.

Die Kaśmirer Hs., im folgenden mit K bezeichnet, enthält 224 Bl. (17 × 13 cm) aus einheimischem Papier mit je 11 bis 16 Zeilen auf der Seite in Śāradā-Schrift.

Das Original der Calcuttaer Hs. (C) ist nach Mitra auf Kaśmiri paper geschrieben, dürfte also gleichfalls aus Kaśmir stammen. Beide Hss. gehen trotz zahlreicher kleinerer Varianten letzten Endes auf das gleiche Original zurück, was sich u. a. daraus ergiebt, daß eine große Lücke, die von X, 140 bis 189 reicht, beiden gemeinsam ist.

Neben der Kṣīratarańgiṇī führt Bühlers Report unter Nr. 288 einen Kṣīratarańgiṇīsaṁketa (S) in 57 Blättern auf, der mir auf meine Bitte gleichfalls aus Puna zuging. Es ist ein Auszug aus der Kṣīratarańgiṇī in der Weise, daß von den kleineren Gruppen *(praghaṭṭaka* oder *paryaṭṭaka)*, in welche die einzelnen Klassen des Dhātupāṭha nach Lautgestalt und Funktion zerfallen, immer die erste und letzte Wurzel in Text und

Kommentar aufgeführt wird, der Kommentar gewöhnlich vollständig, gelegentlich auch gekürzt. Für die so behandelten Wurzeln hat der Kṣ.-S. also den Wert einer weiteren Handschrift. Das Ms. ist ungleichwertig, gewöhnlich korrekt, stellenweise sehr verderbt. Es macht den Eindruck, daß der Schreiber einen stellenweise zerstörten Text vor sich hatte und nicht in der Lage war, die verdorbenen Stellen aus andrer Quelle zu ergänzen.

Als ich den Text, soweit er mit diesen Hülfsmitteln hergestellt werden konnte, druckfertig hatte, stieß ich zufällig auf eine Stelle in den Notes zu Oka's Amarakośa-Ausgabe, worin dieser ein Zitat aus Kṣīrataraṅgiṇī giebt, das sich in dieser Form in keiner der beiden mir vorliegenden Hss. findet. Ich wandte mich nach Puna mit der Bitte um Aufklärung, und erfuhr durch die Freundlichkeit des immer hülfsbereiten Prof. Belvalkar, daß Oka gestorben sei, daß sich in seinem Nachlaß in der Tat eine Hs. der Kṣīrataraṅgiṇī gefunden habe, und daß diese vom Bhandarkar Institute erworben worden und unter den üblichen Bedingungen verleihbar sei. So erhielt ich denn durch die gütige Vermittlung der IOL auch dieses Manuskript (no. 42 of 1919—24), eine Papierhs. auf 118 Bl. (29 × 13 cm) mit 10 bis 12 Zeilen auf der Seite. Es ergab sich, daß diese Hs. (P) nicht in die engere Familie der beiden andern gehört und auch die Wurzeln X, 140—189 enthält. Die Zitate, die Kṣīrasvāmin entsprechend seiner großen Belesenheit liebt (vgl. seinen Amara-Kommentar) sind in P zuweilen gekürzt. Sonst ist der Text meist übereinstimmend, so daß man von einer eignen Rezension nicht sprechen kann. Für *Dramiḍa* schreibt P regelmäßig *Dramila*. Im übrigen ist die Hs. sehr fehlerhaft, namentlich die grammatischen Zitate sind gewöhnlich bis zur Unkenntlichkeit entstellt. Für mich war sie dennoch von großem Wert, zur Ergänzung der erwähnten Lücke wie zur Kontrolle der Handschriften K und C, die ja letzten Endes nur eine einzige repräsentieren; erst durch sie wurde ich in den Stand gesetzt, einen mir genügenden, zuverlässigen Text zu geben.

Wo K und C differieren, stimmt P fast stets mit K überein, so daß diese Handschrift die treuere Überlieferung zu bieten scheint.

Die eingeklammerten Ziffern hinter den Wurzeln sind die von Böhtlingk, die nicht eingeklammerten am Ende der Paragraphen beruhen auf P und, soweit sie hier fehlen, auf den im Text selbst genannten Zahlen (vgl. I, 2. 38 usw.).

Die textkritischen Anmerkungen beziehen sich, soweit nicht anders bemerkt, immer nur auf das Wort selbst, bei dem die Ziffer steht.

Uṇ. = Uṇādisūtra ed. Aufrecht (Bonn 1859)
Mādh. = Mādhavīya-Dhātuvṛtti (Benares 1897)
Hem. Dh. = Hemacandra's Dhātupāṭha ed. Kirste (Wien 1901)
Hem. Uṇ. = Hemacandra's Uṇādigaṇa-Sūtra ed. Kirste (Wien 1895)
2 Zahlen ohne nähere Bezeichnung: Zitat aus Dhātupāṭha
3 „ „ „ „ „ „ Panini
4 „ „ „ „ „ „ Bhāṣya

Breslau, Juni 1930.

B. Liebich

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Om![1]

Taraṅgasubhagaṁ kvaṇanmadhupakiṅkiṇījālinaṁ[2]
karaṁ pracalapuṣkarāruṇaśikhāgram ullāsayan
vibhur jayati Vighnajid bhuvanapṛṣṭham āropayan
durantaduritakṣayād vijayavaijayantīm iva (1)
dhātuvaiṣamyaśamanād vāṅmayāpyāyanī[3] satām
Kṣīrasvāmiprasūteyaṁ vṛttiḥ Kṣīrataraṅginī (2)
sūtravyākhyā, kāryajātaṁ gaṇānām,
seṭtvāniṭtvopagrahā itphalaṁ ca,
aṣṭādhyāyyāṁ ye viśeṣaprayogā
dhātor dhātor darśitās te viśeṣāt (3)
ya eva Pārāyaṇikair dṛṣṭo 'tra[4] vivarītṛbhiḥ[4]
panthās[5] tenaiva[5] yātāḥ smaḥ kṛtvā gajanimīlikām (4)
na vicāritāḥ prayogāḥ, Pārāyaṇikair hi tatra saṁrabdham;
saty ārdhadhātuke 'pi ca ṣoḍhā[6] nodāhṛtā prakṛtiḥ (5)
bhagnāḥ Pārāyaṇikāś Candrādyā api ca yatra vibhrāntāḥ,
tān dhātūn vivarītuṁ gahanam aho adhyavasitāḥ smaḥ (6)
jātā Viśvasṛjaḥ, krameṇa munibhiḥ saṁskāram āpāditāḥ,
śabdāḥ, saṁvasanād asādhubhir apabhraṣṭāḥ stha, bho bhrātaraḥ!
Vāgdevyādya kṛtā madekaśaraṇā mātrā yato, 'smān mayā
nyāyye vartmani vartanāya bhavatāṁ ṣaḍ vṛttayaḥ[7] kalpitāḥ (7)

[1] K *beginnt:* Śrīparamādityāyoṁ (*zum* Sandhi *vgl.* VI, 1, 95) namaḥ | oṁ namo bhagavatyai śrīāryaTārādevyai | oṁ namo Gaṇapataye | oṁ namo vighnahantre Gaṇeśāya | oṁ taraṅgasubhagaṁ[0] C: Oṁ namaḥ Sarasvatyai | oṁ namaḥ Śivāya | oṁ namo vighnahantre | oṁ taraṅgasubhagaṁ[0] P: Oṁ namaḥ śrīGovardhananāthāya | taraṅgasubhagaṁ[0] [2] P [0]jālakam [3] *so* KP; C [0]pyāyinī [4] P 'pi vivarīvṛtaḥ [5] C mūrdhāto naiva [6] *vgl. unten S.* 4 syāc chuddhā *usw.* [7] *die Titel dieser sechs* Vṛtti's *s. bei* Oka *in seiner* Amarakośa-*Ausgabe*, notes *zu p.* 1

atha nityānāṁ lokavedaprasiddhānāṁ bhavatītyādiśabdānāṁ svarārthasādhanakālādyavabodhārthaṁ prakṛtyādivibhāgakalpanayā vyākhyānam iti prakṛtayaḥ [1] sūtryante [1]

bhū sattāyām, udāttaḥ. bhū ity avibhaktiko 'yaṁ nirdeśo bhrāntinirāsārthaḥ, chāndaso vā suluk [2], chandovat sūtrāṇi bhavanti (I, 1, 1 Bh.) iti; evaṁ sarvatra

sato bhāvaḥ sattā, astitvaṁ bhāvo dhātvarthasāmānyam iti yāvat. yad āhuḥ:

sā nityā sā mahān ātmā, tām āhus tvatalādayaḥ,
prāptakramā viśeṣeṣu kriyā saivābhidhīyate.
tāṁ prātipadikārthaṁ ca dhātvarthaṁ ca pracakṣata

(Vākyapadīyam III, 1, 34. 35) iti. sā [3] jātir ity arthaḥ. yad Vaiśeṣikam: sāmānyaṁ dvividham, paraṁ aparaṁ ca, paraṁ sattā mahāviṣayatvāt. api ca:

dhātvarthaḥ kevalaḥ śuddho bhāva ity abhidhīyate.

tathā yatrānyat kriyāpadaṁ na śrūyate tatrāstir [4] bhavantīparaḥ [4] prayoktavya [4] iti [4]. ata eva māṅgalikatvāc ca pūrvam asya prayogaḥ

kriyāvācitvam ākhyātum eko 'trārthaḥ pradarśitaḥ;
prayogato 'numantavyā [5], anekārthā hi dhātavaḥ

(*vgl.* X, 392). tathā ca bhūr ayaṁ kvacid astyarthe vartate: bahūni dhanāny asya bhavanti, santīty arthaḥ; kvāpy abhūtaprādurbhāve: kṣīrabhojinyāḥ śrutandharaḥ [6] putro bhavati, jāyata ity arthaḥ; kvacid abhūtatadbhāvātmake saṁpadyarthe: paṭo 'śuklaḥ śuklo bhavati, saṁpadyata ity arthaḥ. api ca tattadupasargavaśād dhātoḥ sa so 'rthaḥ prakāśate yathā: prabhavatīti svāmyarthaḥ prathamata upalambhaś ca, parābhavati paribhavaty abhibhavatīti prathamatas [7] tiraskāraḥ, saṁbhavatīti janmārthaḥ [8], anubhavatīti saṁvedanam, vibhavatīti vyāptiḥ, ābhavatīti bhāgāgatiḥ [9], udbhavatīty udbhedaḥ, pratibhavatīti lagnakatvam

udātta ity asyānudāttatvābhāvenaikāca upadeśe 'nudāttād (VII, 2, 10) itīḍāgamaniṣedhābhāvāt seṭtvam [10]. ārdhadhātukasyeḍ

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[1] KC prakṛtayo nirdiśyante [2] K subluk [3] P *addit* nityā [4] P tatrāstīti bhavatīti paraṁ prayoktavyam iti [5] P 'nye mantavyā [6] P śrutadharaḥ [7] *dazu Randglosse in* K: prāyaṣaḥ [8] P tanmātrārthaḥ [9] P bhāgāvāgatiḥ, C bhāgāpattiḥ [10] P seṭkatvam

valāder (VII, 2, 35) iti pratyayasya seṭtve 'niṭtve copacārād dhātos tathā[1] vyapadeśaḥ

ātmanepadobhayapadānubandhābhāvāc ca śeṣāt kartari (I, 3, 78) iti parasmaipadam. apavādābhāvāc cautsargikaḥ śabvikaraṇaḥ: bhavati, bhavan, bhavitā

niranunāsikatvād ūkārasyetsaṁjñā nāsti, ata evodātta ity āha, nodātted iti. yatsmṛtiḥ:

daridrā-jāgṛ-dīdhīṅām ekācāṁ ca cirer jireḥ
adantorṇauti-vevīṅāṁ smaryate net tathā laḍeḥ.

edhādīnāṁ tv ekārāder niranunāsikatvād evetsaṁjñā nāsti, yadvaiṣām apy akārādau[2] lupta ekāctvād eva sā na syāt

kartari karmavyatihāre bhāvakarmaṇoś ca (I, 3, 14. 13) ātmanepadam: vyatibhavate. anyena cikīrṣitāṁ bhavanakriyāṁ karotīty arthaḥ; anyonyakriyāvinimaye hi karmavyatihāre ekavacanaṁ na syāt

bhāve tv ekavacanam evākhyātasyāsattvavṛttitvena saṁkhyādyabhāvāt. tarhy ekavacanam api katham? dvyādipratipakṣaikatvābhāve 'py abhedaikatvāt[3]. ekavacanam utsargaḥ kariṣyata iti hi Bhāṣyam (I, 1, 38, 6 Bh. (95, 25)). Caitreṇa bhūyate. ata eva madhyamottamapuruṣav api na staḥ[4]: bhūyate tvayā, bhūyate mayā

anubhūyate sukham, saṁvedyata iti. arthāntare 'tra vartanād akarmakasyāpi sakarmakatvaṁ sakarmakasyāpi cākarmakatvam. yad āhuḥ:

dhātor arthāntare vṛtter, dhātvarthenopasaṁgrahāt,
prasiddher, avivakṣātaḥ karmaṇo 'karmikā kriyā

(Vākyapadīyam III, 7, 87, p. 234 *der* Ben. ed.). arthāntare kāryāntare vartanād[5] dhātoḥ sakarmako 'pi dhātvartho 'karmakaḥ kriyate, yathā: bhāraṁ vahaty udyacchatīty arthaḥ; nadī vahati, sravatīty arthaḥ. karmaṇo dhātvarthāntaḥpraveśād akarmakatvaṁ yathā jīva prāṇadhāraṇe (I, 594): jīvati, nṛtī gātravikṣepe (IV, 9): nṛtyati; atra prāṇagātrākhye karmaṇī dhātvarthenaiva kroḍīkṛte. karmaṇaḥ prasiddhatvād akarmakatvaṁ yathā: devo varṣati; neha: Pārthaḥ śarān varṣati. prayoktur avivakṣitatvāt

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[1] P tayor *f.* tathā [2] P ṛkārādau [3] C abhedatvāt [4] P *addit*: śeṣe prathamāmnāt[atv]āt [5] KP vartamānād

karmaṇaḥ sakarmakād api bhāve ākhyātaṁ[1] yathā: neha pacyate, neha bhujyate

akarmakatvaṁ ca: kiṁ karoti? pacatītyādivyapadeśaśeṣādīnām aparyanuyojyatvāt kiṁ karoti?[2] bhavatīty asty eva vyapadeśaḥ. satyam, kiṁ tu kriyākhyakarmanibandhano 'sau na bāhyakarmāpekṣaḥ, bhavanaṁ karotīty arthāvagamāt. kríyā hi sarvadhātūnām antaraṅgaṁ[3] karma, ata eva ca kriyāviśeṣaṇānāṁ karmatvaṁ smaranti: śobhanaṁ ghaṭo bhavati

kālabhāvādhvadeśāś ca sarvakriyāvyāpyatvāt karmatvena sarvadhātūnām aparihāryāḥ: māsam āste, godohaṁ svapiti, krośaṁ krīḍati, Kurūñ śete

sakarmakākarmakavyavahāraḥ katham iti cet, dravyakarmanimitta iti brūmaḥ[4] Karmayogāmṛtataraṅgiṇyām[4]:

pratyayo 'karmakād bhāve, karmaṇi syāt sakarmakāt;
sakarmakākarmakatvaṁ dravyakarmanibandhanam

iti. bhaṭṭaŚaśāṅkadharas tv atraivaṁ[5] gurumuṣṭiṁ samādikṣad yad āha: dvirūpo[6] dhātvarthaḥ, bhavaḥ kriyā ca; ata eva kriyābhāvo dhātur (Kātantra III, 1, 9) ity abhiyuktair vyākhyātam. tatrāparispandamānasādhanasādhyo[7] bhāvaḥ, saparispandamānasādhanasādhyā[7] kriyā. ato bhāvārtho dhatur akarmakaḥ, kriyārtho dhātuḥ sakarmakaḥ, bhāvakriyayoś ca paryāyatvam adūraviprakarṣeṇa. dhātvarthasāmānyayuktāyuktatve 'tra sūrayaḥ pramāṇam. gatam etat, prakṛtam anusarāmaḥ

syāc chuddhā prakṛtir, ṇyantā, sanantā, ṇici sanparā,
yaṅantā, yaṅlugantā ca, nāto 'nyā niṣprayojanā.

śuddhodāhṛtā. ṇic (III, 1, 26): bhavantaṁ prayuṅkte, bhāvayati, karotīty arthaḥ. yad āhuḥ:

nityaṁ na[8] bhavanaṁ[8] yasya, yasya vā nityabhūtatā,
na tasya kriyamāṇatvaṁ khapuṣpākāśayor iva.
tena bhūtiṣu kartṛtvaṁ[9] pratipannasya vastunaḥ
prayojakakriyām āhur bhāvanāṁ[10] bhāvanāvidaḥ.

bhāvayej jyotir āntaram ity anekārthatvād, dhyāyed ity arthaḥ.

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[1] P prayogo *f.* ākhyātam [2] pacatītyādi° *bis* karoti *fehlt in* K *und* C [3] P āntaraṁ [4] P brūmaḥ | yan mamaivāmṛtataraṅgiṇyām uktam [5] KC atraiva [6] P dvidhārūpo [7] P °spandana° *f.* °spandamāna° [8] P hy abhavanaṁ [9] C tenaiva bhūtikartṛtvaṁ *f.* t. bh. k [10] P bhāvānāṁ

curādau bhū prāptāv ātmanepadī (X, 300): bhāvayate padam, prāpnotīty arthaḥ, ā dhṛṣād vā (X, 264) ity aṇicpakṣe: utsāhād bhavate lakṣmīṁ. bhuvo 'vakalkane (X, 207) ṇic: sarpiṣā saktūn bhāvayati, miśrayatīty arthaḥ. ṇyāsaśrantho yuc (III, 3, 107): bhāvanā

san (III, 1, 7): bubhūṣati. śryukaḥ kiti, sani grahaguhoś ca (VII, 2, 11. 12) iti neṭ. sanāśaṁsabhikṣām uḥ (III, 2, 168): bubhūṣuḥ

ṇyantāt san: bibhāvayiṣati. oḥ puyaṇjy apare (VII, 4, 80) ity abhyāsasyettvam

yaṅ (III, 1, 22): bobhūyate. ṅittvāt taṅ (I, 3, 12)

yaṅluk (VII, 3, 94): bobhavīti, bobhoti. carkarītaṁ parasmaipadam (II, 71)

viśeṣās tu: bhuvaḥ prabhavo (I, 4, 31) 'pādānam: Himavato Gaṅgā prabhavati. gātisthāghupā (II, 4, 77) iti sijluk: abhūt, bhūsuvos tiṅi (VII, 3, 88) guṇābhāvaḥ. bhuvo vug luṅliṭoḥ (VI, 4, 88): abhūvan, ata eva sijlugantān niyamāt sijabhyastavidibhyaś ca (III, 4, 109) iti jher jus nāsti. babhūva, babhūvuḥ: indhibhavatibhyāṁ ca (I, 2, 6) iti kittvam, bhavater a (VII, 4, 73) ity abhyāsasyāttvam. bhāvakarmaṇor attvaṁ nety āhuḥ: bubhūve tvayā, anububhūve sukham

bhṛśādibhyo bhuvy acver (III, 1, 12) iti kyaṅ: abhṛśo bhṛśo bhavati, bhṛśāyate. āmaḥ kṛñ anuprayujyata iti kṛñaḥ pratyāhārāt[1] kṛbhvastyanuprayogaḥ[1] (III, 1, 40, 3): kārayāṁbabhūva

bhuvo bhāve (III, 1, 107) kyap: brahmaṇo bhavanam, brahmabhūyam. bhavyageya (III, 4, 68) iti kartari: bhavyaḥ pumān. bhāvakarmaṇor aco yat (III, 1, 97): bhavyaṁ tvayā, anubhavyaṁ sukham. or āvaśyake (III, 1, 125) ṇyat: bhāvyam, avaśyabhāvyam; lumped avaśyamaḥ kṛtye (VI, 1, 144 Kāś.). grahādau (III, 1, 134) paribhāvī, bhūte 'bhibhāvī. bhavater ṇo vā vaktavyaḥ (III, 1, 143 Kāś.): bhavatīti bhāvaḥ, bhavaḥ. āśite bhuvaḥ karaṇabhāvayoḥ (III, 2, 45) khac: āśito bhavaty anenety āśitaṁbhava odanaḥ, āśitasya bhavanam āśitaṁbhavo vartate. kartari bhuvaḥ khiṣṇuckhukañāv (III, 2, 57) āḍhyādiṣu kartṛṣu cvyarthesv acvau: anāḍhya āḍhyo bhavati, āḍhyaṁbhaviṣṇuḥ, āḍhyaṁbhāvukaḥ. bhuvaś ca (III, 2, 138) itīṣṇuc, chāndasatvaṁ[2] neṣṭam

[1] KC pratyāhārasyānuprayogaḥ [2] P *addit* kavīnāṁ

(*vgl.* Candra-S. I, 2, 93): bhaviṣṇuḥ. glājisthaś ca gsnuḥ[1] (III, 2, 139): bhūṣṇuḥ; kkṅiti ca (I, 1, 5) ity atra gakārasya cartvabhūtatvād guṇābhāvaḥ. laṣapatapada (III, 2, 154) ity ukañ: bhāvukaḥ. jidṛkṣi (III, 2, 157) itīniḥ: paribhavī. bhuvaḥ saṁjñāntarayoḥ (III, 2, 179) kvip: Svayaṁbhūḥ, pratibhūḥ. viprasaṁbhyo ḍv asaṁjñāyām (III, 2, 180): vibhuḥ, prabhuḥ, saṁbhuḥ. mitadrvāditvāc (180 Kāś.) Śaṁbhuḥ. ṛdor ap (III, 3, 57): prabhavaḥ, vibhavaḥ, anubhavaḥ śriṇībhuvo 'nupasarge (III, 3, 24) ghañ: bhāvaḥ. nadyaprabhāvād iti prabhāvaḥ. parau bhuvo 'vajñāne (III, 3, 55) vā ghañ: paribhāvaḥ, paribhavaḥ. kartṛkarmaṇoś ca bhūkṛñoś (III, 3, 127) cvyarthayoḥ khal: akṛcchreṇānāḍhyenāḍhyena bhūyate, svāḍhyaṁbhavaṁ bhavatā. svāṅge taspratyaye kṛbhvoḥ (III, 4, 61) ktvāṇamulau: pārśvatobhūyāste, pārśvato bhūtvā, pārśvatobhāvam. nādhārthapratyaye cvyarthe (III, 4, 62): nānābhūyāste, nānā bhūtvā, nānābhāvam; dvidhābhūyāste, dvidhā bhūtvā, dvidhābhāvam. tūṣṇīmi bhuvaḥ (III, 4, 63): tūṣṇīṁbhūyāste, tūṣṇīṁ bhūtvā, tūṣṇīṁbhāvam. anvacy ānulomye (III, 4, 64): anvagbhūyāste, anvag bhūtvā, anvagbhāvam

nirūḍhayo yathā: bhavaty asyāṁ sarvam iti bhūḥ, bhūtiḥ, bhasma, bhūtā grahāḥ; bhavaty asmin, bhavanaṁ gṛham. kṛtpariśiṣṭe 'pi bhaviṣyati gamyādayaḥ (III, 3, 3): bhāvī. bhuvaḥ kmin *(vgl.* Uṇādi IV, 45): bhūmiḥ. adiśadibhūśubhibhyaḥ krin (Uṇ. IV, 65): bhūri. adi bhuvo ḍutac (Uṇ. V, 1): adbhutam. bhuvaḥ kyun *(vgl.* Uṇ. II, 80): bhuvanam (1)

edha vṛddhau. itaḥ katthāntāḥ (37) pañcatriṁśad udāttā anudāttetaś ca. tenāyam ekārasyodāttatvāt seṭ (VII, 2, 35), akārasya cānudāttatvād anudāttaṅita ātmanepadam (I, 3, 12) ity ātmanepadī: edhate, edhamānaḥ, edhitā, etyedhatyūṭhsv (VI, 1, 89) ity upasargasyaiṅi pararūpaṁ nāsti: praidhate; mā bhavān ididhad iti paratvād dhrasve kṛte punaḥprasaṅgavijñānād dvirvacanam. asunpratyaye (Uṇ. IV, 188) edhaḥ indhanam, yathaidhāṁsi[2] samiddho 'gnir[2] iti; avodaidhaudmapraśrathahimaśrathā (VI, 4, 29) itīndher ghañi nipātanād adanto 'py edho 'sti; guroś ca hala (III, 3, 103) ity apratyayaḥ: edhā (2)

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[1] K ksnuḥ [2] S yathaidhaḥ susamiddho 'gnir

spardha saṁgharṣe[1]. saṁgharṣaḥ parābhibhavecchā. spardhate bhrātuḥ, bhrātrā saha spardhāṁ karotīty arthaḥ, spardhamānaḥ, spardhitā, spardhamānaḥ sa Kṛṣṇam iti tu Kṛṣṇaṁ prāpyety adhyāhārāt; aṇāv akarmakād (I, 3, 88) iti ṇeḥ parasmaipadam: spardhayati, yaṅluki laṅīṭpakṣe (VII, 3, 94) apāspardhīt, anīty apāspart, rāt sasya (VIII, 2, 24) iti niyamāt saṁyogāntalopābhāvaḥ, sipi tu sipo halṅyābbhya (VI, 1, 68) iti lope pratyayalakṣaṇena jaśtve sipi dhāto rur vā, daś ca (VIII, 2, 74. 75) iti rutvapakṣe rorilope (VIII, 3, 14) dīrghe ca (VI, 3, 111) apāspā iti rūpam, arutvapakṣe tu tibantavat. anudāttetaś ca halāder (III, 2, 149) iti yuc: spardhanaḥ, guroś ca hala (III, 3, 103) ity apratyayaḥ: spardhā, bāhulakād iṣṇuc (III, 2, 138): Meruṁ spardhiṣṇunevānyo dhṛto nāko Himādriṇā (3)

gādhṛ pratiṣṭhālipsayor granthe ca. pratiṣṭhāspadam, labdhum icchā lipsā, granthanaṁ[2] granthaḥ; asya pṛthakpāṭho viralaprayogārthaḥ. gādhate, gādhitā, ṛdittvān nāglopiśāsvṛditām (VII, 4, 2) iti ṇau caṅy upadhāhrasvo nāsti: ajagādhat. agādham atalasparśam (4)

bādhṛ roṭane. roṭanaṁ pratighātaḥ[3]. bādhate, bādhitā, ababādhat. bādhanaḥ, guroś ca hala (III, 3, 103) ity apratyaye bādhā, bādhas tv aci (III, 1, 134), arjidṛśikamyamipaṁsibādhām (Uṇ. I, 28) iti kuḥ, hatvaṁ ca: bāhuḥ (5)

nādhṛ nāthṛ yācñopatāpaiśvaryāśīḥṣu. upatāpa upaghātaḥ. yācñopatāpayor ity arthayoḥ kriyātvāt, aiśvaryāśiṣos tu dyotyayor dharmamātrābhidhānāt, yathā ghaṇṭā dhvanati, śvetate prāsādaḥ, saṁyujyate, samavaiti, asti, gaṇḍatīti guṇasaṁyogasamavāyasattādravyāṇi siddhāny ākhyātena sādhyatvena pratīyante, pūrvāparībhūtaṁ bhāvam ākhyātenācaṣṭa (Nirukta I, 1) iti. nādhate, ananādhat, tathā nāthate. āśiṣi nātha (I, 3, 21, 7) ity upasaṁkhyānād ātmanepadam, ṣaṣṭhī ca sūtrāt (II, 3, 55): sarpiṣo nāthate, sarpir me bhūyād ity āśāste. anyatra nṛpaṁ nāthati, yācate. ripuṁ nāthati, upatapati. svāmī nāthati, īṣṭe. nātho 'ci (III, 1, 134). nātha (I, 3, 21, 7) ity anupasargasya niyamān nehātmanepadam:

etan mandavipakvatindukaphalaśyāmodarāpāṇḍuracchāyaṁ hanta Pulindasundarakarasparśakṣamaṁ lakṣyate[4];

[1] *so auch* VI, 1, 36 Kāś. [2] P grathanaṁ [3] C pratīghātaḥ [4] K vartate, *mit Randglosse* lakṣyate pā°

tat pallīpatiputri kuñjarakulaṁ jīvābhayābhyarthanā-
dīnaṁ tvām anunāthate: kucayugaṁ pattrāṁśukair mā pidhāḥ[1]. nopadeśāv etau, yathāhuḥ: sarve nādayo ṇopadeśā nṛti-nandi-nardi-nakki-naṭi-nādhṛ-nāthṛ-nṝ-varjam *(vgl.* VI, 1, 65 Bh.) ity upasargād asamāse 'pi ṇopadeśasya (VIII, 4, 14) iti ṇatvaṁ nāsti: pranāthate. ananāthat (6. 7)

dadha dhāraṇe. dadhate, dadhete, dadhante; yaṅluki dādadhīti dādaddhi, dadhas tathoś ca (VIII, 2, 38) iti bhaṣbhāvo nāsti, tatra hi dhāño grahaṇam. Kauśikas tu dada dhāraṇe *(vgl.* 17), dadha dāna iti pāṭhaṁ vyatyāsthat: dadate maṇim (Nirukta II, 2), dadhate dhanam arthibhya iti. yuktāyuktatve tv atra sūrayaḥ pramāṇam; vayaṁ hi matabhedapradarśanamātreṇaiva kṛtārthāḥ, munimukhyānāṁ vākyaṁ kathaṁkāraṁ vikalpayāmaḥ? vayam api hi skhalanto 'nyaiḥ kiyan nopālapsyāmahe! (8)

skudi āpravaṇe. āpravaṇam utplutyagamanam āskandanaṁ[2] vā, uddharaṇam iti tu śrīBhojaḥ. idito num dhātoḥ (VII, 1, 58): skundate. salope kundam *(vgl.* Uṇ. IV, 98) (9)

śvidi śvaitye; śvetaguṇakriyāyām. ṣvindate prāsādaḥ. śvetaguṇaḥ siddho 'py ākhyātena sādhyaikarūpa[3] ucyate, kṛtā tu sādhyo 'pi dhātvarthaḥ siddhatayā pākādivat, śabdaśaktisvābhāvyāt (10)

vadi abhivādanastutyoḥ. gurūn vandate : abhivādayate, devān vandate : stauti; vanditā. vandanaḥ, śṝvandyor āruḥ (III, 2, 173): vandāruḥ; vandī maṅkhaḥ[4], ṇiniḥ, aci (III, 1, 134) tu vandī haṭhahṛtā strī; ghaṭṭivandividibhya upasaṁkhyānād (III, 3, 107, 1) yuc: vandanā, uṇādau vandākaḥ[5] kāmavṛkṣaḥ (11)

bhadi kalyāṇe sukhe ca. kalyāṇaṁ śreyo maṅgalādi, sukham ātmaguṇodayaḥ. bhandate, bhanditā. bhadantaḥ (Uṇ. III, 130) śramaṇaḥ. curādau (X, 74a) bhandayati (12)

madi stutimodamadasvapnagatiṣu. modo harṣaḥ, mado darpaḥ, svapnenālasyam api lakṣyate. Candras tu madi jāḍya (Ca. Dh. I, 315) ity evāha. mandate, manditā. mandaḥ, mandivāśimathi (Un. I, 39) ity urac: mandurā vājiśālā, iṣi-

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[1] *vgl.* Kāryaprakāśa, ed. BoSS 1917 p. 269 [2] P āplavanaṁ [3] P sādhyaikyam [4] *so* C *und* K, C *mit der Glosse* Māgadhaḥ [5] *vgl.* Hem. Uṇ. 34

timimadi (*vgl.* Uṇ. I, 52) iti kirac: mandiram, sphāyitañcivañci (Uṇ. II, 13) iti rak: mandraḥ; madro mādyater (IV, 99), madirā ca; aṅgimadimandibhya āran (Uṇ. III, 134): mandāraḥ, kṛdarādayaś ca (Uṇ. V, 41) iti Mandaraḥ, khajer āka (Uṇ. IV, 13) iti bāhulakād ākaḥ: mandākaḥ, matvarthīye cenau (V, 2, 115) Mandākinī (13)

spadi kiñciccalane. spandate, spanditā. spanditum, spandanaḥ, spandaḥ (14)

klidi paridevane. paridevanaṁ śocanam. klindate, udāttetsu pāṭhāt (73) klindati, svaritetsu noktaḥ kartrabhiprāye 'pi (I, 3, 72) parasmaipadārthaḥ (15)

muda harṣe. modate. muditaḥ, ralo vyupadhād dhalādeḥ saṁś ca (I, 2, 26) iti vibhāṣā kittvād muditvā moditvā, mumudiṣate mumodiṣate; modanaḥ, igupadhajñāprīkiraḥ kaḥ (III, 1, 135): kumudam, modayati[1]: modakaḥ, iṣitimimadimudi *(vgl.* Uṇ. I, 52) iti kirac: mudiro meghaḥ, mudigror gaggau (Uṇ. I, 127): mudgaḥ, sphāyitañci (Uṇ. II, 13) iti rak: mudrā. curādau muda saṁsarge (X, 200): modayati (16)

dada dāne. dadate, dadete, dadante; daditā, daditam. na śasadadavādiguṇinām[2] *(vgl.* VI, 4, 126) iti liṭy etvābhyāsalopau na staḥ[3]: dadade (17)

ṣvada svarda āsvādane. āsvādanaṁ jihvayā lehaḥ. Caitrāya svadate, ṣopadeśatvād iṇkoḥ, ādeśapratyayayor (VIII, 3, 57. 59) iti ṣatvam: asiṣvadat, stautiṇyor eva ṣaṇi (VIII, 3, 61) iti niyamāt ṣatvaṁ nāsti: sisvadiṣate, sisvādayiṣatīti saḥ svidisvadisahīnāṁ ca (VIII, 3, 62) iti ṣatvābhāvaḥ. svadanaḥ, kṛvāpājimisvadītyādinā (Uṇ. I, 1) uṇ: svāduḥ; curādau ṣvada saṁvaraṇe (X, 263): svādayati. svardo 'ṣopadeśaḥ, yatsmṛtiḥ: ajdantyaparāḥ sādayaḥ ṣopadeśāḥ smisvidisvadisvañjisvapayaś ca sṛpisṛjistīstṛstyāsekṛsṛvarjam *(vgl.* VI, 1, 64 Bh.): svardate, asisvardat[4] (18. 19)

urda māne krīḍāyāṁ ca. mitir mānam iti mukhyo 'rthaḥ. cakārād āsvādane 'pīti Durgaḥ. ūrdate, rvor upadhāyā dīrgha ikaḥ, hali ca (VIII, 2, 76. 77) iti dīrghaḥ[5] (20)

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[1] *alle Hss.* modayate [2] *so* (°guṇinām) *alle Hss.* [3] P bhavataḥ [4] P asasvardat [5] *ein Irrtum von* Kṣ.; *die Länge des* u *folgt aus* VIII, 2, 78: upadhāyāṁ ca

kurda gurda guda krīḍāyām eva. krīḍāniyamo 'tra dhātūnām anekārthatve[1] liṅgam[1]. kūrdate, sphūrjer (I, 254) dīrghopadeśād rvor upadhāyā dīrgham anityam āhuḥ: kurdate; kurdanaḥ. gurdanaḥ. gurdasthāne[2] Daurgāḥ khurdaṁ peṭhuḥ. gudasthāne gudhety eke, upādhyāyas tu gudakrīḍāyāṁ pāyuvihāra eva dvau dhātū iti vyākhyat; tan[3] neti[3] sabhyāḥ[3]. godate, jugudiṣate jugodiṣate; ke (III, 1, 135) gudam (21—24. 24 a)

ṣūda kṣaraṇe. kṣaraṇaṁ nirasanam. sūdate, nisūditaḥ. curādau ṣūda niḥsrāvaṇe[4] *(vgl.* X, 177): nisūdayati. nandyādau (III, 1, 134) sūdanaḥ, pacādau (III, 1, 134) sūdaṭ: sūdaḥ, sūdī; sūdadīpadīkṣāṁ ca *(vgl.* III, 2, 153) iti yuj nāsti: sūditā (25)

hrāda avyakte śabde. avyakte 'natisphuṭavarṇe. hrādate dundubhiḥ. nūpurahrādaḥ, pṛṣodarāditvād (VI, 3, 109) dhrasve kṛte: hradaḥ (26)

hlādī sukhe ca. caśabdād avyakte śabde ca. hlādate. ṇicy (III, 1, 26) āhlāditaḥ, śvīdito niṣṭhāyāṁ (VII, 2, 14) neṭ, niṣṭhāyāṁ hlādo (VI, 4, 95) hrasvaḥ: prahlannaḥ, ktiny apīṣyate (95 Kāś.): prahlattiḥ (27)

svāda āsvādane. svādate. svādanaḥ (28)

parda kutsite śabde. pāyudhvanau vartate 'yam; anye niḥśabdam adhovātaṁ manvānā aśabda ity āhuḥ. pardate. pardanaḥ, parder nit prasāraṇam[5] allopaś ca (Uṇ. III, 80) iti pṛdākuḥ sarpaḥ (29)

yatī prayatne. yatate. yatitvā; īdittvāc chvīdito niṣṭhāyām (VII, 2, 14) itīṇ nāsti: yattaḥ, yajayācayatavicha (III, 3, 90) iti naṅ: yatnaḥ, yater vṛddhiś ca (Uṇ. II, 98) ity ṛn: yātā devarabhāryā, yātarau. curādau yata nikāropaskārayoḥ (X, 196): yātayati (30)

yutṛ jutṛ bhāsane. yotate, ayuyotat. Kauśikas tu jyotiḥsiddhaye jutiṁ jyutiṁ manyate, jyotiś ca dyuter asij ādeś ca ja *(vgl.* Uṇ. II, 111) iti siddham. jutir iti Durgaḥ: ajutat ajotīt (III, 1, 57) (31. 32)

vithṛ vethṛ yācane. vethate, avivethat. kiti viśeṣaḥ: vithitaḥ vethitaḥ. Kauśikas tu vithurasiddhaye yātana ity āha, tan na, vyatheḥ saṁprasāraṇaṁ kic ca (Uṇ. I, 40) iti siddheḥ (33. 34)

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[1] K *und* P anekārthatvaliṅgam [2] P kurdasthāne [3] P *om.* [4] P nirāse [5] *so alle Hss.*

śrathi śaithilye. śaithilyam agāḍhatā. śranthate, śranthes ceti vaktavyād (VI, 4, 122 Kāś.) etvābhyāsalopau na staḥ, tatra hi śranthirūpopādānena śrantha grantha saṁdarbha (*vgl.* IX, 39. 41) ity asya grahaṇam: śaśranthe, anye 'trāpy āhuḥ; idittvād anunāsikalopābhāvaḥ (*s.* VI, 4, 24), śrethe iti tūdāharan Vṛttikṛd bhrāntaḥ[1]. nopadhāt thaphāntād vā (I, 2, 23) iti ktvā vā kit: śranthitvā śrathitvā; śithilaḥ (Uṇ. I, 54) ślathaḥ (35)

grathi kauṭilye. kauṭilyaṁ kusṛtir bandhaś ca. granthate, granthyate. granthanā, grathitvā granthitvā, grathitaḥ (VII, 2, 15), khanikaṣyañjyasivasi (Uṇ. IV, 139) iti granthiḥ. kṛyādau śrantha grantha saṁdarbha (*vgl.* IX, 39. 41) ity udāttetau sakarmakau staḥ: śrathnāti grathnāti, śrathyate grathyate, aniditāṁ hala upadhāyāḥ knīti (VI, 4, 24) ity anunāsikalopaḥ, śrethuḥ, grethuḥ. śaśranthuḥ, jagranthur ity etau curādāv ā dhṛṣād vā (X, 264) iti vikalpitaṇyantau staḥ: śranthayati śranthati, granthayati granthati (X, 294). karmakartari kirādiṇi-śranthi-granthi-brūñ-ātmanepadākarmakāṇām[2] iti yakciṇau na staḥ: śranthate svayam eva, śrathnīte, aśranthiṣṭa; granthate, grathnīte, agranthiṣṭa (36)

kattha ślāghāyām. ślāghā guṇāropaḥ. katthate. katthitvā, vikatthanaḥ; vau kaṣalasakattha (III, 2, 143) iti ghinuṇ: vikatthī (37)

udāttā anudāttetaḥ. vyākhyātam etat. bhvādigaṇe prathamaḥ praghaṭṭakas, tavargāntaprastāvād ekapraghaṭṭakenoktaḥ. evaṁ yathāsvam anusartavyam 36

ata sātatyagamane. sātatyena gamanaṁ nityagatiḥ. itaḥ śundhāntāḥ (74) pañcatriṁśad udāttāḥ seṭa udāttetaś ca parasmaipadinaḥ. atati, atan, atitā, na gatihiṁsārthebhya (I, 3, 15) iti vyatihāre taṁ nāsti: vyatyatati. atyavicami (Uṇ. III, 117) ity asac: atasī, ṛtanyañjivanyañji (Uṇ. IV, 2) itīthin: atithiḥ, ajyatibhyām (Uṇ. IV, 130) itiṇ: ātiḥ pakṣī, pāde ca (Uṇ. IV, 131): padātiḥ, pādasya pad ājyati (*vgl.* VI, 3, 52) iti pat; sātibhyāṁ maninmaniṇau ca (*vgl.* Uṇ. IV, 152) iti manin: ātmā (38)

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[1] Mādh. *zitiert diese Stelle und fügt hinzu:* atra Vṛttikāra iti Dhātuvṛttikṛd ucyate [2] *vgl.* III, 1 89 Kāś. *und* Candra-S. I, 4, 100

citī saṁjñāne. saṁjñānaṁ saṁvittiḥ cetati. śvīdito niṣṭhāyāṁ (VII, 2, 14) neṭ: cittam, cittiḥ; ralo vyupadhād dhalādeḥ saṁś ca (I, 2, 26) iti vā kittvam: citivā cetitvā, cicitiṣati cicetiṣati; kvipi (III, 3, 94 Kāś.) cit, asuni (Uṇ. IV, 188) cetaḥ, anupasargāl limpavinda (III, 1, 138) iti[1] śaḥ: cetayaḥ. curādau cita saṁvedana[2] (*vgl.* X, 135) ity ātmanepadī: cetayate, cetanaḥ, cetanā (39)

cyutir āsecane. āsecanam īṣatsekaḥ. cyotati, cyotitā, irito vā (III, 1, 57) iti luṅi vā aṁ: acyutat acyotīt. cyutitvā cyotitvā, cicyutiṣati cicyotiṣati (I, 2, 26) (40)

ścyutir kṣaraṇe. kṣaraṇaṁ sravaṇam. śas tālavyo 'tra, dantyāditve hi ṣaṭ ścyotantīti ścutvasyāsiddhatvāḍ ḍaḥ si dhuḍ (VIII, 3, 29) iti dhuḍāgamaḥ syāt. Dramiḍāś cutir ity apy āhuḥ: cotati, acutat acotīt, Kauśikas tu ścutim ayopadhaṁ manyate: ścotati (41)

kuthi puthi luthi mantha hiṁsāsaṁkleśayoḥ. hiṁsā prāṇyupaghātaḥ, saṁkleśo bādhā. kunthati, kunthyate; nopadhāt thaphāntād vā (I, 2, 23) kit: kunthitvā, kuthitvā. kryādau kuntha saṁśleṣaṇe (*vgl.* IX, 42): kuthnāti. punthati, lunthati. manthati, mathyate; mathitam, manthitvā mathitvā, mantha (Uṇ. IV, 11) iniḥ kic ca: mathin, manthāḥ; aci (III, 1, 134) manthaḥ, uṇādau manthāṇaḥ, śānac ca[3]. jvalādau mathe viloḍane (I, 901): mathati, mathaḥ, māthaḥ. kryādau mantha viloḍane (IX, 40): mathnāti, mathyate. mathi māthīty apīti Daurgāḥ: manthati, manthyate, mānthati, mānthyate (44—47)

ṣidhu gatyām. sedhati, siṣedha, parisedhati gām, gamayatīty arthaḥ, sedhater gatāv (VIII, 3, 113) iti ṣatvaṁ nāsti, anyatra niṣedhati pāpāt[4], upasargāt sunotisuvati (VIII, 3, 65) iti ṣatvam, sedhanirdeśāt sidhyater (IV, 83) nāsti: nisidhyati. udito vā (VII, 2, 56) iti ktvā veṭ: siddhvā sidhitvā sedhitvā, ralo vyupadha (I, 2, 26) iti vā kittvam; yasya vibhāṣā (VII, 2, 15) iti niṣṭhāyāṁ neṭ: siddhaḥ, niranubandhapāṭhe tu sidhitaḥ; ralo vyupadha (I, 2, 26) iti vā kittvam: sisidhiṣati sisedhiṣati (48)

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[1] P *addit* ṇau [2] *so alle Hss.* [3] *vgl.* Mādh. *zu* mantha viloḍane (I *S.* 85): manthānaḥ, samy ānac stuva (Uṇ. II, 89) ity ānaj bāhulakād asmād api [4] P pāṭhāt

ṣidhū śāstre māṅgalye ca. śāstraṁ śāstraviṣayaṁ śāsanam, māṅgalyaṁ maṅgalaviṣayā kriyā; atraivāyam ūdit, arthāntare punar udit. ūdittvāt svaratisūti (VII, 2, 44) iti veṭ: seddhā putram, śāsitety arthaḥ, sedhitā; liṭi krādiniyamān (VII, 2, 13) nityam iṭ: siṣidhiva. vasvanekājādghasām (VII, 2, 67) iti kvasor niyamād iḍ nāsti: siṣidhvān. divādau ṣidhu saṁrāddhāv (IV, 83) aniṭ: sidhyati, seddhā (49)

khādṛ bhakṣaṇe. khādati, acakhādat (VII, 4, 2), adikhādinīvahīnāṁ pratiṣedhāt (I, 4, 52, 5) karmasaṁjñā nāsti: khādayati piṇḍīṁ Caitreṇa. nindahiṁsakliśakhāda (III, 2, 146) iti vuñ: khādakaḥ (50)

khada sthairye hiṁsāyāṁ ca. khadati. aci (III, 1, 134) khadā, ajiraśiśira (Uṇ. I, 54) iti khadiraḥ (51)

bada sthairye. badati, badyate. bhramarādau[1] badaram, badarī. badir oṣṭhyādiḥ, vada vyaktāyāṁ vāci (I, 1058) iti tu dantyauṣṭhyādiḥ: vadati, udyate. padeti Kaṇṭhaḥ: padati (52)

gada vyaktāyāṁ vāci. gadati, ner gada (VIII, 4, 17) ity upasargāṇ ṇatvam: praṇigadati. gadamadacarayama (III, 1, 100) iti gadyam, nau gadanadapaṭha (III, 3, 64) iti vā ap: nigadaḥ, nigādo ghañ (III, 3, 18), bhidādau (III, 3, 104) gadā, gado 'ci (III, 1, 134); carcara-varvara-gadgada-ghurghura-ghargharajarjara-jharjhara-karkara-bharbhara-sarsara-budbuda-murmuramarmara-dardara-purpurādidvitvaṁ[2] pṛṣodarāditvāt (VI, 3, 109). curādau stanagadī devaśabda (X, 313. 314) ity adantaḥ: gadayati (53)

rada vilekhane. vilekhanam utpāṭanam. radati. lyuḥ (III, 1, 134): radanaḥ, aci (III, 1, 134) rado dantaḥ (54)

ṇada avyakte śabde. nadati, upasargād asamāse 'pi (VIII, 4, 14) iti ṇatvam: praṇadati. nau gadanada (III, 3, 64) iti vā ap: ninadaḥ, ninādaḥ; pacādau (III, 1, 134) nadaṭ: nadaḥ, nadī, anuṁ nadeś ca (Uṇ. III, 52): nadanuḥ. curādau bhāsārthaḥ (X, 238): nādayati (55)

arda gatau yācane ca. ardati. yātane cety eke: arditaḥ, khedita ity arthaḥ. tasmān nuḍ dvihala (VII, 4, 71) iti liṭi nuṭ: ānarda, na ndrāḥ saṁyogādaya (VI, 1, 3) iti repho na dvir ucyate:

[1] P vāsarādau; *vgl.* Uṇ. III, 131 *Komm. und* 132 [2] *alle* °pūrvādi° *(oder ähnlich) f.* °purpurādi°; *vgl.* Hem. Uṇ. 10

ardidiṣati. lyuḥ (III, 1, 134): Janārdanaḥ, ardeḥ saṁnivibhyo (VII, 2, 24) niṣṭhāyāṁ neṭ: samarṇṇaḥ, abheś cāvidūrye (25): abhyarṇṇe sene āsāte. curādāv arda hisi hiṁsāyām (X, 285): ardayati (56)

narda garda śabde. nardati, pranardati, ṇopadeśatvam atantraṁ parigaṇanāt (VI, 1, 65 Bh.). gardati; śṛkṛśalikaligardibhyo 'bhac (Uṇ. III, 122): gardabhaḥ (57. 58)

tarda hiṁsāyām. tardati. vitardikā vedī[1] (59)

karda kutsite śabde. kardati. kalikardyor amaḥ (Uṇ. IV, 84): kardamaḥ (60)

kharda dandaśūke. dandaśūke garhitadaśanayuktāyāṁ kriyāyām; daśanamātre vācye sādhananirdeśaḥ sādhana-pradhāna-prayoga-samavāyārthaḥ. dantaśūkapāṭhe 'pi dantāḥ śūkā asyeti sa evārthaḥ paryavasyati. khardati (61)

ati adi bandhane. antati, ānanta; antakaḥ. andati, ānanda[2]; andūdṛnbhū (*vgl.* Uṇ. I, 95) ity andūḥ pādaśṛṅkhalā[3]. adipāṭho 'nārṣaḥ, anye ati iti bandhana iti peṭhuḥ: intāṁcakāra (62. 63)

idi paramaiśvarye. paramaiśvaryaṁ parameśanakriyā. indati. ṛjrendrāgravajra (Uṇ. II, 28) iti rak[4]: Indraḥ (64)

bidi avayave; ekadeśagatakriyāyām. bindati. binduḥ, bāhulakād (III, 3, 1 *oder* X, 392) uḥ. vindur icchur (III, 2, 169) iti vetter (II, 55) nipātanam (65)

ṇidi kutsāyām. nindati. nindā, vā niṁsanikṣanindām (VIII, 4, 33) ṇatvam: praṇinditā praninditā, nindahiṁsa (III, 2, 146) iti vuñ: nindakaḥ (66)

ṭunadi samṛddhau. nandati. ṇyantāl lyuḥ (III, 1, 134): nandanaḥ, śuddhād ac (III, 1, 134): Nandaḥ, prajñādau (V, 4, 38) nāndaḥ, nāndī; ini (Uṇ. IV, 6? V, 2, 115?): Nandī, ṇvul (III, 1, 133): nandakaḥ, ṭvito 'thuc (III, 3, 89): nandathuḥ, nañi ca nander (Uṇ. II, 99) ṛn: nanāndā bhartṛbhaginī[5], nanāndarau; ruhinandijīvi (Uṇ. III, 127) iti jhac: nandayantaḥ, ay āmantālvāyya (VI, 4, 55) ity ay; ṇer itnuc (Uṇ. III, 29): nandayitnuḥ, nandā[6] tithiḥ[6] (67)

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[1] C vedikā [2] P *addit* nṛtiśṛdhyoḥ kūḥ (Uṇ. I, 93): andūḥ (*vgl. den Komm. zu* Uṇ. I, 95) [3] P pādakaṭakaḥ [4] *so* (rak *f.* ran) C; KP *om.* [5] P patyuḥ svasā [6] P *om.*

cadi hlādane[1] dīptau ca[2]. candati. rak (Uṇ. II, 13): candraḥ, candrikā, iṣitimimadimudikhidibhidichidimandicandi (*vgl.* Uṇ. I, 52) iti kirac: candiraḥ, bahulam anyatrāpi (Uṇ. II, 78) iti yuc: candanam, cander ādeś ca cho (Uṇ. IV, 218) 'suṁś ca: chando gāyatryādi, bāhulakād (III, 3, 1) adanto 'pi: svabhāvaś chandānuvarti (68)

tradi ceṣṭāyām. trandati (69)

kadi kradi kladi āhvāne rodane ca. kandati; kando mūlam, kanduḥ pākasthānam, kandukam, kandarā. krandati; ākrandaḥ, lyuḥ (III, 1, 134): saṁkrandanaḥ. kadi kradi kladi, ete trayo 'pi vaiklavya (I, 809—811) iti ghaṭādyātmanepadinaḥ (70—72)

klidi paridevane. klindati, śocatīty arthaḥ, ādyo (I, 15) 'nudāttet: klindate; klindyate, klinditaḥ. divādau klidū ārdrabhāve (IV, 132): klidyati, klidyate, klinnaḥ (73)

śundha śuddhau. śundhati; śudhitaḥ. divādau śudha śauce (IV, 82): śudhyati, śuddhaḥ. curādau śundha śaucakaraṇe (X, 289): śundhayati, śundhitaḥ (74)

udāttā udāttetaḥ 71

śīkṛ secane. itaḥ ślāghāntās (118) tricatvāriṁśad udāttāḥ seṭo 'nudāttetaś cātmanepadinaḥ. śīkate, śīkitā, aśiśīkat. śīkanam, śīkā, artikamibhrami (Uṇ. III, 132) iti śīkaraḥ. curādau śīka āmarṣaṇe (X, 283): śīkayati, aśīśikat (75)

lokṛ darśane. lokate, alulokat. lokaḥ, ālokaḥ. curādau lokṛ bhāsārthaḥ (X, 236): vilokayati. ulūka ūrdhvalokanāt (*vgl.* Uṇ. IV, 41 *und* Hem. Uṇ. 61) (76)

ślokṛ saṁghāte; saṁhanane saṁhanyamāne ca. ślokate. slokaḥ padye yaśasi ca (*vgl.* Amarak. III, 3, 2) (77)

drekṛ dhrekṛ śabdotsāhe; śabdasyauddhatye. Candro vṛddhāv ity āha (Ca. Dh. I, 336). drekate, adidrekat. uddrekaḥ (78 79)

rekṛ śaṅkāyām. śaṅkātra saṁśayaḥ. rekate. ārekaṁ saṁśayaṁ prāhuḥ (80)

śīkṛ sekṛ srekṛ śraki ślaki gatyarthāḥ. śīker arthabhedāt punaḥpāthaḥ, ata eva Candro nainam adhyaiṣṭa; anye

[1] P āhlādane [2] P *addit* āhlādanam ānandanam

ṣekṛ iti vikalpena ṣopadeśakāryārthaṁ peṭhuḥ: sekate, asisekat asiṣekat. atrāntyau tālavyādī (81. 81. 82. 84. 85)

śaki śaṅkāyām. śaṅkā paratrāsaḥ. śaṅkate. uṇādau (I, 37) śaṅkuḥ, śaṅkulā āyudham (86)

aki lakṣaṇe. lakṣaṇaṁ cihnam. aṅkate. ghañi (III, 3, 19) aṅkaḥ, guroś ca hala (III, 3, 103) ity aḥ: aṅkā; na ndrāḥ saṁyogādaya (VI, 1, 3) iti no na dvir ucyate: añcikiṣate. curādāv (X, 382) aṅkayati, ṇyāsaśrantha (III, 3, 107) iti yuc: aṅkanā khaḍgādilālanā[1], mandivāśi (Uṇ. I, 39) ity urac: aṅkuraḥ (87)

vaki kauṭilye. vaṅkate. vaṅkaḥ, vaṅkryādau (Uṇ. IV, 66) vaṅkriḥ parśuḥ[2]; vakraṁ vañce rak (Uṇ. II, 13), vaṅkes tv ayuktam (88)

maki maṇḍane. maṅkate. maṅkanaḥ[3], maṅkanā vastram, uṇādau (I, 41) makuraḥ (89)

kaka laulye. laulyaṁ satṛṣṇatvaṁ[4] cāpalaṁ ca. kakate. kākaḥ pṛṣodarādiḥ (VI, 3, 109) (90)

kuka vṛka ādāne[5]. kokate; ke (III, 1, 135) kukaḥ kekaraḥ, saṁjñāyāṁ kokaś cakravākaḥ, uṇādau (I, 55) kokilaḥ. varkate; vṛkaḥ, ṇau caṅy upadhāyā hrasvaḥ (VII, 4, 1), ur ṛd (VII, 4, 7) vā: avīvṛkat avavarkat; uṇādau (III, 131) varkaraḥ (91. 92)

caka tṛptau. cakate. cakitaḥ, kaṭhicakibhyām oraḥ (*vgl.* Uṇ. I, 65): cakoraḥ, cakiramyor uc copadhāyāḥ (Uṇ. II, 14): cukram. caka tṛptau pratighāte ca (I, 820) iti ghaṭādau mit: cakayati (93)

kaki śvaki traki ḍhaukṛ traukṛ ṣvakka vaska maska ṭikṛ ṭīkṛ raghi laghi gatyarthāḥ. kaṅkate, kaṅkaḥ. śvaṅkis tālavyādiḥ. ḍhaukate, aḍuḍhaukat. ṭaukṛ iti Durgaḥ: ṭaukate. ṣvakkate, subdhātuṣṭhivuṣvakkīnāṁ pratiṣedhāt (*vgl.* VI, 1, 64, 1) satvābhāvaḥ. ṭekate. ṭīkate, aṭiṭīkat. raṅghate, bāhulakād (III, 3, 1) Raghuḥ. laṅghate, laṅghibaṁhyor nalopaś ca (Uṇ. I, 30) iti laghuḥ. curādau bhāsārthau (X, 253. 254): raṅghayati, laṅghayati. laghi bhojananivṛttau ca. cād gatyarthaḥ: navajvaro laṅghanīyaḥ (94. 96—104. 107. 108)

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[1] ? *so* K *und* C, P *om.* [2] *alle Hss.* paśuḥ [3] P *addit* maṅkaḥ [4] P garvaś [5] P adane

aghi vaghi maghi gatyākṣepe. gatyākṣepo vegagatiḥ, gamanārambho vā. aṅghate; uṇādāv agham[1], vaṅkryādāv (Uṇ. IV, 66) aṅghrir ity eke. maghi kaitave ca. kaitavaṁ vyājaḥ; maṅghate, śvanukṣan (Uṇ. I, 158) iti Maghavan, Maghavā Indraḥ (109—112)

rāghṛ lāghṛ drāghṛ dhrāghṛ sāmarthye. rāghate. lāghate; niṣṭhāyām anupasargāt phullakṣība (VIII, 2, 55) ity ullāghaḥ nīruk; ullāghita iti syāt. drāghim anye na peṭhuḥ. drāghṛ āyāse ca. āyāsaḥ kadarthanam. Kauśikas tv āyāme, dairghyaviśiṣṭāyāṁ kriyāyām ity ākhyat; kālpanike hi prakṛtipratyayavibhāge drāghimādayaḥ kasmiṁścid vyākaraṇe dhātuṣv[2] eva sādhitāḥ, evaṁ nediṣṭhādayo nedatyādeḥ (I, 921). drāghate, adadrāghat (113—117)

ślāghṛ katthane. katthanam utkarṣākhyānam. ślāghahnuṁsthā (I, 4, 34) iti saṁpradānam: Caitrāya ślāghate, aśaślāghat (118)

udāttā anudāttetaḥ 114

phakka nīcairgatau. nīcairgatir mandagamanam asadvyavahāro vā. itaḥ śighyantāḥ (174) pañcacatvāriṁśat seṭaḥ parasmaipadinaś ca. phakkati, phakkitā. phakkitaṁ nigīrṇam, phakkā, phakkikā[3] (119)

taka hasane. sahana iti Durgaḥ. takati (120)

taki kṛcchrajīvane. ātaṅkati; ātaṅkaḥ (121)

śuka gatau. śokati. ke (III, 1, 135) śukaḥ, uṇādau (II, 28) śuklaśukrau (123)

bukka bhāṣaṇe. bhaṣaṇa ity eke. bukkati śvā; bukkā sugandhadravyapiṣṭam[4] (122)

kharkha hasane. kharkhati; kharkhā bhagāsyam. khakkheti Durgaḥ: khakkhaṭo dṛḍhaḥ (124)[5]

okhṛ rākhṛ lākhṛ drākhṛ dhrākhṛ śoṣaṇālamarthayoḥ. okhati, eṅi pararūpam (VI, 1, 94): prokhati; okhāṁcakāra, uvokheti bhrāntaḥ; mā bhavān ocikhat[6], ṛdittvād evauditvaṁ nāsti, sāhacaryāt (125—129)

śākhṛ ślākhṛ vyāptau. śākhati, aśaśākhat; śākhā, śākhoṭo[7] vṛkṣaḥ (130. 131)

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[1] *vgl.* Hem. Uṇ. 110 [2] P dhātor [3] P *om.* [4] KC *om.* [5] 123 *s. vor* 122 [6] P okhikhat [7] K śākhoṭako

ukha ukhi vakha vakhi makha makhi nakha ṇakha ṇakhi rakha rakhi lakha lakhi ikha īkhi valga ragi lagi agi vagi magi tagi tvagi śragi ślagi igi rigi ligi gatyarthāḥ. okhati, prokhati; ukhā sthālī. ukhir idanto 'nārṣaḥ, nyuṅkhā oṁkārāḥ ṣoḍaśetyādyartham unnītaḥ. makhati, makhaḥ. maṅkhati, maṅkho vandī. dvir nakhir ṇopadeśavikalpārthaḥ: pranakhati praṇakhati. ekhati; idanubandhatvād iṅkhatīty eke, preṅkhati, preṅkhā. valgati, valgaḥ, valgā. raṅgati, raṅgaḥ. laṅgati, laṅgaḥ; khañjane pakṣiviśeṣe 'yaṁ rūḍhaḥ. laṅgikampyor upatāpaśarīravikārayor (VI, 4, 24, 1) nalopād vilagitaḥ paśuḥ. aṅgati; aṅgam, aṅger nalopaś ca (Uṇ. IV, 50) ity agniḥ, aṅgimadimandibhya āran (Uṇ III, 134): aṅgāraḥ, ṛtanyañji (Uṇ. IV, 2) ity aṅguliḥ, amer gur iraś ca lo veti vyutpattyantareṇa nirūḍhīnāṁ prakṛtipratyayau yathākathaṁcit kalpanīyāv iti jñāpyate. vaṅgir gativaikalye rūḍhaḥ: vaṅgati, Vaṅgaḥ. maṅger alac *(vgl.* Uṇ. V, 70): maṅgalam. tagiḥ skhalane rūḍhaḥ: taṅgati. iṅgati, iṅgitam. āliṅgati, liṅgam; curādau ligi citrīkaraṇe (X, 199): liṅgayati. Dramiḍānāṁ rikhir api: riṅkhati, riṅkhaṇaṁ skhalanam [1]. tragīti ca Candraḥ (Ca. Dh. I, 38): traṅgati. tvagi kampane ca. tvaṅgati (132—146. 151—160. 162—166)

yugi jugi vugi varjane. yuṅgati. juṅgati, joṅganī [2] suvarṇakārabhāṇḍam. bhugi bharjana ity eke, daghi pālane ca; cakārād varjane ca: daṅghati (167—169. 171)

ghaggha hasane. ghagghati; ghaggharī kalaśī [3]. gādir ity eke: gagghati. Kaṇṭho dvāv apy āha (170)

śighi āghrāṇe. āghrāṇaṁ gandhopādānam. śiṅghati. āṇaka lūśiṅghidhāñbhyaḥ (*vgl.* Uṇ III, 83): śiṅghāṇakaḥ pīnasaḥ (174) [4]

udāttā udāttetaḥ 159

varca dīptau. ita īkāntā (196) viṁśatiḥ seṭa ātmanepadinaś ca. varcate, varcitā. suvarcikā ṭaṅkanam, suvarcalā śākam, asun (Uṇ. IV, 188): varcaḥ aśucitejasī (175)

ṣaca secane. sacate, asīṣacat. sitanigamisacimasi (*vgl.* Uṇ. I, 70) iti tun: saktavaḥ [5]. ṣaca samavāye, asmāt sacati, sacivaḥ (176. 1046)

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[1] P lekhanam [2] *so* KC; P *om. dieses Wort, aber nicht das folgende* [3] K kalaśiḥ, P kalaśaḥ [4] 171 *s. bei* 169 [5] P saktuḥ

locṛ darśane. locate, alulocat. ālocitaḥ, locanam; locakaḥ, strīśirovastraṁ śirastraṁ ca. curādau bhāsārthaḥ (X, 237): ālocayati, ālocanā (177)

śaca vyaktāyāṁ vāci. tālavyādiḥ. śacate; Śacī (178)

śvaca śvaci gatau. śvacate, śvañcate [1] (179. 180)

kaca bandhane. kacate. kacaḥ, kācaḥ, kācaraḥ. kaca śabde udāttet [2]: kacati. khaca (X, 392) iti laukiko 'sti (181)

kaci dīptibandhanayoḥ. kañcate, kañcyate. kāñcanam, kāñcikam, kāñcī, kañcukam. ādyaḥ kacir idit, paras tv anidid ity eke (182. 183)

maca muci kalkane. kalkanaṁ dambhaḥ kvathanaṁ ca. macate. muceti Candraḥ (*vgl.* Ca. Dh. I, 359): mocate. muñcate, muñcyate. tudādau mucḷ mokṣaṇe (VI, 136): muñcati, mucyate (184. 185)

maci dhāraṇocchrāyapūjaneṣu. mañcate. mañcaḥ; uṇādau [3] mañcukā khaṭvikā, mañciketi sabhyāḥ (186)

paci vyaktīkaraṇe. pañcate, prapañcyate. ac (III, 1, 134): pañcaḥ, Pañcikā Nyāsaḥ; pañca, Pañcālāḥ; ghañ (III, 3, 18. 19): paṅkaḥ. curādau paci vistāravacane (X, 109): prapañcayati, er aj (III, 3, 56) aṇyantānām ity asya prāyikatvāt prapañcaḥ, asya tu ghañi kutvaṁ syāt (VII, 3, 52). Durgo 'dantam āha (187)

ṣṭuca prasāde. stocate, tuṣṭuce. ghañi (III, 3, 19) stokaḥ (188)

ṛja gatisthānārjanorjaneṣu. ūrjanaṁ prāṇanam. arjate, upārjate, ānṛje. anye tūdriktodrekārthaṁ halādim enaṁ manyante (189)

ṛji bhṛjī bharjane. bharjanaṁ pākaprakāraḥ. ṛñjate, ānṛñje; uṇādāv (IV, 22) ṛjīkaṁ piṣṭapacanam [4]. bharjate. ghañ (III, 3, 19): Bhargo Rudraḥ; īdittvād (VII, 2, 14) bhṛktaḥ, bhṛṣṭaṁ bhrasje (VI, 4) rūpam; abībhṛjat, ababharjat; ṛdupadhāc cākḷpicṛteḥ (III, 1, 110) kyap: bhṛjyam, avaśyabharjyam, ṇya āvaśyaka (VII, 3, 65) iti kutvābhāvaḥ; uṇādau bharjūr abhyoṣaḥ [5] (190. 191)

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[1] P *addit:* śaci śvacīti Kauśikaḥ [2] ? *vgl.* I, 199 [3] *vgl.* Hem. Dh. I, 656 [4] *vgl.* I, 242 [5] *vgl.* Hem. Dh. I, 666

ejṛ bhrejṛ bhrājṛ dīptau. ejate, eñi pararūpam (VI, 1, 94): prejate; mā bhavān ejijad ity atrānityatvād antaraṅgatvāc ca dvirvacane kṛte hrasvaprasaṅgābhāvād ṛdittvaṁ vyartham iti na vācyam, oṇṛjñāpakāt (I, 482). anupasargāl limpavinda (III, 1, 138) iti śaḥ: udejayaḥ; ejṛ kampane (I, 253) 'smād ejati, tathā ejeḥ khaś (III, 2, 28): aṅgamejayaḥ. bhrejate. bhrājate, bhrājabhāsabhāṣadīpa (VII, 4, 3) iti vikalpenātvam: ababhrājat abibhrajat; bhrājṛ ṭubhrāśṛ iti vakṣyate (I, 875. 876), tasya phaṇāditvād vā etvābhyāsalopau prayojanam: bhreje babhrāje, tathā vraścabhrasja (VIII, 2, 36) iti ṣaḥ, rājṛsahacaritasya yathā syāt: bābhrāṣṭi, asya tu bābhrākti. bhrājabhāsadhurvi (III, 2, 177) iti kvip: vibhrāṭ, nabhrāṇnapād (VI, 3, 75) iti prakṛtiḥ, bhuvaś ca (III, 2, 138) iti cakārād iṣṇuc: bhrājiṣṇuḥ. rejṛ iti ca Candraḥ (Ca. Dh. I, 364) (192—195)

īja gatikutsanayoḥ. ījate, vījyate. ījīti Durgaḥ: īñjate. vījer laukikād (X, 60) avījayat (196. 197)

udāttā anudāttetaḥ 179

śuca śoke. ito vrajāntā (272) dvāsaptatiḥ seṭaḥ parasmaipadinaś ca. śocati, śocitā. śokaḥ, śocyam iti[1] kutvaṁ neṣṭam, ṇyantasya vā rūpam, jucaṅkramya (III, 2, 150) iti yuc: śocanaḥ, igupadhāt kiḥ (*vgl.* Uṇ. IV, 119) śuciḥ, arciśuci (Uṇ. II, 109) itīs: śocir dīptiḥ (198)

kuca śabde tāre. kocati, kuca saṁparcana (I, 910) ity arthabhedārthaṁ jvalādau paṭhiṣyate. udupadhād bhāvādikarmaṇor anyatarasyām (I, 2, 21) iti kittvaṁ vā: saṁkucitam saṁkocitam (199)

krunca gatau. kruñcati. kruṁ, kruñcā, añcuyujikruñcām (III, 2, 59) iti nipātanān nalopābhāvaḥ; prajñādibhyo 'ṇ (V, 4, 38): krauñcaḥ (201)

kunca gatikauṭilyālpībhāvayoḥ; gateḥ kauṭilye dravyālpatve ca. kuñcati. kuñcitam, kuñcikā, kuk. kuñcer ṇvuli (III, 1, 133) nalopa iṣṭaḥ: saṁkocakaḥ; evam api na dhātulopa ārdhadhātuka (I, 1, 4) iti niṣedhaḥ syāt, tasmād etat kuce (199) rūpam. Cāndram udittvam (Ca. Dh. I, 47) atantram, yat Kātyaḥ saṁnipātaparibhāṣāyāḥ prayojanam adāt[2]: udupadhatvam a-

[1] P *addit* nipātanāt [2] P adhāt

kittvasya nikucita (I, 1, 39, 6) iti; yadi cāyam udit syād, iḍāgamo 'tra na syāt (200)

lunca apanayane; anupayuktāpāsane. luñcati. vañciluñcṛtaś ca (I, 2, 24) iti ktvā niṣṭhā ca vā kitau: luñcitvā lucitvā, luñcitaḥ lucitaḥ (202)[1]

ancu gatipūjanayoḥ. añcati, ānañca. aktvā añcitvā, udito vā (VII, 2, 56) iṭ; añceḥ pūjāyām (VII, 2, 53) iti ktvāniṣṭhayor nityam iṭ: añcitvā gurūn, añcito rājā, anyatra yasya vibhāṣā (VII, 2, 15) iti niṣṭhāyāṁ neṭ: samaknau śakuneḥ pādau, añco 'napādāna (VIII, 2, 48) iti natvam, apādāne tu: udaktam udakaṁ kūpāt, aniditāṁ hala upadhāyāḥ knīti (VI, 4, 24) iti nalopo nāñceḥ pūjāyām (VI, 4, 30) iti nāsti: añcitā guravaḥ; nāv añcer (Uṇ. I, 18) iti kuḥ: nyaṅkuḥ, nyaṅkvāditvāt (VII, 3, 53) kutvam, vṛkṣaśunor anyatra nyañcuḥ svedabinduḥ; udaṅko 'nudake (III, 3, 123) sādhuḥ, udake tu lyuṭ (III, 3, 117): udañcanī jaloddharaṇī; ṛtvigdadhṛg (III, 2, 59) iti kvin, ugidacām (VII, 1, 70) iti num: prāñ; ghañi paryaṅkaḥ, palyaṅkaḥ (VIII, 2, 22); udakam iti nipātitam (Uṇ. II, 39) (203)

vancu cancu tancu tvancu mruncu[2] mluncu[2] mrucu mlucu gatyarthāḥ. vañcati, yaṅy abhyāsasya dīrghe prāpte nīg vañcusraṁsudhvaṁsv (VII, 4, 84) iti nīgāgamaḥ: vanīvacyate. udito vā (VII, 2, 56) iti veṭ: vaktvā vacitvā vañcitvā, vañciluñcyṛtaś ca (I, 2, 24) iti vā kittvam; veṭtvād yasya vibhāṣā (VII, 2, 15) iti niṣṭhāyāṁ neṭ: vaktaḥ, vañcitas tu curādau vancu pralambhana (X, 163) ity asmāt; gṛdhivañcyoḥ pralambhane (I, 3, 69) taṅānau: bālaṁ vañcayate, neha: ahiṁ vañcayati; sphāyi (Uṇ. II, 13) iti rak: vakram, nyaṅkvādiḥ (VII, 3, 53); ghañi vañcer gatāv (VII, 3, 63) iti kutvaṁ nāsti: vañcaṁ vañcanti vaṇijaḥ (*vgl.* VII, 3, 63 Kāś.). cañcati; cañcā tṛṇapuruṣaḥ, cañcus troṭiḥ; cañcalaś capalaḥ, cācalas tu cale (I, 885) rūpam. tañces takram. mrocati. malinaṁ mlocati, malimlucaś cauraḥ. jṝstambhumrucumlucugrucuglucugluñcuśvibhyaś ca (III, 1, 58) ity aṅ vā: amrucat amrocīt, amlucat amlocīt (204—211)

grucu glucu kuju khuju steyakaraṇe. agrucat agrocīt. aglucat aglocīt (III, 1, 58); ghañ (III, 3, 18): glocaḥ, na kvāder (VII, 3, 59) iti kutvābhāvaḥ (212—215)

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[1] 201 *vor* 200 [2] P *om.*

gluncu ṣasja gatau. nyaglucat nyagluñcīt (III, 1, 58). sajjati, sisajjiṣati, siṣajjayiṣati; sajjaḥ, sajjito hastī; kvāpi taṅānau:

prakṛter guṇasaṁmūḍhāḥ sajjante guṇakarmasu

(Bhagavadgītā III, 29), sajjamānam akāryeṣv (Kām. Nītis. IV, 41 *oder* 45) iti; cānto 'yam iti Śivaḥ: saścati (216. 217)

guji avyakte śabde. guñjati. guñjitam, guñjā. anidid ity eke: gojati, jugoja (218)

arca pūjāyām. arcati, ānarca. arcitaḥ, arcā, yaja-yācaruca-pravacarcaś ca (VII, 3, 66) iti kutvābhāvaḥ: arcyaḥ, yeṣāṁ mate 'tra ṛcer (VI, 19) grahaṇaṁ tatpakṣe arkyaḥ; arciśucihusṛpi (Uṇ. II, 109) itīs: arciḥ, arcyata ity arkaḥ (III, 3, 19). curādāv arcayati (X, 266) (219)

mlecha avyaktāyāṁ vāci. mlecchati. mlecchanam, mlecchaḥ, mleccho ha vā eṣa yo 'paśabdaḥ, na mlecchitavai nāpabhāṣitavai (Paspaśā p. 2); kṣubdhasvāntadhvānta (VII, 2, 18) ity avispaṣṭe mliṣṭaṁ sādhu, mlecchitam anyat (220)

lacha lāchi lakṣaṇe. lakṣaṇaṁ cihnam. lachati. lāñchati, lāñchanam (221. 222)

vāchi icchāyām. vāñchati. vāñchitam, vāñchā (223)

āchi āyāme. āñchati, āñchyate. dordaṇḍāñchitacandraśekharadhanurdaṇḍāvabhaṅgodyataḥ; āñcha, āñchatuḥ, āñchuḥ, tasmādgrahaṇān (VII, 4, 71) nuḍabhāvaḥ (224)

hrīcha lajjāyām. hrīcchati, jihrīccha (225)

hurchā kauṭilye. hūrchati, rvor upadhāyā (VIII, 2, 76) iti dīrghaḥ. niṣṭhāyām āditaś ca (VII, 2, 16) itīṇ nāsti: hūrṇaḥ, rāl lopaḥ (VI, 4, 21), radābhyāṁ niṣṭhāto naḥ (VIII, 2, 42); vibhāṣā bhāvādikarmaṇor (VII, 2, 17) iti veṭ: hūrchitam anena, hūrṇam, prahūrchitaḥ prahūrṇaḥ; kvip (III, 2, 178): hūḥ, hurau (226)

murchā mohasamucchrāyayoḥ. mūrchati. mūrchā, na dhyākhyāpṛmūrchimadām (VIII, 2, 57) iti niṣṭhānatvaṁ nāsti: mūrtaḥ, ktin niṣṭhāvat (III, 3, 94 Kāś.): mūrtiḥ; mūrchitam anena, mūrtam, pramūrchitaḥ pramūrtaḥ; saṁmūrchita iti tārakāditvād (V, 2, 36) itac (227)

smurchā vismṛtau. smūrchati; smūrchā. sphurchā vismṛtāv[1] iti Durgaḥ: sphūrchati, sphūrṇaḥ (228)

[1] C vistṛtāv

yucha pramāde. yucchati (229)

uchi uñche. uñcha uccayanam. uñchati, uñchāṁcakāra. uñchitaḥ, śiloñchanam, śiloccayanam ity arthaḥ (230)

uchī vivāse. vivāso vināśaḥ, samāptir ity arthaḥ. ucchati. uṣṭaḥ,

rajanyāṁ vyuṣṭāyām uṣasi janayāmāsa tanayam.

etāv iha na pāṭhyau tudāditvād (VI, 13. 14) eveṣṭasiddheḥ (231)

vṛja dhraji[1] dhraja[1] dhvaji gatau. varjati, varīvṛjyate, rīg ṛdupadhasya (VII, 4, 90) iti rīk; idupadho 'yam ity eke: vejati. dhrañjati, dhrajati, dhvañjati. dhvajety eke: dhvajati, dhvajaḥ, ato halāder (VII, 2, 7) iti sici vā vṛddhiḥ: adhvajīt adhvājīt (236. 233. 232. 239. 238)

kūja avyakte śabde. kūjati; kūjitam (240)

arja sarja arjane. arjati, ānarja, arjijiṣati; arjidṛśikamyami (Uṇ. I, 28) ity uḥ: ṛjuḥ, arjer ṇiluk ca (Uṇ. III, 58) ity unan: arjunaḥ, arjer ṛja ca *(vgl.* Uṇ. IV, 28) itīṣan: ṛjīṣaṁ piṣṭapacanam. sarjati; sarjikā, kṛṣicamitanidhanisarjikharjibhya ūḥ (Uṇ. I, 82): sarjūḥ (242. 243)

garja śabde. garjati. garjitaṁ stanitam (244)

tarja bhartsane. tarjati. curādau (X, 142) tarjayate (245)

karja kharja vyathane. karjati. kharjati, kṛṣicami (Uṇ. I, 82) ity ūḥ: kharjūḥ. kharja mārjane ca. kharjapiñjādibhya ūrolacau (Uṇ. IV, 90): kharjūraḥ (246. 247)

aja gatikṣepaṇayoḥ. ajati, ajer vy aghañapor (II, 4, 56) ārdhadhātuke: saṁvivāya, saṁvīya. udāttatvaṁ tv ārdhadhātuke valādau (VII, 2, 35) vībhāvasyānityatve liṅgam, vī hy anudāttaḥ: prājitā rathasya, pravetā *(vgl.* II, 4, 56 Bh.); valādāv iti kim? samajyate. vā yau (II, 4, 57) vī: prājano[2] daṇḍaḥ, pravayaṇo dāvātyaye, vātaśunītilaśardheṣv ajadheṭtudajahātibhyaḥ khaś (III, 2, 28, 1): vātamajā mṛgāḥ, ajatīty ajaś chāgaḥ, ajā, vyajanam; samudor ajaḥ paśuṣv (III, 3, 69) ity ap: samajaḥ paśusaṁghaḥ, udajaḥ paśupreraṇam, anyatra ghañ: samājaḥ, udājaḥ, ajivrajyoś ca (VII, 3, 60) iti kutvābhāvaḥ; saṁjñāyāṁ samajanişada (III, 3, 99) iti kyap: samajyā sabhā, saṁjñātvād vībhāvo nāsti; gocarasaṁcara (III, 3, 119) iti vyajaḥ sādhuḥ, ajer aja ca (Uṇ. II, 48) itīnac: ajinam, ajyatibhyām (Uṇ. IV, 130)

[1] K *und* C vraji *und* vraja (dh *und* v *werden in der* Śāradā-*Schrift oft verwechselt)* [2] C prājaṇaṁ

iṇ: ājir yuddham, pāde[1] ca (Uṇ. IV, 131): padājiḥ; ajiraśiśira (Uṇ. I, 54) ity ajiram, bahulaṁ saṁjñāchandasoḥ, annavadhakagātravicakṣaṇājirādyartham (II, 4, 54, 11. 12) iti vībhāvo nāsti; ajivṛrībhyo nic ca (Uṇ. III, 38) iti ṇuḥ: veṇuḥ, rāsnāsāsnā (Uṇ. III, 15) iti vīṇā (248)

kaja made. kajati (251)

khaja manthe. mantho viloḍanam. khajati. khajer ākan (*vgl.* Uṇ. IV, 13): khajāko manthaḥ, khajākā darvī, khajo vidravyapācakānāṁ manthanadaṇḍaḥ (250)

khaji gativaikalye. khañjati. khañjaḥ khoḍaḥ, khañjanodakaṁ sarṣapaś ca, khañjanaḥ, khañjarīṭaḥ pakṣī (252)[2]

ejṛ kampane. ejati. ejeḥ khaś (III, 2, 28): aṅgamejayaḥ. ejṛ dīptau (I, 192) taṅānī[3]: ejate (253)

ṭuosphūrjā vajraniṣpeṣe. vajraniṣpeṣo 'śaninirghoṣaḥ. sphūrjati; sphūrjaḥ. dīrghoccāraṇaṁ dīrghasya (*s.* VIII, 2, 78) anityatvārtham. oditaś ca (VIII, 2, 45) iti niṣṭhānatvam: sphūrgṇaḥ, coḥ kuḥ (VIII, 2, 30), āditaś ca (VII, 2, 16) iti neṭ, vibhāṣā bhāvādikarmaṇoḥ (VII, 2, 17): sphūrjitam anena, sphūrgṇam, prasphūrjitaḥ prasphūrgṇaḥ; ṭvito 'thuc (III, 3, 89): sphūrjathuḥ (254)

kṣi kṣaye. kṣayati, kṣetā, lakṣyānurodhād iṇ nāsti. vakṣyati[4] ca:

pāṭhamadhye 'nudāttānām udāttaḥ kathitaḥ kvacit
anudātto 'py udāttānāṁ pūrveṣām anurodhataḥ.

kṣiyaḥ, niṣṭhāyām aṇyadarthe (VI, 4, 59. 60) dīrghaḥ, kṣiyo dīrghād (VIII, 2, 46) iti niṣṭhānatvam: kṣīṇaḥ, vākrośadainyayoḥ (VI, 4, 61): kṣitaḥ kṣīṇaḥ. tudādau kṣi nivāsagatyoḥ (VI, 114): kṣiyati, kryādau kṣiṣ hiṁsāyām (IX, 35): kṣiṇāti, svādāv ṛ kṣi ciri jiri dāśa dṝ hiṁsāyām (V, 29—34): kṣiṇoti (255)

kṣīja avyakte śabde. kṣījati, cikṣīja (256)

laja laji bhartsane. lajati, lañjati. bhāsārthaś curādau (X, 244) lañjayati (257. 258)

lāja lāji bharjane ca. lājati, lāñjati, lājyate, lāñjyate. lājāḥ, ajivrajyoś ca (VII, 3, 60) iti cāt kutvābhāvaḥ. catvāro bhartsana iti Candraḥ (Ca. Dh. I, 77) (259. 260)

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[1] *alle Hss.* pade; *vgl.* VI, 3, 52 [2] 251 *s. vor* 250 [3] *alle Hss.* taṅānau [4] *so alle Hss.*

jaja jaji yuddhe. jajati, jañjati (261. 262)

tuja tuji hiṁsāyām. tojati, tuñjati. tuji pālane ca. tuñjyata iti tuṅgaḥ, ghañ (III, 3, 19); tuñjitā bhūḥ. curādau bhāsārthaḥ (X, 215), tathā tuji piji luji hiṁsābalādānaniketaneṣu (X, 30. 31): tuñjayati, tuñjo niketanam (263. 264)

gaja gaji gṛja gṛji maja[1] muji śabdārthāḥ. gajati, gajitvā. gañjati; gañjitvā, gañjā madirāgṛham, gañjaḥ kośaḥ. garjati, gṛjitam, garjaḥ. gṛñjati, gṛñjanaṁ mūlaviśeṣaḥ. majati[1]. muñjati, muñjas tṛṇam. muja mṛjīty apy āhuḥ: mojati, mṛñjati. gaja madane ca. madanaṁ madotpattiḥ. gajati, aci (III, 1, 134) gajo hasti. curādau gaja marca mārja (X, 106. 107) iti gājayati (265—270)

vaja vraja gatau. vajati; vājo vegapakṣau. vrajati, vavrāja, vadavraja (VII, 2, 3) iti vṛddhiḥ: avrājīt. vrajayajor bhāve kyap (III, 3, 98): vrajyā, parivrajyā, gocarādau (III, 3, 119) vrajaḥ sādhuḥ, ṇyati (III, 1, 124) vrājyam, ajivrajyoś ca (VII, 3, 60) iti kutvābhāvaḥ; kvib vaci (Uṇ. II, 57) iti kvibdīrghau: parivrāṭ, vraśca (VIII, 2, 36)[2] iti ṣaḥ; parivrājakaḥ. curādau vaja mārgasaṁskāragatyoḥ (X, 75): vājayati (271. 272)

udāttā udāttetaḥ 251

aṭṭa atikramahiṁsayoḥ. itaḥ śāḍrantāḥ (309) pañcatriṁśat seṭa ātmanepadinaś ca. atikrama ullaṅghanam. kvipi takāraśravaṇārthaṁ topadho 'yaṁ paṭhitaḥ, ṣṭutvaṁ na kṛtaṁ saṁdehaprādurbhāvāt. aṭṭate, atiṭṭiṣate. aṭṭaḥ, aṭṭanam, kvipy (III, 3, 108, 9) at. dopadhatvapakṣe na ndrā (VI, 1, 3) dvir ucyante: aṭṭiṭiṣate. anye tv aḍḍety āhuḥ: aḍḍate, aḍḍiḍiṣate (273)

veṣṭa veṣṭane. veṣṭanaṁ granthanaṁ loṭanaṁ parihāṇiś[3] ca. veṣṭate, aveṣṭata. praveṣṭo bāhuḥ, veṣṭitaḥ. vibhāṣā veṣṭiceṣṭyor (VII, 4, 96) iti ṇau caṅy abhyāsasyātvam: avaveṣṭat aviveṣṭat (274)

ceṣṭa ceṣṭāyām. ceṣṭā īhā. ceṣṭate, acaceṣṭat aciceṣṭat (275)

goṣṭa loṣṭa saṁghāte. goṣṭate. loṣṭate, aluloṣṭat; uṇādau (III, 92) loṣṭo mṛtpiṇḍah (276. 277)

ghaṭṭa calane. ghaṭṭate. ghaṭṭivandividibhyo (III, 3, 107, 1) yuc: ghaṭṭanā; araghaṭṭaḥ, udghaṭṭanam. curādau (X, 87) ghaṭṭayati (278)

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[1] *so alle Hss., auch* Hem. Dh. I, 170 [2] *vgl. auch* Uṇ. II, 59
[3] P pariṇāhaś

aṭhi gatau. aṇṭhate (280 a)[1]

vaṭhi ekacaryāyām. ekasya caryāsahāyatvenāvagamanam. vaṇṭhate. vaṇṭho dattadravyo yoddhā (281)

maṭhi kaṭhi śoke. śoko 'trādhyānam. [maṇṭhate.] utkaṇṭhate, utkaṇṭhā. curādāv (X, 303) utkaṇṭhayati (282. 283)[2]

muṭhi palāyane. muṇṭhate (284)

heṭha vibādhāyām. heṭhate, jiheṭhe, ṇau caṅy upadhāyā hrasvaḥ (VII, 4, 1): ajīhiṭhat, ṇau heṭhayati. heṭhanā śāṭhyam (285)

eṭha ca. eṭhate (286)

hiḍi gatyanādarayoḥ. hiṇḍate. yuc (III, 2, 149): hiṇḍanaḥ (287)

huḍi saṁghāte. huṇḍate. huṇḍikā mudrā (288)

kuḍi dāhe. kuṇḍate. kuṇḍam, kuṇḍī bhāṇḍam, kuṇḍo jārajātaḥ, uṇādau (I, 106) kuṇḍalam. curādau kuḍi rakṣaṇe (*vgl.* X, 45): kuṇḍayati (289)

vaḍi vibhājane. vibhājanaṁ bhāgīkaraṇaṁ carmābhāvaś ca. vaṇḍate. vaṇḍanam, vaṇḍaḥ. curādau (X, 48) vaṇḍayati. vaṭīty eke parasmaipadī: vaṇṭati, vaṇṭyate; vaṇṭo nāgaḥ. Nandī tu vaṭi[3] vibhājane, vaḍi[3] veṣṭana iti ca bhaṅgyā paṭhati (290)

maḍi ca. cakārād vibhājane, pṛthaksūtrād arthāntare 'pi. maṇḍate. maṇḍo rasāgram, maṇḍakaḥ, maṇḍalam, maṇḍūraṁ[4] lohamalam, maṇḍapaḥ, ṇer itnuc (Uṇ. III, 29): maṇḍayitnuḥ, śalimaṇḍibhyām ūkaṅ (*vgl.* Uṇ. IV, 42): maṇḍūkaḥ. maḍi bhūṣāyāṁ (I, 344) parasmaipadī: maṇḍati (291)

bhaḍi paribhāṣaṇe. bhaṇḍate. bhaṇḍaḥ, bhāṇḍam. curādau bhaḍi kalyāṇe (X, 50): bhaṇḍayati, bhaṇḍanā (292)

piḍi saṁghāte. piṇḍate, piṇḍyate. piṇḍo golaḥ, piṇḍī. curādau (X, 131) piṇḍayati (293)

muḍi majjane. majjanaṁ śuddhir nyagbhāvaś ca. muṇḍate; muṇḍaḥ. muḍi khaṇḍane (I, 348) parasmaipadī: muṇḍati. muṇḍamiśra (III, 1, 21) iti ṇic: muṇḍayati (294)

tuḍi toḍane. toḍanaṁ hiṁsā. tuṇḍate, tuṇḍyate. tuṇḍam, uṇādau (IV, 117) tuṇḍiḥ (295)

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[1] 280 b *s. nach* 356 [2] KC *om.* [3] *so alle Hss.*; *vgl.* 322 *und* 351 [4] K maṇḍūlaṁ

huḍi varaṇe. varaṇaṁ svīkāraḥ. huṇḍate. huṇḍo meṣaḥ (296)[1]

sphuḍi vikasane. sphuṇḍate (297)

caḍi kope. caṇḍate. caṇḍaḥ, Caṇḍā, Caṇḍī, paticaṇḍibhyām ālañ (Uṇ. I, 116): caṇḍālaḥ. curādau (X, 48 a) caṇḍayati (298)

śaḍi rujāyāṁ saṁghāte ca. tālavyādiḥ. śaṇḍate. śaṇḍo 'bjādimūlābhogaḥ. sanoter (VIII, 2) bāhulakāt (III, 3, 1) ṣatve ḍaḥ (Uṇ. I, 113): ṣaṇḍa utsṛṣṭo gauḥ (299)

taḍi tāḍane. taṇḍate. vitaṇḍā, Taṇḍunā[2] proktaṁ[2] Tāṇḍavam[2]; taṇḍulaḥ, vṛñluṭitanitāḍibhya ulac taṇḍa ca (*vgl.* Uṇ. V, 9) iti kuśakāśāvalambanam (300)

paḍi gatau. paṇḍate. paṇḍitaḥ, pāṇḍuḥ pāṇḍurogo hariṇavarṇaś ca, nagapāṁsupāṇḍubhyo raḥ (V, 2, 107 Kāś.): pāṇḍuraḥ, Pāṇḍus tv auṇādikaḥ (Uṇ. I, 38), paṇḍaḥ klībaḥ (Uṇ. I, 113) (301)

kaḍi made. kaṇḍate. kaṇḍūḥ, kāṇḍaḥ, kaṇḍurā snāyusaṁghātaḥ, kaṇḍolaḥ piṭakaḥ (302)

khaḍi manthe. khaṇḍate. khaṇḍitaḥ, khaṇḍaḥ. curādau khaḍa khaḍi bhede (X, 44): khaṇḍayati (303 a)

khuḍi gativaikalye. khuṇḍate. khoḍaḥ pṛṣodarādiḥ (VI, 3, 109). curādau khuḍi khaṇḍane (X, 47): khuṇḍayati (303 b)

heḍṛ anādare. heḍate. heḍas tiraskāraḥ, asuni (Uṇ. IV, 188) sāntaḥ, aci (III, 1, 134) heḍo 'dantaḥ, guroś ca hala (III, 3, 103) iti helā; ajiheḍat. ghaṭādau heḍa veṣṭane (I, 815): heḍati, hiḍayati (304)

vāḍṛ āplāvye. āplāvyam āplāvanam. vāḍate. vāḍo 'śvaḥ, vālaḥ; uṇādau vaḍavā[3], valer (I, 520) ity eke (306)

drāḍṛ dhrāḍṛ viśaraṇe. drāḍate, dhrāḍate (307. 308)

śāḍṛ ślāghāyām. śāḍate, śālate. śālā, śāliḥ, guṇaśālī; śālūkam utpalādikandaḥ, śaler (I, 519) vā: śalimaṇḍibhyām ūkañ (*vgl.* Uṇ. IV, 42) (309)

udāttā anudāttetaḥ 286

śauṭṛ garve. ito gaḍyantāḥ (384) saptatiḥ seṭaḥ para-

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[1] P *dafür:* bhuḍi varaṇe. varaṇaṁ svīkāraḥ. bhuṇḍate. bhuṇḍo dhṛṣṭaḥ, bhuṇḍaṁ kaṭiḥ [2] P Taṇḍu[ḥ] | tatproktaṁ Tāṇḍavam [3] *vgl.* Hem. Uṇ. 515

smaipadinaś ca. śauṭati, aśuśauṭat (VII, 4, 2). kṛśīpṛkaṭipaṭiśauṭibhya īran (Uṇ. IV, 30): śauṭīraḥ (310)

yauṭṛ saṁbandhe. saṁbandhaḥ śleṣaḥ. yauṭati, ayuyauṭat (311)

mreṭṛ mleṭṛ unmāde. mreṭati. enaṁ mreḍṛ iti paṭhanti: āmreḍitam (*s.* VIII, 1, 2). mleṭati. meṭṛ ceti Daurgāḥ: amimeṭat (313 a. 312)

kaṭe varṣāvaraṇayoḥ; vṛṣṭāv āvaraṇe cārthe. kaṭati. kaṭaḥ, hmyantakṣaṇa (VII, 2, 5) iti sicy ato vṛddhir nāsti: akaṭīt; kaṭiḥ, kaṭīraḥ, kaṭuḥ, kṛkadikaḍikaṭibhyo 'mbac (Uṇ. IV, 82): kaṭambaḥ, varaṭ [1] (*vgl.* Uṇ. III, 1): kaṭvaraḥ, kaṭvarī takravyañjanam; kaṭakam, kāṭo ghañi (III, 3, 19) (315)

aṭa paṭa gatau. aṭati; aṭanaḥ, aṭyartyaśūrṇotīnām upasaṁkhyānād (III, 1, 22 Kāś.) yaṅ: aṭāṭyate vṛthādya lokaḥ, aṭāṭyā; uṇādāv aṭaviḥ [2] (Uṇ. IV, 133), aṭaniḥ [3]. paṭati; paṭaḥ, paṭī, paṭīraḥ, paṭuḥ, tanaṭ (*vgl.* Uṇ. III, 150): paṭṭanam, paṭalaḥ, kapikaṇḍikaṭipaṭibhya olaḥ (*vgl.* Uṇ. I, 67): paṭolaḥ, paṭahas tu paṭe hanyata iti ḍaḥ (III, 2, 101). curādau paṭa vaṭa granthe (X, 311) 'dantaḥ: paṭayati, tathā paṭa bhāsārthaḥ (X, 212): pāṭayati (317. 318)

raṭa paribhāṣaṇe. raṭati, raṭitā (319)

laṭa bālye. bālyaṁ bālakriyā. laṭati, lalāṭa. laṭakaḥ, Lāṭaḥ, Lāṭakaḥ, aśūpruṣilaṭi (Uṇ. I, 151) iti laṭvā bhramarakaḥ (320)

śaṭa rujāviśaraṇagatyavasādaneṣu. caturṣv artheṣu. śaṭati. śāṭī, śāṭakaḥ. tālavyādiḥ (321)

vaṭa veṣṭane. rajjuṁ vaṭati. vaṭaḥ, vaṭiḥ, vaṭakam, vāṭaḥ, vāṭī vṛtiḥ, vaṭuḥ, vaṭākaro rajjuḥ. vaṭa bhaṭa paribhāṣaṇe (I, 816) mit: vaṭayati. paṭa vaṭa granthe (X, 311) 'dantaḥ (322)

khiṭa uttrāse. uttrāso bhayodgatiḥ. kheṭati. ākheṭaḥ, kheṭo grāmo 'dhamaś ca. curādau (X, 328) kheṭayati; khaḍgakheṭakau hetī (324)

śiṭa ṣiṭa anādare. etau tālavyamūrdhanyādī. śeṭati, seṭati, siṣeṭa (325. 326)

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[1] P varac [2] P aṭavī [3] *vgl.* Hem. Uṇ. 680

jaṭa jhaṭa saṁghāte. jaṭati; jaṭā. jhaṭati, ujjhaṭati; jhaṭo 'ci (III, 1, 134), ghañi (III, 3, 18. 19) jhāṭaḥ ṣaṇḍaḥ (327. 328)

bhaṭa bhṛtau. bhṛtir vetanam. bhaṭati. bhaṭaḥ, bhāṭiḥ, bhāṭakam, bhaṭitram (329)

taṭa ucchrāye. taṭaṭi. taṭam, taṭākam, tāṭakaḥ (330)

khaṭa kāṅkṣe. kāṅkṣāsty asyeti kāṅkṣaḥ, kāṅkṣāviśiṣṭe dhātvarthe. khaṭati. khaṭas tṛṇam, khaṭakāmuhhaṁ hastakaḥ, khaṭikā, aśūpruṣilaṭi (Uṇ. I, 151) iti kvan: khaṭvā (331)

naṭa[1] nṛtau. naṭati; naṭaḥ. natāv ity eke. ghaṭāditvān (I, 818) naṭayati, anīnaṭat. curādau naṭa avasyandane (X, 12): unnāṭayati, nāṭakam (332)

piṭa śabdasaṁghātayoḥ. peṭati. peṭakaḥ, peṭā mañjūṣā, piṭaḥ piṭakaḥ kaṇḍolaḥ, piṭakaṁ visphoṭaḥ (333)

haṭa dīptau. haṭati; hāṭakam (334)

ṣaṭa avayave. saṭati, siṣāṭayiṣati. saṭā (335)

luṭa viloṭane[2]. viloḍana[2] iti Durgaḥ. loṭati. divāditvāl (IV, 113) luṭyati, luṭa bhāsārthaḥ (X, 214): loṭayati. luḍetī Dramiḍāḥ: āloḍitaḥ, vyālolaḥ (336)

ciṭa parapraiṣye. praiṣyaṁ dāsatvam. ceṭati. ceṭakaḥ, ceṭaḥ, ceṭiḥ, ceṭī (337)

piṭa śabde. arthabhedād dviḥpāṭhaḥ (*s.* 333). peṭati. piḍety eke: peḍati; peḍaḥ, peḍā mañjūṣā (338)

viṭa ākrośe. veṭati. viṭaḥ, veṭakaḥ. ḍānto 'yam iti Nandī: viḍālaḥ, tamiviśiviḍi (Uṇ. I, 117) iti kālan. ata eva viṭa śabde, piṭa ākrośa iti Mallaḥ[3] paryaṭṭakāntare vibhaṅgyāha[4] (339)

heṭha vibādhāyām. heṭhati. Kauśikas tu naitān āha (343)

iṭa kiṭa kaṭī gatau. eṭati, keṭati. kaṭati; īdittvāt (VII, 2, 14) kaṭṭaḥ, kaṭṭavān; kaṭakam. kaṭe varṣa (315) ity arthabhedārthaḥ. anye iditam enam ī ca praśliṣṭam āhuḥ: kaṇṭati; kaṇṭāphalaṁ panasam, kaṇṭakaḥ. udayati dinanātho, yāti śītāṁśur astam. tathā:

udayati vitatordhvaraśmirajjāv
ahimarucau, himadhāmni yāti cāstam

(Śiśupālavadham IV, 20) (340—342)

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[1] *so (mit dentalem* n) *alle Hss., in* C *aus* ṇ *korrigiert*
[2] P *kehrt um* [3] KC *om.* [4] P vibhañjyāha

maḍi bhūṣāyām. maṇḍati. krudhamaṇḍārthebhyaś ca (III, 2, 151) iti yuc: maṇḍanaḥ. curādau (X, 49) maṇḍayati, maṇḍanā. śalimaṇḍibhyām ūkañ[1] (*vgl.* Uṇ. IV, 42): maṇḍūkaḥ (344)[2]

kuḍi vaikalye. kuṇḍati; kuṇḍaḥ. kuṭīti KauśikaDurgau: kuṇṭati; kuṇṭaḥ (345)

muḍi pramardane. muṇḍati; muṇḍaḥ. muṭeti Durgaḥ: moṭati; muṭitvā moṭitvā, muṭitaḥ, muṭitam moṭitam, pramuṭitaḥ pramoṭitaḥ (I, 2, 21), āmoṭanam. curādau (*vgl.* X, 72) moṭayati. puḍīty eke: puṇḍati; puṇḍarīkam, puṇḍrekṣuḥ, tripuṇḍrakam, puṇḍro[3] 'śvatilakam[3], Puṇḍrā deśaḥ (346)

cuḍi alpībhāve. cuṇḍati. cuṭīty eke: cuṇṭati. cuṭeti Durgaḥ: coṭati, uccoṭanam (347)

muḍi khaṇḍane. arthabhedāt (*s.* 346) punaḥpāṭhaḥ, ata eva muḍi khaṇḍanapramardanayor iti Kaṇṭhaḥ. muṭīti KauśikaDurgau: muṇṭati (348)

vaṭi vibhājane. vaṇṭati, vaṇṭaḥ. curādau (*vgl.* X, 48) vaṇṭayati (351)

ruṭi luṭi steye. ruṇṭati. luṇṭati, luṇṭyate; jalpabhikṣa (III, 2, 155) iti ṣākan: luṇṭākaḥ. ruṭhi luṭhīty eke: luṇṭhiḥ. curādau (X, 27) luṇṭhayati (349. 350)

sphaṭi sphuṭir viśaraṇe. sphaṇṭati. sphaṭeti NandiSvāminau[4]: vastraṁ sphaṭati[5]; sphaṭitam, karpūrasphaṭaḥ, sphaṭikam[6]. sphoṭati, asphuṭat asphoṭīt; sphoṭaḥ, āsphoṭaḥ, visphoṭaḥ. kuṭādau sphuṭa vikasane (VI, 80): sphuṭati, sphuṭaḥ, asphuṭīt, curādau caṭa sphuṭa bhede (X, 182): sphoṭayati. sphuṭayatīti sphuṭaṁ karoti (X, 368) ity arthe (352)[7]

paṭha vyaktāyāṁ vāci. paṭhati. nau gadanada (III, 3, 64) iti vā ap: nipaṭhaḥ nipāṭhaḥ; nipaṭhitiḥ, titutra (VII, 2, 9) iti niṣedhe prāpte 'grahādīnām (VII, 2, 9, 1) itīṭ (353)

vaṭha sthaulye. vaṭhati. vaṭharo 'tīkṣṇadhīḥ (354)

maṭha madanivāsayoḥ. maṭhati. maṭhaḥ, maṭharo 'dhamaḥ, bāhulakād (III, 3, 1) arapratyayaḥ, janer araṣ ṭha ca, vanimanibhyāṁ[6] cic ca (*vgl.* Uṇ. V, 38. 39) ity uṇādāv amuṣyādarśanāt (355)

[1] *so alle Hss.* [2] 343 *vor* 340 [3] P puṇḍrakam aśvatilakaḥ [4] KC Nandisvāmī [5] P sphāṭayati [6] *so alle Hss.* [7] 351 *s. vor* 349

kaṭha kṛcchrajīvane. kaṭhati. Kaṭhaḥ, kaṭhicakibhyām oraḥ (Uṇ. I, 65): kaṭhoraḥ, bahulam anyatrāpi (Uṇ. II, 49) itīnac: kaṭhinaḥ (356)

aṭha gatau. aṭhati (280 b)

raṭha paribhāṣaṇe. raṭhati (357)

haṭha plutiśaṅkubandhanayoḥ; plavane kīlabandhane cārthe. haṭha balātkāra iti tu Cāndrāḥ (Ca. Dh. I, 117). haṭhati; haṭhaḥ (358)

uṭha upaghāte[1]. oṭhati, uvoṭha, ūṭhuḥ. ruṭha luṭhety api Daurgāḥ: roṭhati, loṭhati (361. 359. 360)

piṭha hiṁsāsaṁkleśayoḥ. peṭhati. piṭharaṁ sthālī, piṭhiram; pīṭham, pīṅaṣ (IV, 33) ṭhag vā[2] (362)

śaṭha kaitave śaṭhati; śaṭhaḥ. curādau śaṭha śvaṭha asaṁskāragatyoḥ (X, 28. 29): śāṭhayati (363)

śuṭhi gatipratighāte. śuṇṭhati. śuṭheti Durgaḥ: śoṭhati (364)

kuṭhi ca. kuṇṭhati. kuṇṭhaḥ, kuṇṭher nalopaś ca: kuṭhāraḥ[3] (365)

ruṭhi[4] ālasye gatipratighāte[5] ca. ruṇṭhati[4] (366)

śuṭhi śoṣaṇe. śuṇṭhati, śuṇṭhī. enaṁ Kauśiko nādhyaiṣṭa. curādau (X, 104) śuṇṭhayati (367)

ruṭhi luṭhi gatau. ruṇṭhati. luṇṭhati; curādau steye (X, 27): luṇṭhayati (368. 369)

cuḍḍa hāvakaraṇe. hāvo bhāvasūcanam. cuḍḍati; cuḍḍaṁ[6] bhagam[6], culliḥ (370)

aḍḍa abhiyoge. aḍḍati, na ndrā (VI, 1, 3) dvir ucyante: aḍḍiḍiṣati, adopadhatve aḍiḍḍiṣati. kvipi (III, 3, 108, 9) ca viśeṣaḥ: aḍḍanam aṭ, dopadhatve 't. cuḍḍer (370) apy evam iti Pañcikā[7]: cuṭ cut (371)

krīḍṛ vihāre. krīḍati, acikrīḍat. krīḍo 'nusaṁparibhyaś ca (I, 3, 21) ity ātmanepadam: anukrīḍate, parikrīḍate, samo 'kūjana (I, 3, 21, 1) iti vaktavyena neha: saṁkrīḍanti śakaṭāni (373)[8]

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[1] KC upasaṁghāte [2] P *om.* vā; *vgl.* Hem. Uṇ. 163 [3] *vgl.* Hem. Uṇ. 408 [4] *so alle Hss.* [5] P gatipratīghāte [6] C cuḍḍo bhagaḥ [7] P Pañjikākāraḥ [8] 372 *nach* 383

tūḍṛ toḍane. toḍanaṁ dāraṇam. tūḍati. tuḍṛ iti Durgaḥ: toḍati (374)

hūḍṛ huḍṛ hauḍṛ gatau. hūḍati; hūḍo 'jaḥ. hoḍati, hoḍaḥ. hauḍati (375. 376)

rauḍṛ anādare. rauḍati (377)

lauḍṛ unmāde. lauḍati (379)

aḍa udyame. vyaḍati. Vyaḍaḥ, tadapatyaṁ Vyāḍiḥ; vyāḍaḥ, vyālaḥ (380)

laḍa vilāse. laḍati. laḍan napi daśan napi, laḍanā lalanā pramadā, lāḍayati, laḍayor ekatvāl lālayati bālam, lala īpsāyām (X, 148) vā; lalitaḥ, parilalalalane lalitam. jihvonmanthanayor (I, 852) iti mit: laḍayati, curādau laḍa upasevāyām (X, 7): upalāḍayati (381)

kaḍi made. kaṇḍati; kaṇḍūḥ. ādyo (302) 'nudāttet: kaṇḍate. kaḍeti Durgaḥ: kaḍati; kaḍitraṁ lekhanacarma, aśitrādibhya itrotrau (Uṇ. IV, 172); kṛkadikaṭikaḍibhyo 'mbac (*vgl.* Uṇ. IV, 82): kaḍambaḥ śākam, kaḍaṅgaro busam. kaḍāro gaḍeḥ (I, 814) kaḍa ca (*vgl.* Uṇ. III, 135) iti, kalatraṁ gaḍer āḍeś ca kaḥ (Uṇ. III, 106) (383)

kaḍḍa kārkaśye. kaḍḍati. kallolaḥ. kaḍḍety eke [1] (372)

gaḍi vadanaikadeśe; gaṇḍagatasaṁhananakriyāyām ity arthaḥ. gaṇḍati. gaṇḍaḥ, iñ [2]: gāṇḍiḥ, gāṇḍī, sāsty asya: gāṇḍivam gāṇḍīvam, gāṇḍyajakāt saṁjñāyāṁ (V, 2, 110) vaḥ; gaṇḍikā, gaṇḍiḥ, gaṇḍūpadaḥ krimiḥ (384)

udāttā udāttetaḥ 356

tipṛ tepṛ ṣṭipṛ ṣṭepṛ kṣaraṇārthāḥ. itaḥ stubhāntāḥ (421) ṣaṭtriṁśat seṭa ātmanepadinaś ca. tepate, stepate, atitepat, atiṣṭepat. kiti viśeṣaḥ: tipitvā, tepitvā, stipitvā, stepitvā. tepitā, gaṇakṛtyam anityam (*vgl.* Paribhāṣā 93. 3) iti teptā. tepṛ kampane ca (385—389)

glepṛ dainye. glepate, ajiglepat (390)

ṭuvepṛ kampane. vepate, vepitā, avivepat. athuc (III, 3, 89): vepathuḥ, na bhābhūpūkamigami (VIII, 4, 34) iti kṛty aco ṇatvaṁ nāsti: pravepanam, vepituhyor hrasvaś ca (Uṇ. II, 52): vipinam. (391)

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[1] P kaḍety eke [2] *vgl.* Hem. Uṇ. 619

kepṛ gepṛ glepṛ ca. cakārāt kampane, gatau sūtravibhāgāt. kepate, gepate, glepate (392—394)

mepṛ repṛ lepṛ gatau. mepate. repate. lepate, alilepat. tudādau lipa upadehe (VI, 139): limpate, limpati, alīlipat. hrepṛ ceti Kauśikaḥ. repṛ śabde ca (395—398)

trapūṣ lajjāyām. trapate, svaratisūtisūyati (VII, 2, 44) iti veṭ: trapitā traptā, tṛphalabhajatrapaś ca (VI, 4, 122) ity etvābhyāsalopau: trepe. ṣidbhidādibhyo 'ṅ (III, 3, 104): trapā, āsuyuvapi (III, 1, 126) iti ṇyat: apatrāpyam, alaṁkṛñnirākṛñ (III, 2, 136) itīṣṇuc: apatrapiṣṇuḥ, śṛsvṛsnihi (Uṇ. I, 11) ity uḥ: trapu (399)

kapi calane. kampate. calanaśabdārthād (III, 2, 148) yuc: kampanaḥ, namikampi (III, 2, 167) iti raḥ: kampraḥ, nigaraṇacalanārthebhyaś ca (I, 3, 87) iti ṇau parasmaipadam: kampayati, mṛgikampyoḥ śavidhiḥ[1]: kampayā; kampitaḥ, laṅgikampyor upatāpaśarīravikārayor (VI, 4, 24, 1) iti nalopaḥ: vikapitaḥ, kuṇṭhikampyor nalopaś ca (*vgl.* Uṇ. IV, 143): kapiḥ, kapikaṇḍikaṭipaṭibhya olaḥ (*vgl.* Uṇ. I, 67): kapolaḥ (400)

rabi labi abi śabde. rambate; ke rambate: karambaḥ, svarṇaṁ ratnakarambitam, kṛñaś cid (*vgl.* Uṇ. IV, 82) ity ambaj vā. lambate. ambate; Ambā, mūśakyambibhyaḥ klaḥ (*vgl.* Uṇ. IV, 108): amblam[2]. labi avasraṁsane ca: ullambate, vilambate, avalambate, ālambata ity anekārthatvam upasargadyotitam, anyatrāpy udāhāryam; prālambikā svarṇamālā, prālambaṁ kaṇṭhād rjulambi mālyam; lambikā trikaṭā, vilambikā śakṛdvilambaḥ, nañi ca lamber (*vgl.* Uṇ. I, 89) ity ūḥ: alābūḥ, alambusā nāma śākam (401—404)

kabṛ varṇe. varṇanaṁ varṇaḥ, śuklādiś ca. kabate, acakābat. ṇyat (III, 1, 124): kābyam, iḥ (Uṇ. IV, 138): kabiḥ; kabaraḥ kṛṣṇaḥ, kabarī keśaveṣaḥ[3] (IV, 1, 42) (405)

klībṛ adhārṣṭye[4]. klībate, aciklībat. klībaḥ, klībitaḥ (406)

kṣībṛ made. kṣībate, acikṣībat. anupasargāt phullakṣība (VIII, 2, 55) iti niṣṭhāyāṁ kṣībaḥ sādhuḥ, upasargāt prakṣī-

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[1] *vgl.* III, 3, 101 Bh. *und* Hem. Dh. I, 757 [2] P amlam [3] P keśapāśaḥ [4] *so alle Hss.*

bitaḥ. divādau kṣibu nirasane (*vgl.* Candra-Dh IV, 4 *und* Hem. Dh. IV, 24): kṣībyati (407)

śībhṛ katthane. śībhate, śībharaḥ katthanaḥ (408)

cībhṛ ca. cāt katthane. cībhate (409)

rebhṛ śabde. rebhate. kṣubdhasvāntadhvānta (VII, 2, 18) iti viribdhaḥ svare sādhuḥ, virebhito 'nyaḥ. abhi rabhi śabda iti Durgaḥ: ambhate, ambhaḥ. rambhate; rambhā, karambho dadhisaktavaḥ (410—412)

ṣṭabhi skabhi pratibandhe. pratibandhaḥ kriyānirodhaḥ. stambhate; stambhaḥ, viṣṭambhaḥ, avād aurjityālambanāvidūryeṣv[1] iti ṣatvam: avaṣṭambhate śūraḥ, daṇḍam avaṣṭambhate, avaṣṭabdhe sene; udaḥ sthāstambhoḥ pūrvasya (VIII, 4, 61) iti tatvam: uttambhate, jharo jhari savarṇe (VIII, 4, 65) vā lopaḥ; tistambhiṣate, tiṣṭambhayiṣati (VIII, 3, 61); ṭaparaḥ ṣakāro 'yam ity eke: ṣṭambhate, ṭiṣṭambhiṣate, ṭiṣṭambhayiṣati; viṣṭambhyate; viṣṭabhyata iti tu stabhnāteḥ (III, 1, 82). skambhate, skambhyate; viṣkabhyata iti skabhnāteḥ, stanbhu skanbhu sautrau staḥ: stabhnāti stabhnoti, skabhnāti skabhnoti (III, 1, 82), veḥ skabhnāter nityaṁ (VIII, 3, 77) ṣatvam: viṣkambhaḥ (413. 414)

jabha jṛbhi gātravināme. jabhate, jṛmbhate. jabhitaḥ, jṛmbhitaḥ, jṛmbhaḥ. radhijabhor aci (VII, 1, 61) iti num: jambhakaḥ, jambhanam, jambhaḥ; lupasadacara (III, 1, 24) iti bhāvagarhāyāṁ yaṅ, japajabhadahadaśa (VII, 4, 86) iti nuk: jañjabhyate (415. 416)

śalbha katthane. śalbhate (417)

valbha bhojane. valbhate; valbhaḥ (418)

galbha dhārṣṭye. pragalbhate. pragalbhaḥ; galbhaklībahoḍebhyaḥ kvip (*vgl.* III, 1, 11, 3), kāspratyayād ām amantre liṭi (III, 1, 35): pragalbhāṁcakre, prajagalbhe (419)

sranbhu[2] pramāde. pramādo 'valepaḥ. visrambhate[2], visrabhyate[2]. sransv[2] ity eke (420)

ṣṭubhu stambhe. stambhaḥ kriyānirodhaḥ, stobho doṣavṛddhyākhyārtha iti Durgaḥ. stobhate, upasargāt sunoti (VIII, 3, 65) iti ṣatvam: abhiṣṭobhate. stubdhvā stobhitvā stubhitvā, stubdhaḥ, anuṣṭup, triṣṭup. stunbhuḥ sautro 'sti (III, 1, 82): stubhnāti stubhnoti (421)

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[1] *vgl.* VIII, 3, 68 *und* Candra-S. VI, 4, 53 [2] P *mit anlautendem* ś

udāttā anudāttetaḥ 392

gupū rakṣaṇe. itaḥ śumbhāntāś (460) catustriṁśat seṭaḥ parasmaipadinaś ca. gupūdhūpavicha (*vgl.* III, 1, 28) ity āyaḥ: gopāyati, āyādaya ārdhadhātuke vā (III, 1, 31): goptā gopitā gopāyitā. rājasūyasūrya (III, 1, 114) iti kupyaṁ sādhu. gupa gopane (I, 1019) tūtpatticikīrṣitaḥ: jugupsate, guptijkidbhya (III, 1, 5) iti. curādau gupū [1] bhāsārthaḥ (X, 231): gopayati, gopanā (422)

dhūpa saṁtāpe. dhūpāyati, dhūpayāṁcakāra dudhūpa. curādau bhāsārthaḥ (X, 232): dhūpayati (423) [2]

jalpa japa vyaktāyāṁ vāci. jalpati, pratiṣedhe hasādīnām upasaṁkhyānād (I, 3, 15, 1) vyatijalpanti; ghañ (III, 3, 18): jalpaḥ, jalpabhikṣa (III, 2, 155) iti jalpākaḥ. japa mānase ca, manonirvartye vacane: japati, lupasadacara (III, 1, 24) iti yaṅ: jañjapyate, japajabhadaha (VII, 4, 86) iti nuk; por adupadhād (III, 1, 98) yat: japyam, stambakarṇayo ramijapor (III, 2, 13) ac: karṇejapaḥ, vyadhajapor anupasarge (III, 3, 61) 'p: japaḥ; japitaḥ, japtas tv āditaś ca (VII, 2, 16) iti cakārasyānuktasamuccayārthatvād ity āhuḥ (425. 424)

capa sāntvaṇe. capati. capasya vikāraś (IV, 3, 134) cāpaḥ, capeṭaḥ, capaṭo (Uṇ. IV, 81) vipulaḥ (426)

ṣapa samavāye. sapati, siṣāpayiṣati. sapta, saptir aśvaḥ. saceti Candraḥ (Ca. Dh. I, 140): sacati, sacivaḥ (427)

rapa lapa vyaktāyāṁ vāci. rapati. lapati; āsuyuvapi (III, 1, 126) iti ṇyat: apalāpyam, lapitam, lapanaṁ mukham; ālāpaḥ, apalāpaḥ, pralāpaḥ (428. 429)

cupa mandāyāṁ gatau. copati, kiṁcic calati. copanam, uṇādau cuppaṁ nispandatvam [3], cuper aś copadhāyāḥ (*vgl.* Uṇ. I, 110): capalaḥ. itthaṁ cātra viparītārthāvagamād imam abhiprāyaṁ na vidmaḥ, yathākathaṁcin nāmnāṁ vyutpattiḥ kāryeti cet [4], tarhi caper (426) evāprayāsena sādhyatām (430)

tupa tunpa trupa trunpa tupha tunpha hiṁsārthāḥ. topati. tumpati, prāt tumpater gatau [5] suṭ (*vgl.* VI, 1, 157 Kāś.): prastumpati gāṁ vatsaḥ. trupha trunpheti Candro (Ca. Dh. I, 142) 'dhikau paṭhati (431—438)

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[1] P gupa [2] K *und* C *om.*, *aber vgl.* X, 232 [3] P niṣkarmatvam; *vgl.* Hem. Uṇ. 301 [4] *vgl.* Nirukta II, 1 [5] *so alle Hss.*

varpha[1] rapha raphi arba barba karba kharba garba gharba śarba ṣarba sarba carba bharba[2] narba gatau. pañcadaśaite gatyarthāḥ, varphādīṁs trīn hiṁsārthe Kaṇṭhaḥ paṭhati. garvety anārṣaḥ, oṣṭhyo 'tra vaḥ, pavargaprastāvāt. arbetyādau rephasthāne nakāraṁ Kauśiko manyate. ekaḥ śarbas tālavyādiḥ, aparaḥ ṣopadeśaḥ, anyo dantyādiḥ. arbā aśvaḥ. barbaraḥ barbarī, kuñcitāḥ keśāḥ. karbaṭo grāmacatuḥśatīmadhye[3] puram[3], karburaś citro varṇaḥ. kharbaḥ, garbaḥ, Śarbaḥ, sarbaḥ. carbaṇam (439—442. 445. 447—449. 449 a. 450—452. 452 a. 452 b)

cubi vaktrasaṁyoge; namas tuṇgaśiraścumbi (Harṣacarita *V.* 2 *der* ed. BoSS 66)[4] ity upacārāt. cumbati. cumbitam, cumbanam (456)

sṛbhu sṛnbhu hiṁsārthau. sarbhati, sṛmbhati. etāv apy aṣopadeśau, sṛvarjam (VI, 1, 64 Bh.) ity anenānarthakasyāpi grahaṇāt (457. 458)

śunbha bhāṣaṇe hiṁsāyāṁ ca. bhāsana iti Durgaḥ. śumbhati. śubha śunbha śobhārthāv (*vgl.* VI, 33) ity asya śumbhate[5]. ṣopadeśo 'yam iti Guptaḥ, sāvaṣṭambhaniṣumbhasumbhananamadbhūgoletyādidarśanāt (*s.* Mālatīmādh. V, 22). sumbhati, kuṣumbham (460)

udāttā udāttetaḥ 426

ghiṇi ghuṇi ghṛṇi grahaṇe. itaḥ kamvantā (470) daśa seṭa ātmanepadinaś ca. ghiṇṇate, ghiṇṇitaḥ. ghuṇṇate[6]. ghṛṇṇate (461—463)

ghuṇa ghūrṇa bhramaṇe. ghoṇate; ghoṇā, ghuṇākṣaram, ghuṇāvarto 'raghaṭṭaḥ. ghūrṇate. tudādau (VI, 48. 49) parasmaipadinau staḥ: ghuṇati, ghūrṇati (464. 465)

paṇa vyavahāre stutau ca. Cakrapāṇiṁ paṇāyati, āyavyavadhānāt taṁ nāsti. gupūdhūpavichapaṇipanibhya āya (*vgl.* III, 1, 28) iti stutyarthena paninā sāhacaryād vyavahārārthasya paṇer āyo nāsti, vyavahṛpaṇor (II, 3, 57) iti ṣaṣṭhī: śatasya paṇate; na copalebhe vaṇijāṁ paṇāyām[7] (Bhaṭṭik. III, 27) iti

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[1] P varpa, K *und* C vapha [2] P tarba [3] P grāmacatuḥśatīmukhyapuram [4] *mit denselben Worten beginnt auch* Halāyudha's *Kommentar zum* Piṅgalachandaḥsūtra [5] *so alle Hss.* [6] P *addit* ghuṇṇaḥ [7] K paṇāyayā, C paṇāyatām, P paṇāyate

tu Bhaṭṭir bhrāntaḥ. avadyapaṇya (III, 1, 101) iti paṇitavye paṇyaḥ sādhuḥ, nityaṁ paṇaḥ parimāṇa (III, 3, 66) ity ap: paṇaḥ, gocarasaṁcara (III, 3, 119) ity āpaṇaḥ sādhuḥ, āṅi paṇipani (Uṇ. II, 45) itīkan: āpaṇikaḥ, paṇer ijy ādeś ca va (Uṇ. II, 70) iti vaṇik, aśipaṇāyyor (Uṇ. IV, 132) iti pāṇiḥ (466)

pana ca. cakārāt stutau. panāyate Harim, atrāvayave 'pi kṛtaṁ liṅgaṁ samudāyasy viśeṣakaṁ bhavati (*vgl.* III, 1, 5 Bh.) ity āyavyavadhāne 'py ātmanepadam. atyavicami (Uṇ. III, 117) ity asac: panasaḥ (467)

bhāma krodhe[1]. bhāmate, bhāminī (468)

kṣamūṣ sahane. kṣamate, kṣantā kṣamitā. kṣāntaḥ, kṣamā. divādau (IV, 97) kṣāmyati, kṣāntiḥ (469)

kamu kāntau. kāntir abhilāṣaḥ. utpattikārito 'yam, kamer ṇiṅ (III, 1, 30): kāmayate, āyādaya ārdhadhātuke vā (III, 1, 31) iti cakame, kāmayāṁcakre. kamanam, kāmanam; kāntiḥ, kāmanā; kamitvā kāntvā, kāmayitvā; kāntaḥ, kāmitaḥ. acīkamata, kameś caṅy upasaṁkhyānād (III, 1, 48 Kāś.) acakamata. tuṁ kāmamanasor api (VI, 1, 144 Kāś.) iti kartukāmaḥ, śīlikāmibhakṣācaribhyo ṇaḥ (III, 2, 1, 7): māṁsakāmā strī, laṣapatapada (III, 2, 154) ity ukañ: dāsyāḥ kāmukaḥ, na lokāvyaya (II, 3, 69) iti niṣedhe prāpte kamer bhāṣāyām (II, 3, 69, 3) iti ṣaṣṭhī; nodāttopadeśasya (VII, 3, 34) iti niṣedhe prāpte 'vamikamicamīnām (VII, 3, 34 Bh.) iti vṛddhiḥ: kāmī, namikampi (III, 2, 167) iti raḥ: kamraḥ, yuj apīṣyate (III, 2, 150, 2 Bh.): kamanaḥ, kamimanijani (Uṇ. I, 73) iti kantuḥ, kamer aṭhaḥ (Uṇ. I, 102): kamaṭhaḥ, kalas tṛpaś ca (Uṇ. I, 106) iti kamalam, vṛtṛvadi (Uṇ. III, 62) iti saḥ: kaṁsaḥ, uṇādau kambalaḥ[2], komalaḥ (Uṇ. I, 108), Kamalā (Uṇ. I, 106), kāmalā, artikamibhrami (Uṇ. III, 132) ity araḥ: kamaraḥ, kamer uś copadhāyāḥ (*vgl.* Uṇ. III, 138): kumāraḥ. ataḥ kṛkamikaṁsa (VIII, 3, 46) iti satvam: payaskāmaḥ, na bhābhūpūkamigami (VIII, 4, 34) iti kṛty aco na ṇatvam: prakamanam, prakāmanam (470)

udāttā anudāttetaḥ 436

aṇa raṇa vaṇa maṇa kaṇa kvaṇa vraṇa bhraṇa dhvaṇa śabdārthāḥ. ete śabdanakriyārthāḥ. itaḥ kramvantās

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[1] P kope [2] *vgl.* Hem. Uṇ. 499

(502) trayastriṁśat seṭaḥ parasmaipadinaś ca. aṇati; kvun śilpisaṁjñayoḥ (Uṇ. II, 32): aṇako nāpitaḥ, iñ (Uṇ. IV, 124): āṇir akṣāgrakīlakaḥ, aṇir ity Amarasiṁhaḥ (II, 8, 57); aṇḍam, aṇaś ca (Uṇ. I, 8) ity uḥ: aṇuḥ, aṇo ḍa ca (*vgl.* Uṇ. I, 88) iti ṇittvād āḍūḥ, ālukā. raṇati; vaśiraṇyoś ca (III, 3, 58, 3) ity ab vaktavyaḥ, raṇanty asmin niti raṇaḥ; raṇamaṇakvaṇāṁ gatau mittvaṁ smaryate: raṇayati, anyatra rāṇayati. vaṇati; udvaṇaḥ ulvaṇaḥ, udūkhalolūkhalavat pṛṣodarāditvāl (VI, 3, 109) latvaṁ vā; vaṇaty asmiñ jyā: vāṇaḥ; vaṇyate 'sāv anayā vā, iñ: vāṇiḥ, vāṇī. maṇitaṁ suratakūjite rūḍham, evaṁ kaṇitam (476) ārte, kvaṇitaṁ (477) vīṇādau, raṇitaṁ (472) nūpurādau, kūjitaṁ (240) vihagādau, bṛṁhitaṁ (772) gaje, hreṣitaṁ (*vgl.* 653) haye, vāśitaṁ (IV, 54) paśuṣu, garjitaṁ (244) meghādau, guñjitaṁ (218) bhramarādau, gṛñjitaṁ (268) siṁhādāv ityādi pratidhātustham; kiyad vyācakṣmahe vayam? lokāt sūribhir atyūhyam[1], lakṣyamūlaṁ hi lakṣaṇaṁ; maṇiḥ, maṇiko mahākumbhaḥ. kaṇati; kaṇaḥ, kaṇikā, kaṁkaṇaḥ, kaṇūkaḥ, kaṇṭhaḥ, aśūpruṣi (Uṇ. I, 151) iti kvan: kaṇvaṁ pāpam, kāṇḍam. kvaṇati; kvaṇo vīṇāyāṁ ca (III, 3, 65) iti vāp: nikvaṇaḥ nikvāṇaḥ, kvaṇaḥ kvāṇaḥ, prakvaṇaḥ prakvāṇaḥ, upakvaṇaḥ upakvāṇaḥ; pīyukvaṇibhyāṁ kālaḍ ḍhrasvaḥ prasāraṇaṁ ca (*vgl.* Uṇ. III, 76): kuṇālam; kvaṇeḥ saṁprasāraṇaṁ ca (Uṇ. III, 143): kuṇapaḥ. vraṇati, vraṇaḥ; curādau vraṇa gātravicūrṇane (X, 390) 'dantaḥ: vraṇayati. mūrdhanyānto dhvaṇir loke nāsti (471—473. 475—480)[2]

oṇṛ apanayane. oṇati; mā bhavān oṇiṇat, etad eva ṛdittvaṁ jñāpakam: nityam antaraṅgaṁ ca dvirvacanam upadhāhrasvatvena bādhyata iti, anyathā dvirvacane kṛte upadhāyā abhāvād dhrasvo na prāpnoti, kim ṛdittvena kṛtam syāt? ato mā bhavān aṭiṭad ityādau hrasvaḥ siddhaḥ (482)[3]

śoṇṛ varṇagatyoḥ. śoṇati. śoṇo lohitaḥ, śoṇitaṁ rudhiram; gatau Śoṇo nadaḥ (483)

śroṇṛ saṁghāte, śloṇṛ ca. śroṇiḥ, śroṇaḥ paṅguḥ (484. 485)

paiṇṛ[4] gatipreraṇaśleṣaṇeṣu. paiṇati[4], apipaiṇat[4] (486)

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[1] P ūhyam [2] 474 *nach* 486 [3] 481 *nach* 490 [4] P peṇṛ, peṇati, apipeṇat

vana bhaṇa dhaṇa śabde. vanati; vanam, saṁvananaṁ vaśīkaraṇam. bhaṇati; bhāṇaḥ, alaṁkāre suprasiddhaḥ. dhaṇati. Kauśikas tu dantyāntam āha. us (Uṇ. II, 118): dhanuḥ, vanip (*vgl.* Uṇ. I, 156): dhanvā, kṛṣicami (Uṇ. I, 82) ity ūḥ: dhanūḥ rāśiḥ (490. 474. 481) [1]

kanī dīptikāntigatiṣu. dīptiḥ prakāśaḥ, kāntiḥ śobhā. kanati. kanīnikā, kanakam, aghnyādau (Uṇ. IV, 111) kanyā, kāntaḥ (488)

stana dhvana śabde. stanati; stanitam, stanaḥ, stānayati, curādāv adantaḥ stanagadī devaśabde [2] (X, 313. 314): meghaḥ stanayati; abhinisaḥ stanaḥ śabdasaṁjñāyām (VIII, 3, 86) ṣatvam: abhiniḥṣṭāno [3] visargaḥ. dhvanati; dhvānaḥ, dhvaniḥ, kṣubdhasvāntadhvānta (VII, 2, 18) iti dhvāntaṁ tamaś cet, dhvanitam anyat; curādāv adantaḥ (X, 343): dhvanayati (489. 487) [4]

vana ṣaṇa bhaktau. bhaktir bhajanam. vanati; vanam [5], vanitā, ṛtanyañji (Uṇ. IV, 2) iti vaniṣṭhu puṣpāntram, uṇādau [6] vānaraḥ, vānīro vetasaḥ; tanādau vanu yācane (VIII, 8): vanute, vanoti [7]. sanati, sano ye vibhāṣā (VI, 4, 43) ātvam: sāyate sanyate; kathaṁ sanyāt? ye ity adante ye pare vidhānāt; sanīvantardha (VII, 2, 49) iti veṭ: sisaniṣati, stautiṇyor eva ṣaṇy abhyāsād iti (VIII, 3, 61) niyamāt ṣatvaṁ nāsti, siṣāsati, sanoter ana (VIII, 3, 108) iti ṣatvam; dṛsanijani (Uṇ. I, 3) iti ñuṇ: sānuḥ, khanikaṣyañjyasi (Uṇ. IV, 139) iti saniḥ, na ktici dīrghaś ca (VI, 4, 39): sātiḥ, lopaś cāsyānyatarasyām (VI, 4, 45): satiḥ, santiḥ; tanādau ṣaṇu dāne (VIII, 2): sanute, sanoti (491. 492)

ama gatyādiṣu. kanī dīptikāntigatiṣu, iyaṁ gatiḥ, stana dhvana śabde, ayaṁ sabdaḥ, vana ṣaṇa bhaktau (488—492), iyaṁ bhaktiḥ, ete gatyādayo 'rthāḥ. amati, na kamyamicamām (I, 869) iti na mittvam: āmayati. ruṣyamatvarasaṁghuṣāsvanām (VII, 2, 28) iti niṣṭhāyāṁ veṭ: abhyamitaḥ abhyāntaḥ, ambhaḥ [8], ameḥ san (Uṇ. V, 21): aṁsaḥ, amer guri raś ca lo

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[1] 487—489 *s. unten* [2] P meghaśabde [3] *alle Hss.* abhiniṣṭāno [4] 490 *vor* 488 [5] P *addit* udakam [6] *vgl.* Hem. Uṇ. 403. 421 [7] *so alle Hss.* [8] *vgl.* Hem. Uṇ. 932

vā[1]: aṅguriḥ aṅguliḥ; arjidṛśi (Uṇ. I, 28) ity andhuḥ kūpaḥ, andhayates (X, 380) tu yuktaḥ; amitamyor dīrghaś ca (Uṇ. II, 16) ity āmraḥ, hasimṛgriṇ (Uṇ. III, 86) iti tan: antaḥ, amicimidiśasibhyaḥ ktraḥ (Uṇ. IV, 163): antram[2], aminakṣikaliyajivadhipatibhyo 'tran *(vgl.* Uṇ. III, 104): amatraṁ pātram, amer itran *(vgl.* Uṇ. IV, 173): amitro 'riḥ, ṣṭran (Uṇ. IV, 158): antram[2] (493)

drama hamma mīmṛ gatau. dramati, hmyantakṣaṇa (VII, 2, 5) iti sici vṛddhir nāsti: adramīt, dandramyate; jucaṅkramyadandramya (III, 2, 150) iti yaṅantād yuc: dandramaṇaḥ, dramimasyor uc ca: drumalaṁ[3] mānabhāṇḍam. hammatiḥ Surāṣṭreṣv iti Bhāṣyād (Paspaśā *p.* 9) dvirbaddho makāraḥ. mīmṛ śabde ca: mīmati, amimīmat (494– 496)

camu chamu jamu jhamu adane. camati, vicamati, ṣṭhivuklamvācamāṁ śiti (VII, 3, 75 Kāś.) iti dīrghaḥ: ācāmati, na kamyamicamām (I, 869) iti mittvaṁ nāsti: ācāmayati. āsuyuvapi (III, 1, 126) iti ṇyat: ācāmyam, nodāttopadeśasya māntasyānācamer (VII, 3, 34) iti vṛddhinişedhābhāvaḥ: ācāmakaḥ, kṛṣicami (Uṇ. I, 82) ity ūḥ: camūḥ, atyavicami (Uṇ. III, 117) ity asac: camasaḥ, kṛdarādayaś ca (Uṇ. V, 41) iti camaraḥ; udito vā (VII, 2, 56) iṭ: cāntvā camitvā; ācāntaḥ, ācāmaḥ. ācchamati, ācchāmaḥ. jamati. idupadho 'yam ity eke: jemanam, jemaḥ. jhamati (497—501)

kramu padavikṣepe[4]; padanyāse[4] 'rthe. kramaḥ parasmaipadeṣv (VII, 3, 76) iti dīrghaḥ: krāmati, vṛttisargatāyaneṣu krama (I, 3, 38) ity ātmanepadam: ṛkṣv asya kramate buddhiḥ, na pratihanyata ity arthaḥ, yuddhāya kramate, utsahata ity arthaḥ, prājñe śāstrāṇi kramante, sphītībhavantīty arthaḥ; āṅa udgamane (I, 3, 40): ākramate nabho 'rkaḥ, jyotirudgamana iti vaktavyān (I, 3, 40, 1 Bh.) neha: ākrāmati dhūmo harmyatalam; veḥ pādaviharaṇe (I, 3, 41): sādhu vikramate 'śvaḥ, neha: vikrāmaty ajinasandhiḥ; propābhyāṁ samarthābhyām (I, 3, 42): prakramate bhoktum, upakramate; anupasargād vā (I, 3, 43): kramate, krāmati; snukramor anātmanepadanimitta (VII, 2, 36) itīṭ: prakramitum, cikramişati, cikramişā, cikramişuḥ, neha: praci-

[1] *vgl.* Uṇ. IV, 2 *und* Hem. Uṇ. 699 [2] *so alle Hss.*
[3] *vgl.* Hem. Uṇ. 502 [4] *so* (pada°) C, K, S; P pāda°

kraṁsate. udito vā (VII, 2, 56) iṭ: kramitvā krāntvā, aniṭpakṣe kramaś ca ktvi (VI, 4, 18) iti vā dīrghaḥ: krantvā, uṇādau kramukaḥ[1]. nityaṁ kauṭilye gatau (III, 1, 23) yaṅ: caṅkramyate, jucaṅkramya (III, 2, 150) iti yuc: caṅkramaṇaḥ; ghañi nodāttopadeśasya (VII, 3, 34) iti vṛddhir nāsti: kramaḥ, upakramaḥ; janasanakhana (III, 2, 67) iti viṭ, viḍvanor (VI, 4, 41) āt: dūrakrāḥ; kramitamiśatist mbhām ata ic ca (Uṇ. IV, 121) iti kiṇ: krimiḥ, bāhulakāt (III, 3, 1) saṁprasāraṇaṁ ca: kṛmiḥ. śakadhṛṣajñāglā (III, 4, 65) iti tumun: prakramate bhoktum (502)

udāttā udāttetaḥ 469

aya vaya paya maya caya taya naya[2] gatau. ito revṛparyantā (540) ekonacatvāriṁśat[3] seṭa ātmanepadinaś ca. ayate, upasargasyāyatāv (VIII, 2, 19) iti latvam: palāyate, palyayate, yena nāvyavadhānam (VIII, 2, 19 Kāś.) ity ekena varṇena vyavadhānam āśrīyate, neha: pratyayate; dayāyāsaś ca (III, 1, 37) iti liṭy ām: palāyāṁcakre. vayate; asun (Uṇ. IV, 188): vayo bālyādi pakṣī ca, vayo ṇit (*vgl.* Uṇ. III, 120): vāyasaḥ. payate, payaḥ. mayate; meṅo (I, 1010) 'pi mayate. cayate, ghañ (III, 3, 18. 19): cāyaḥ, cinoteś (V, 5) cayaḥ. nayate, liṭi neye; ṇiṅ prāpaṇe (I, 950): nayati, nayate, ninīya, ninye. taya rakṣaṇe ca: tayate, Tāyī[4] Jinaḥ (503—509)

daya dānagatirakṣaṇahiṁsādāneṣu. dayate, adhīgarthadayeśāṁ karmaṇi (II, 3, 52) ṣaṣṭhī: mātur dayate, dayyate, dayitā, dayāyāsaś ca (III, 1, 37) iti liṭy ām: dayāṁcakre. spṛhigṛhipatidayi (III, 2, 158) ity āluc: dayāluḥ, bhidāditvād (III, 3, 104) dayā; dayitam. deṅ rakṣaṇe (I, 1011): mātaraṁ dayate, dīyate, dātā (510)

raya gatau. rayate. rayaḥ, nirayaḥ (511)

ūyī tantusaṁtāne. ūyate, ūyitā, ūyāṁcakre. śvīdito niṣṭhāyāṁ (VII, 2, 14) neṭ: ūtaḥ (512)

pūyī viśaraṇe durgandhe ca. pūyante[5] yavāḥ, vraṇaḥ pūyate; pūyitā. pūtaḥ, pūtiḥ (513)

knūyī śabda undane ca. undanaṁ kledanam. knūyate, knūyitā. knūtaḥ, na ya (III, 2, 152) iti yuj nāsti, atas tacchīlādau kartari tṛn (III, 2, 135) eva: knūyanaśīlaḥ knūyitā, arti-

[1] *vgl.* Hem. Uṇ. 53 [2] *so alle Hss.* [3] P ekonapañcāśat
[4] *vgl.* Hem. Dh. I, 797 [5] P vipūyante

hrīvlī (VII, 3, 36) iti ṇau puk: knopayati, cele knoper (III, 4, 33) iti ṇamul: vastraknopaṁ vṛṣṭo devaḥ (514)

kṣmāyī vidhūnane. kṣmāyate, kṣmāpayati. kṣmātaḥ (515)

sphāyī opyāyī vṛddhau. sphāyate, sphāyo va (VII, 3, 41) iti ṇau vatvam: sphāvayati. niṣṭhāyāṁ sphāyaḥ sphī (*vgl.* VI, 1, 22): sphītaḥ, īdittvaṁ sphāyer ādeśānityatve liṅgam: sphātaḥ; uṇādau phenaḥ (Uṇ. III, 3), sphiro bahuḥ (Uṇ. I, 54), sphāyi (Uṇ. II, 13) iti rak: sphāram. pyāyate, dīpajanabudha (III, 1, 61) iti kartari vā ciṇ: apyāyi apyāyiṣṭa. pīnaḥ, pyāyaḥ pī (VI, 1, 28) svāṅge, oditaś ca (VIII, 2, 45) iti niṣṭhānatvam, andhūdhasor āṅīti vaktavyād (*vgl.* VI, 1, 28, 1) āpīno 'ndhuḥ, āpīnam ūdhaḥ, neha: āpyānaś candramāḥ; liḍyaṅoś ca (VI, 1, 29) iti pī: āpipye, āpepīyate, kṛty aca (VIII, 4, 29) iti prāpte na bhābhūpūkamigami (VIII, 4, 34) iti ṇatvaṁ nāsti: prapyānaḥ (516. 517)

tāyṛ saṁtānapālanayoḥ. saṁtānaḥ prabandhaḥ. tāyate, atatāyat, dīpajanabudhapūri (III, 1, 61) iti kartari vā ciṇ: atāyi atāyiṣṭa. taya rakṣaṇe (I, 508): tayate, atītayat (518)

śala calanasaṁvaraṇayoḥ. śalate. śalatīti śala hula patḷ gatau (I, 896—898), tathā śala śvalla āśugamane (I, 582. 583). iṇbhīkāpā (Uṇ. III, 43) iti śalkaḥ kāṣṭhatvak, śalipaṭipatibhyo nit: śalākā (*vgl.* Uṇ. IV, 14), kṛśṛśali (Uṇ. III, 122) ity abhac: śalabhaḥ, śalimaṇḍibhyām ūkañ[1] (*vgl.* Uṇ. IV, 42): śālūkaḥ, śalalaṁ śalaṁ ca śvāvilloma, sānasivarṇasiparṇasitaṇḍulāṅkuśacaṣālelvalapalvaladhiṣṇyaśalyā (Uṇ. IV, 107) iti śalyam, śalyakaḥ śvāvit (519)

vala saṁvaraṇe. valate. trapodvalitaḥ, vālāḥ keśāḥ, valmīkam. jvalādau bala prāṇane (I, 893): balati, curādau mit (X, 85): balayati. śukavalkolkā (Uṇ. III, 42) iti valkaḥ, in (Uṇ. IV, 117): valis tvaksaṁkocaḥ, valer guś ca (*vgl.* Uṇ. I, 20) iti valguḥ, valimalitanibhyaḥ kayan (Uṇ. IV, 99): valayaḥ, valīkaṁ (Uṇ. IV, 25) paṭalaprāntaḥ. ayaṁ dantyoṣṭhyādiḥ, bala prāṇane tv oṣṭhyādir ity āhuḥ: balam, balir upahāraḥ, bālaḥ, balākā, balvajaḥ. vala valleti Durgaḥ, tathopakramāt vallūraṁ śuṣkamāṁsam, vallavo godhuk, vallabhaḥ prāṇapriyaḥ, vallī, vallarī, vallā (520. 521)

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[1] *so alle Hss.*

mala malla dhāraṇe. malate, malyate; mālā, mālatī tarubhedaḥ, malam, Malayaḥ; mālayati, curādyadantān malayatīti Bhaṭṭiḥ; ghe (III, 3, 118) gandhabhaṅgiḥ parimalaḥ. mallate; mallaḥ, mallakaḥ pātram, mallikā mallīpuṣpam[1] (522. 523)

bhala bhalla paribhāṣaṇahiṁsādāneṣu. bhalate, ūkaḥ (*vgl.* Uṇ. IV, 40): bhalūka ṛkṣaḥ. bhallate; ulūkādau (Uṇ. IV, 41) bhallūko 'cchabhallaḥ, bhallaḥ kṣurapraḥ, bhalliḥ, Bhallaṭaḥ; curādau bhala ābhaṇḍane (X, 161) taṅānī[2]: vibhālayate, bhālūkaḥ (524. 525)

kala śabdasaṁkhyānayoḥ. kalate, ākalate, saṁkalate, parikalate, pratyākalate, vikalate. ac (III, 1, 134): kalaḥ, kalyate: kālaḥ, ghañ (III, 3, 19); kalanīyam, kalyam; kālyaṁ prabhātam, kāle sādhu (IV, 4, 98) vā; kalitam, Kaliḥ, kalikā, kardikaḍer[3] amac (*vgl.* Uṇ. IV, 84): kalamaḥ, pṛkalibhyām uṣac (*vgl.* Uṇ. IV, 75): kaluṣaḥ; uṇādau kalmaṣam[4], kalmāṣaḥ[4]; kalyo 'ghnyādau (Uṇ. IV, 111), kalāsu sādhur (IV, 4, 98) vā; kalāyaḥ satīnakaḥ, kalilaṁ vyāptaṁ gahanaṁ ca, kalalaṁ śukraśoṇitamalam. curādau kala saṁkhyāne 'dantaḥ (X, 319): kalayati, kalanā, kalā; bāhulakāt (X, 392) kala kila pila kṣepe (X, 64. 65) ity asmāt kālayati, kālaḥ, kālanam, kālanā, kāliḥ; kālikā tu meghajālaṁ manojñādau (V, 1, 133) (526)

kalla aśabde; aśabde tūṣṇīṁbhāve. kallate. kallaḥ, kallolaḥ (527)

tevṛ devṛ devane. tevate, atitevat. devate, adidevat; artikamibhrami (Uṇ. III, 132) ity araḥ: devaraḥ, śakādibhyo 'ṭan (Uṇ. IV, 81): devaṭaḥ ūrṇāvṛttiḥ, vṛṣādibhyaś cit (Uṇ. I, 108): devalaḥ; divādau (IV, 1) dīvyati, curādau divu parikūjane (X, 166): devayate, ā kusmāt (*s.* X, 135) taṅ, adīdivat, tathā divu ardane (X, 185): paridevayati (528. 529)

evṛ[5] śevṛ ṣevṛ sevṛ kevṛ khevṛ glevṛ pevṛ plevṛ mevṛ mlevṛ sevane. sevate, siṣeve, asiṣevat, aṣopadeśasya siseve, asisevat; parinivibhyaḥ seva (VIII, 3, 70) iti ṣatvam: niṣevate, aḍvyavāye 'pi (VIII, 3, 71) iti paryaṣevata, stautiṇyor eva ṣaṇy abhyāsān (VIII, 3, 61) niyame prāpte sthādiṣv abhyā-

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[1] P *om.* puṣpam [2] P taṅādau [3] *so* K *und* P, C kardikaḍyor; *vgl.* Hem. Uṇ. 347 [4] *vgl.* Hem. Uṇ. 562. 563 [5] *so alle Hss.*

sena cābhyāsasya (VIII, 3, 64) iti ṣatvam: niṣiṣevişate. kevate uṇādau yuktam, vṛṣādibhyaś cid (Uṇ. I, 108) iti kalac: kevalaḥ (531 a. 536. 530. 539. 537. 532. 533. 538. 534. 535)

revṛ plutigatau; plutibhir gatau. revate, Revā Narmadā. revatī tu rīṅo (IV, 30) rūpam (540)

udāttā anudāttetaḥ 508

mavya bandhane. ito 'vāntā (631) aṣṭāśītiḥ seṭaḥ parasmaipadinaś ca. mavyati [1] (541)

sūrkṣya īrkṣya īrṣya īrṣyārthāḥ. īrṣyā kāmajam asahanam [2]. krudhadruherṣya (I, 4, 37) iti saṁpradānam: Caitrāyerṣyati; īrṣyates tṛtīyasya (VI, 1, 3, 2) ekāco dvirvacanam: īrṣyiṣişati, vyañjanasyety eke: īrṣyiyişati; ṇyantāc caṅi tṛtīyaikāco 'bhāvād dvitīyasyaiva dvitvam, tṛtīyābhāvena vārttikāpravṛtteḥ, tataś ca halādiśeṣād (VII, 4, 60) abhyāse ṣakāra eva śrūyate: airşişyat, vyañjanasyeti pakṣe yakārasyaiva dvitvam: airṣyiyat (542—544)

haya gatikāntyoḥ. hayati, hayaḥ (545)

śucyī abhişave. abhişavo draveṇādravāṇāṁ parivāsanam; snānam iti Cāndrāḥ (*vgl.* Ca. Dh. I, 161). śucyati, liṭ: śuśucya. śuktaḥ, yasya hala (VI, 4, 49) iti yalopaḥ. cucyī [3] iti Durgaḥ (546)

harya gatikāntyoḥ [4]. haryati. haryateḥ kanyan hira ca (Uṇ. V, 44): hiraṇyam (547)

ală bhūṣaṇaparyāptinivāraṇeṣu. pacativat (I, 1045) sānunāsika itītsaṁjñārthaḥ. alati. Alakā purī; alakāḥ keśaḥ, kvun śilpisaṁjñayoḥ (Uṇ. II, 32); alindaḥ, alikaṁ lalāṭam, alīkam, alir bhramaraḥ, āliś ca, āliḥ sakhī paṅktiś ca, alarko rogitaḥ śvā. alaktakam araktakaṁ tu ralayor aikyāt [5] (VIII, 2, 18 Kāś.) (548)

ñiphalā viśaraṇe. phalati, pratiphalati, utphalati; ṭṝphalabhajatrapa (VI, 4, 122) iti liṭy etvābhyāsalopau: pheluḥ. phalakaṁ kvun śilpisaṁjñayoḥ (Uṇ. II, 32), phalahakas tūṇādau [6]; caraphaloś ca, ut parasyātaḥ (VII, 4, 87. 88): pamphulyate, ti ca (VII, 4, 89): paṁphultaḥ, vartamāne ñītaḥ ktaḥ (III, 2, 187):

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[1] P *addit* mavyaḥ [2] P asahişṇutvam [3] *alle Hss.* śucī, *aber vgl.* Hem. Dh. I, 404 *und* Mādh. I, 508 [4] KC kāntigatyoḥ [5] K ekatvāt [6] *vgl.* Hem. Uṇ. 33

praphullaḥ, anupasargāt phullakṣība (VIII, 2, 55) iti kte phullaḥ sādhuḥ, utphullasaṁphullau vaktavyāt (VIII, 2, 55, 1 Bh.), upasarge praphultaḥ; āditaś ca (VII, 2, 16) itīṇ nāsti, vibhāṣā bhāvādikarmaṇoḥ (VII, 2, 17): phullam anena, phalitam anena, praphultaḥ praphalitaḥ; phalipāṭi (Uṇ. I, 19) iti phalgur[1] asāraḥ[1], phalgunī. phala niṣpattāv (I, 563) ity asmāt phalitaḥ, phulla vikasane (I, 565): phullitaḥ (549)

mīla śmīla smīla nimeṣaṇe. nimeṣaṇaṁ saṁkocaḥ. mīlati; pramīlā tandrī, mīlanam, bhrājabhāsadīpa (*vgl.* VII, 4, 3) ity upadhāhrasvo vā: amimīlat, amīmilat; laukikān miler (VI, 71) milati, melanam. śmīlasthāne kṣmīleti Cāndrāh (Ca. Dh. I, 163) (550—553)

pīla pratiṣṭambhe. pratiṣṭambho rodhanam[2]. pīlati. pīlanam; kvasuḥ, neḍ vaśi kṛti (VII, 2, 8): pipīlvān; kharuśaṅkv (Uṇ. I, 37) iti bāhulakāt (III, 3, 1) pīluḥ; pipīlakaḥ, pipīlikā (554)

ṇīla varṇe; varṇopalakṣitāyāṁ kriyāyām, yathā: śvetaṁ nīlati marakatakāntyā; praṇīlati. nīlam, nīlī, nīlaḥ[3] kuṭṭimaḥ[3], nīlaṅguḥ krimiḥ (555)

śīla samādhau. samādhir aikāgryam. pariśīlati. anuśīlitaḥ, śīlikāmi (III, 2, 1, 7) iti ṇaḥ: māṁsaśīlā, śailūṣo naṭaḥ, bāhulakāt (III, 3, 1), Śilūṣāpatyam ity eke. curādau (X, 332) śīlayati (556)

kīla bandhe. kīlati. utkīlitaḥ, kīlakaḥ, kīlā, kīlālam; kīlir dhātvarthe. ṇic: kīlayati (557)[4]

kūla āvaraṇe[5]. anukūlati. kūlyate 'mbhasā (III, 3, 19): kūlam. kula saṁstyāne (I, 895), asmāt kulam. karoter dve ca (*vgl.* VI, 1, 12 Kāś.) iti cakārāt kukūlaṁ tuṣāgniḥ (558)

śūla rujāyām. śūlati. ac (III, 1, 134): śūlam (559)

tūla niṣkarṣe. niṣkarṣo vastuniḥsāraṇam. tūlati. tūlam, tūlis tūlaśayyā, śalākāyāṁ tu tūlikā (560)

pūla saṁghāte. pūlati. pūlaḥ, pūlī tṛṇoccayaḥ (561)

mūla pratiṣṭhāyām. mūlati. mūlam; unmūlayati kleśān, unmūlitaḥ. curādau mūla rohaṇe (X, 63): mūlayati (562)

phala niṣpattau. niṣpattiḥ siddhiḥ. phalati. phalitaḥ, ñiphalā (I, 549) ity asya phullaḥ[6], phalam, phaler itaj ādeś ca paḥ (Uṇ. V, 34): palitam (563)

[1] P phalgu asāram [2] P rodhaḥ [3] P *om.* [4] KC *om.* [5] KC saṁvaraṇe [6] P saṁphullaḥ

culla hāvakaraṇe; abhiprāyasūcane 'rthe. cullati; culliḥ (564)

phulla vikasane. phullati. phullam (III, 1, 134), phullitam (565)

cilla śaithilye. cillati. cillitaḥ, cillaḥ pakṣī (566)

tilla gatau. tillati. tilety api Durgaḥ: telati (567)

vellṛ celṛ kelṛ khelṛ kṣvelṛ [1] calane. veller dvirbaddho lakāraḥ. vellati; vellitaḥ, avivellat, velā tu vela kālopadeśa (X, 334) ity asmāt. celati, pāpacelī; celā cila vasana (VI, 63) ity asmāt. kelati; keliḥ, kelitam; kīla bandhe (557), asmāt kīlaḥ, kīlakam, kīlitam. khelati; khelyate 'treti (III, 3, 19) khelam, khelatīti (III, 1, 134) khelā khuraliḥ; khilaṁ pṛṣodarāditvāt (VI, 3, 109). kṣvelati, kṣvelā (573. 569—572)

pelṛ phelṛ śelṛ [2] gatau. pelati, pelitam, apipelat; pelaṁ vṛṣaṇaḥ, pelavaṁ tanu, pelakas tvaggandhaḥ. phelati; phelā bhuktojjhitam, ke (III, 1, 135) phelaḥ palaḥ. śelati [3], aśiśelat [3] (574—576)

skhala calane [4]. skhalati; skhalitvā (577)

khala saṁcaye ca. cakārāc calane. khalaṁ bhagaḥ padaṁ ca (*vgl.* III, 3, 125 Kāś. [5]) iti vaktavyād ghaḥ, ac (III, 1, 134): khalaḥ, khaliḥ piṇyākaḥ, khalatiḥ, khalvāṭaḥ, khalvaṁ gabhīram, khalīnam aśvamukhāvaṇam [6] (578)

gala adane. galati. galaḥ; sravaṇe 'py anekārthatvāt (X, 392 *a. E.*). uṇādau gallaḥ kapolādiḥ, galvarkaḥ [7] sphaṭikaḥ [8], galeś ca (*vgl.* Uṇ. V, 26) iti gulphaḥ. curādau gala srāvaṇe (X, 160) taṁi: udgālayate (579)

sala gatau. salati. salilam, sālaḥ (580)

dala viśaraṇe. dalati. uṣikuṭidalikacikhajibhyaḥ kapan (Uṇ. III, 142): dalapaḥ, dalam. mittvād (I, 856) dalayati, curādau (X, 211) dālayati (581)

śala śvalla āśugamane. śalati, ato lrāntasya (VII, 2, 2) iti vṛddhiḥ: aśālīt. ulvādau (Uṇ. IV, 95) śulvaṁ tāmraṁ rajjuś ca; śulkam [9] (582. 583)

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[1] K kvelṛ [2] P *f.* śelṛ: ṣelṛ selṛ [3] P selati, asiṣelat asiselat [4] *so alle Hss.* [5] *s. die Fußnote daselbst* [6] KC *om.* [7] C gallakaḥ [8] P sphaṭikā [9] P *om.*

khorṛ kholṛ gatipratighāte. khorati; khorādhamastrī, khorikā pātrī, khoraḥ khañjaḥ. khoḍṛ iti Durgaḥ: khoḍaḥ kuṇiḥ. kholaṁ śirastram (584)

dhorṛ gaticāturye. dhorati, adudhorat. ādhoraṇo hastipakaḥ [1]; dhoritam, dhoritakam aśvagatau (585)

tsara chadmagatau; chadmaprakārārthe. tsarati. bhṛmṛśī (Uṇ. I, 7) ity uh: tsaruḥ khaḍgādimuṣṭiḥ. tsadmety [2] apīti Kauśikaḥ: tsadmati [2] (586) [3]

abhra babhra mabhra cara gatyarthāḥ. abhrati; abhram. babhrati; kṛño [4] dve ca, kur bhraś ca *(vgl.* Uṇ. I, 22. 23) iti babhrur nakulaḥ. mabhrati. carati, carir bhakṣaṇe 'pi; udaś caraḥ sakarmakād (I, 3, 53) iti taṁ [5]: geham uccarate, ullaṅghayatīty arthaḥ [6], neha: uccarati dhvaniḥ; samas tṛtīyāyuktāt (I, 3, 54): aśvena saṁcarate; caraphaloś ca, ut parasyātaḥ (VII, 4, 87. 88): cañcūryate, cañcuraḥ. ti ca (VII, 4, 89): cūrtiḥ; caritam, gadamadacarayamaś cānupasarge (III, 1, 100) yat: caryam, carer āṅi cāgurau (III, 1, 100, 1): ācarya upadeśaḥ, ācāryo guruḥ, āścaryam anitye (VI, 1, 147) sādhu; pacādau (III, 1, 134) caraḥ [7], paṭaccaraś cauraḥ, paṭaṁś caratīti, pāṭayaṁś caratīti pāṭaccaro vā, paṭaccaraṁ jīrṇavastram, paṭa ivācarat, bhūtapūrvam; prajñādau (V, 4, 38) cāraḥ, kvun śilpisaṁjñayoḥ (Uṇ. II, 32): Carako muniḥ, careṣṭaḥ (III, 2, 16): Kurucaraḥ, Kurucarī, bhikṣāsenādāyeṣu ca (III, 2, 17) iti ṭaḥ: bhikṣācaraḥ, senācaraḥ, ādāyacaraḥ; alaṁkṛñnirākṛñ (III, 2, 136) itīṣṇuc: cariṣṇuḥ, gocarasaṁcara (III, 3, 119) iti dvau sādhū, icchā (III, 3, 101) ity atra paricaryā sādhuḥ; lokāc caryā, parivrājakādīnāṁ dhyānādyupāye sthitiḥ; yuc (III, 2, 148): caraṇaḥ, lyut: (III, 3, 115) caraṇam, artilūdhūsūkhanasahacara itra (III, 2, 184): caritram, carer vṛtte (Uṇ. IV, 171) ṇitran: cāritram, khanikaṣyañjyasi (Uṇ. IV, 139) itīḥ: cariḥ prākārāgram, iṇ: cārih [8], dṛsanijani (Uṇ. I, 3) ity uṇ [9]: cāruḥ, bhṛmṛśṛtṛcari *(vgl.* Uṇ. I, 7) ity uḥ: carur havyapākaḥ,

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[1] K ādhoraṇaḥ karipakaḥ [2] *so* KC *und vgl.* Hem. Dh. I, 405; P tsadety *und* tsadati [3] *hier dürfte* kmara hūrchaṇe *nur versehentlich ausgefallen sein* [4] P yākṛño[r] [5] P taṅānau [6] P *addit* geham uccaramāṇaḥ [7] P caraṭ [8] *vgl.* Hem. Uṇ. 619 [9] uṇ *f.* ñuṇ *alle Hss.*

careś ca (Uṇ. V, 69) ity amac: caramaḥ, ktin (III, 3, 94): cūrtiḥ, brahmacūrtiḥ; caritaṁ (III, 3, 2 Kāś.) carma (588—591)

ṣṭhivu nirasane. na subdhātuṣṭhivuṣvakkīnām *(vgl.* VI, 1, 64, 1) iti dhātvādeḥ ṣaḥ so nāsti. ṣṭhivuklamvācamāṁ śiti (VII, 3, 75 Kāś.) iti dīrghaḥ: ṣṭhīvati. lyuṭi vā guṇaḥ *(vgl.* Candra-S. I, 3, 98): ṣṭhevanam, ṣṭhīvanam; ṣṭhyūtvā ṣṭhīvitvā (VII, 2, 56), ṭiṣṭheva, ṣakārāt paras thakāro 'yam ity eke *(vgl.* VI, 1, 64 Kāś.): tiṣṭheva (592)

ji jaye. jayo 'trotkarṣaḥ. jayati, viparābhyāṁ jer (I, 3, 19) iti taṅānau: vijayate, parājayate. lakṣye 'niṭko 'yam: jetā, ata eva Kauśiko 'muṁ nādhyaiṣṭa, ji jri abhibhava (I, 993. 994) ity anenaiva siddhatvāt; tan na, akarmakasakarmakatvārtham ubhayor upādānam. kṛvāpāji (Uṇ. I, 1) ity uṇ: jāyur auṣadham; jaitram, jetur idam (IV, 3, 120) (593)

jīva prāṇadhāraṇe. jīvati. jīvaḥ, bhrājabhāsabhāṣadīpajīva (VII, 4, 3) iti vā hrasvaḥ: ajijīvat ajījivat, yāvati vindajīvor (III, 4, 30) iti ṇamul: yāvajjīvam agnihotraṁ juhuyāt, jīvakaḥ pakṣī, jīvaṁjīvaḥ [1] pakṣiviśeṣaḥ [1], jīver ātuḥ (Uṇ. I, 80): jīvātur jīvanauṣadham, jīvitam, jīver ātṛkan vṛddhiś ca (Uṇ I, 81): jaivātṛkaś candraḥ, jīvanasya mūto jīmūtaḥ [2], jīvikā saṁjñāyām (III, 3, 109) (594)

pīva mīva nīva [3] tīva sthaulye. pīvati; pīvaḥ puṣṭaḥ, chitvaracchatvara (Uṇ. III, 1) iti pīvaraḥ. nīviḥ, nīvī mūladhanam. tīvaram, tīvram (595. 596. 598. 597)

kṣīva nirasane. kṣīvati, kṣīvitaḥ, acikṣivat. kṣībṛ made (I, 407), asmāt kṣībate, kṣībaḥ [4], acikṣībat. kṣivu iti Candraḥ (Ca. Dh. I, 191): kṣevati, kṣyūtvā kṣevitvā, divādau (Ca. Dh. IV, 4) kṣīvyati (599)

urvī turvī durvī dhurvī hiṁsārthāḥ [5]. ūrvati; ūḥ, ūrṇaḥ. tūḥ, tūrṇaḥ. dūḥ, dūrṇaḥ, dūrvā. dhūḥ, dhūrṇaḥ, hasimṛgriṇ (Uṅ. III, 86) iti tan: dhūrtaḥ. thurvī (Ca. Dh. I, 195) iti Candraḥ, jurvīti Daurgāḥ: jūrvati, juḥ, jūrṇaḥ (600. 601. 603. 604. 602)

gurvī udyame. gūrvati. gūḥ, udgūrṇaḥ. curādau gūrī udyame (X, 155): āgūrayate (605)

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[1] P jīvaṁjīvakaś cakoraḥ [2] *vgl.* Uṇ. III, 91 *und* Hem. Uṇ. 216 [3] *so alle Hss.* [4] P *addit* napuṁsakaḥ [5] P hiṁsāyām

murvī bandhane. mūrvati. mūrvā tṛṇam, yadvikāro (s. IV, 3, 134) maurvī; mūḥ, mūrṇaḥ (606)

pūrva parva marva pūraṇe. pūrvati, pūrvaḥ. parvati, parvataḥ (607—609)

carva adane. carvati. carvitaḥ, Cārvākaḥ. curādau carvayati[1]. arba barbety oṣṭhyāntau (s. 442. 445) (610)

bharva himsāyām. bharvati, bharvaḥ (611)

garva kharva darpe. carvādīnāṁ ṣaṇṇāṁ punaḥpāṭho 'rthabhedārtha ity eke (614. 613)

arva śarva himsāyām. arvaḥ, Śarvaḥ (615. 616)

ivi vyāptau. invati. vakārasya dantyoṣṭhyatvāj jhaltvābhāvād (VIII, 3, 24) anusvārābhāvaḥ (618)

pivi mivi nivi[2] secane. pinvati, minvati. sevana ity eke (619—621)

ivi jivi divi dhivi prīṇanārthāḥ. invati; invakā mṛgaśirastārakāḥ. jinvati. dhinvikṛṇvyor a ca (III, 1, 80) ity uvikaraṇaḥ: dhinoti. hivīti ca Cāndrāḥ (Ca. Dh. I, 204): hinvati (622—625)

rivi ravi davi[2] dhavi gatyarthāḥ. riṇvati, raṇvati. abi rabīty oṣṭhyāntau (403. 401): rambate; karambaḥ, karambitam. dhanvati, dhanvā (626—628)

kṛvi himsākaraṇayoḥ. dhinvikṛṇvyor a ca[3] (III, 1, 80): kṛṇoti (629)

mava bandhane. jvaratvarasrivyavimavām upadhāyāś ca (VI, 4, 20) ity ūṭh: mūḥ, muvau (630)

ava rakṣaṇagati[kānti]prītitṛptyavagamapraveśaśravaṇasvāmyarthayācanakriyecchādīptyavāptyāliṅganahiṁsādānabhāgavṛddhiṣu. aṣṭādaśārthāḥ. avati. ūḥ, uvau; ūtiyūtijūti (III, 3, 97) ity ūtiḥ sādhuḥ, sitanigami (Uṇ. I, 70) iti tun: otur mārjāraḥ, avateṣ ṭilopaś ca (Uṇ. I, 141): om, artisṛdhṛdhamyaśi (Uṇ. II, 103) ity aniḥ: avaniḥ, iṇsidīṅuṣyavibhyo nak (vgl. Uṇ. III, 2): ūnaḥ, avitṝstṛtantribhya īḥ (Uṇ. III, 158): avīḥ rajasvalā, in (Uṇ. IV, 117): aviḥ; avaṭaḥ, avinaḥ (631)

udāttā udāttetaḥ 596

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[1] *vgl.* Hem. Dh. I, 453 [2] *so alle Hss.* [3] P cety uvikaraṇaḥ

dhāvu śuddhau. udāttaḥ svaritet. udāttaḥ seṭ, svaritettvāt svaritañitaḥ kartrabhiprāye kriyāphala (I, 3, 72) ity ātmanepadam: dhāvate pādau, dhāvati. dhāvitvā dhautvā, dhautaḥ, dhāvakaḥ. dhāvati (*s.* I, 982) iti vegitāyāṁ[1] gatāv[1] āhuḥ (632)

dhukṣa dhikṣa saṁdīpanakleśanajīvaneṣu. ito ghasyantāḥ (682) ṣaṭcatvāriṁśat seṭa ātmanepadinaś ca. dhukṣate, saṁdhukṣitaḥ (633. 634)

vṛkṣa varaṇe. vṛkṣaḥ (635)

śikṣa vidyopādāne. śikṣer jijñāsāyāṁ (I, 3, 21, 3) taṅānau: dhanuṣi śikṣate, anyatra śikṣati, śaktum icchatīti san (III, 1, 7). śikṣitaḥ, śikṣā (636)

bhikṣa yācñāyām alābhe lābhe ca, kleśe ca vyaktāyāṁ vāci; tattaddeśādiprasiddhārthānāṁ pṛthaṁnirdeśaḥ. bhikṣate. jalpabhikṣa (III, 2, 155) iti ṣākan: bhikṣākaḥ, bhikṣākī, sanāśaṁsa (III, 2, 168) ity uḥ: bhikṣuḥ. kleśa ceti sabhyāḥ pṛthak peṭhuḥ, tathā ca kleśa bhāṣaṇa iti Cāndraṁ sūtram (*vgl.* Ca. Dh. I, 445), kleśa bādhana iti Daurgam: kleśate, kleśitaḥ; divādau (*vgl.* IV, 52 a) kliśyati[2], kryādau (IX, 50) kliśnāti, curādau (?) kleśayati (637. 638)

dakṣa vṛddhau śīghrārthe ca. dakṣate. Dakṣaḥ, striyām Āsuridākṣibhyāṁ ṣphaḥ (*vgl.* IV, 1, 19, 1) Dākṣāyaṇī Tārā; drudakṣibhyām inan (Uṇ. II, 50): dakṣiṇaḥ, śrudakṣispṛhibhya āyyaḥ (*vgl.* Uṇ. III, 96): Dakṣāyyo Garuḍaḥ, tasyāpatyaṁ dākṣāyyo gṛdhraḥ (639)

dīkṣa mauṇḍyejyopanayananiyamavratādeśeṣu. mauṇḍyaṁ vapanam, ijyā yajanam, upanayanaṁ mauñjībandhaḥ, niyamaḥ saṁyamaḥ, vratādeśaḥ saṁskārādeśakathanam. dīkṣate. dīkṣitvā, dīkṣā, sūdadīpadīkṣaś ca (III, 2, 153) iti yuj nāsti: dīkṣitā. anye dīkṣa mauṇḍye, jyo[3] upanayanādau[3] cety āhuḥ: jyavate[4], jīnaḥ[4] (640)

īkṣa darśane. rādhīkṣyor yasya vipraśna (I, 4, 39) iti saṁpradānam: Caitrāyekṣate. īkṣikṣamibhyāṁ ca (III, 2, 1, 8) iti ṇaḥ: grāmekṣā strī; prekṣā (641)

īṣa gatihiṁsādarśaneṣu[5]. īṣate. ac (III, 1, 134): īṣā

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[1] P vegitagatāv [2] *so alle Hss.* [3] KC jyopanayanādau [4] *so alle Hss.; vgl. auch* Hem. Dh. I, 881 *und* Vop. 11, 2 [5] P °dāneṣu

kīlikā; halamanasor īṣaḥ [1] pararūpam [1]: halīṣā [2], manīṣā [3]; īṣeḥ kic ca (Uṇ. I, 14): iṣur bāṇaḥ, īṣeḥ kid dhrasvaś ca (Uṇ. IV, 21) itīkaḥ: iṣikā [4]. tṛṇāgram. īṣatīti īṣa uñcha (I, 715) ity asya rūpam (642)

bhāṣa vyaktāyaṁ vāci. bhāṣate, bhrājabhāsa (VII, 4, 3) iti vā hrasvaḥ: ababhāṣat abībhaṣat. bhāṣyam, bhāṣitam, bhāṣā (643)

parṣa snehane. parṣate. ghṛṇiprṣṇi (*vgl.* Uṇ. IV, 52) iti pārṣṇiḥ, parṣat pariṣat tu sīdateḥ (I, 907) (644)

geṣṛ anvicchāyām. anvicchā anveṣaṇam. geṣate, ajigeṣat (645)

yeṣṛ prayatne. yeṣate (646)

jeṣṛ ṇeṣṛ eṣṛ hreṣṛ [5] gatau. jeṣate. neṣate, naptṛneṣṭṛ (Uṇ. II, 96) ity atra neṣṭā. anveṣate, anveṣitaḥ, iṣer (VI, 59) aniṣṭaḥ; mā bhavān anveṣiṣat. divādāv iṣa gatau (IV, 19): aniṣyati, tudādāv iṣu icchāyām (VI, 59): anvicchati, kryādāv iṣa ābhīkṣṇye (IX, 53): aniṣṇāti, curādāv (?) anveṣayati; anveṣṭīti tu bhrāntiprāyogaḥ (647—650)

heṣṛ avyakte śabde. heṣate 'śvaḥ. heṣitam, heṣā. reṣṛ ity api Candraḥ (Ca. Dh. I, 455) (652. 651)

kāsṛ śabdakutsāyām. śabdasya kutsā rogitvāt. kāsate, kāspratyayād ām (III, 1, 35): kāsāṁcakre. kāsaḥ. vikāsaḥ kasateḥ (I, 913) (654)

bhāsṛ dīptau. bhāsate, bhrājabhāsa (VII, 4, 3) iti vā hrasvaḥ: ababhāsat, abībhasat. bhañjabhāsamido ghurac (III, 2, 161): bhāsuraḥ, stheśabhāsa (III, 2, 175) iti varac: bhāsvaraḥ, bhrājabhāsa (III, 2, 177) iti kvip: bhāḥ. bhātes (II, 42) tu bhā, cintipūji (III, 3, 105) iti cakārād aṅ. guroś ca hala (III, 3, 103) ity apratyayaḥ: bhāsā (655)

rāsṛ śabde. rāsate. rāsivallibhyāṁ ca (Uṇ. III, 125) iti rāsabhaḥ; rāsnā, rāsakaḥ [6] (657)

ṇāsṛ śabde. nāsate (656)

ṇasa kauṭilye. asya [7] nasate; nāsā, nāsikā (658)

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[1] P īṣeḥ pararūpatvam [2] P *addit* halārthe 'pi [3] *diese Regel findet sich in späteren Fassungen des* Gaṇa śakandhvādi *zu* VI, 1, 94, *aber noch nicht in* Bh. *und* Kāś. [4] P iṣikā [5] KC preṣṛ [6] P *addit* rāsaḥ [7] P asmān

bhyasa bhaye. bhyasate. bheṣṛ[1] iti Candraḥ (Ca. Dh. I, 607): bheṣate[1] (659)

āṅaḥ śasi icchāyām. āśaṁsate, āśaṁsyate. āśaṁsā, sanāśaṁsabhikṣām uḥ (*vgl.* III, 2, 168): āśaṁsuḥ. śansu stutāv (I, 764) ity asya śaṁsati, śasyate, śastam. Durga āṅaḥ śāsu ity āha: āśāsate, āśāsyate, āśāsitvā āśāstvā, āśāsā, āśāstaḥ[2]. adādāv āṅaḥ śāsu icchāyām (II, 12), taṅ: āśāste, āśīḥ, tathā śāsu anuśiṣṭau (II, 66): śāsti (660)

grasu glasu adane. grasate. grastvā grasitvā, grastaḥ, grasater ā ca (*vgl.* Uṇ. I, 142) iti grāmaḥ; grāsaḥ, grīṣmaḥ (Uṇ. I, 149) (661. 662)

īha ceṣṭāyām. īhate, īhāṁcakre, īhitā. īhitam, īhā (663)

bahi mahi vṛddhau. baṁhate; laṅghibaṁhyor nalopaś ca (Uṇ. I, 30) iti bahu[3]. maṁhate; vartamāne prṣadbṛhad (Uṇ. II, 84) iti mahat, mahī tu maheḥ pūjārthāt (X, 321) (664. 665)

ahi gatau. aṁhate. aṁhaḥ pāpam, āhanter ḍo hrasvaḥ (*vgl.* Uṇ. IV, 137): ahiḥ; aṁhriḥ. trayaś curādau bhāsārthāḥ (X, 255—257): aṁhayati, baṁhayati, maṁhayati (666)

garha galha kutsane[4]. garhate, garhā. garha vinindane (X, 301) curādau vā ṇic: garhayati, garhati (667. 668)

barha balha prādhānye. barhate; vuni (III, 1, 150) Barhakaḥ, prabarhaḥ. balhaḥ, Balhir deśaḥ, bhave (IV, 3, 53) Bālhikaḥ. curādau bhāsārthau (X, 229. 230): barhayati, balhayati (669. 670)

varha paribhāṣaṇahiṁsādāneṣu (671)

pliha[5] gatau. plehati[6]. śvanukṣan (Uṇ. I, 158) niti plīhā (673)

vehṛ jehṛ bāhṛ prayatne. vehate; saṁścattṛpadvehad (Uṇ. II, 85) iti vehad garbhaghnī gauḥ, vihanti (II, 2) ity eke. bāhate; kṣubdhasvānta (VII, 2, 18) iti bāher bāḍham, bāhitam; vaha prāpaṇe (I, 1053): vahati, vahate, voḍhā (674—676)

drāhṛ nikṣepe[7]. drāhate, drāhyam. drāha nidrākṣaya iti Durgaḥ (677)

kāśṛ dīptau. kāśate; kathaṁ cākaśīti? upadhāhrasvo 'tra vaktavyaḥ. kāśaḥ, prakāśaḥ, akāśaḥ, pratīkāśaḥ, nīkāśaḥ,

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[1] KC bheṣṛ *und* bhesate [2] P *addit* āśāstiḥ [3] P bahuḥ [4] KC kutsāyām [5] KC plīha [6] KC *om.* [7] P nidrākṣaye

ikaḥ kāśe (VI, 3, 123) dīrghaḥ; hanikuṣinīrami (Uṇ. II, 2) iti kāṣṭham, in (Uṇ. IV, 117): Kāśir deśaḥ (678)

ūha tarke. tarka utprekṣā. ūhate, upasargād asyatyūhyor (I, 3, 29, 3) iti vā taṅānau: samūhati, samūhate. samūhaḥ, upasargād dhrasva ūhateḥ (VII, 4, 23): samuhyate, parisamuhya, samuhyo 'gniḥ (679)

gāhū viloḍane. viloḍanaṁ parimalanam. gāhate 'mbhaḥ, gāḍhā gāhitā (VII, 2, 44). gāḍhaḥ (VII, 2, 15) (680)

glahū[1] grahaṇe. glahate, glāḍhā glahitā. gṛhū (Ca. Dh. I, 472) iti CandraDurgau (681)

ghasi karaṇe. ghaṁsate. Candro ghaṣīty āha: ghaṁṣate. ghuṣi kāntikaraṇa iti Durgaḥ: ghuṁṣate (682)[2]

udāttā anudāttetaḥ 643

ghuṣir śabdārthaḥ. ito 'rhaparyantā (776) aṣṭāśītiḥ seṭaḥ parasmaipadinaś ca. ghoṣati, aghuṣat aghoṣīt. ghuṣir aviśabdane (VII, 2, 23) niṣṭhāyāṁ neṭ: ghuṣṭā rajjuḥ, neha: saṁghuṣitaṁ vākyam. curādau ghuṣir viśabdane (X, 187): ghoṣayati[3], itnuc (Uṇ. III, 29): ghoṣayitnuḥ (683)

akṣū vyāptau saṁghāte ca. akṣo 'nyatarasyāṁ (III, 1, 75) śnuḥ: akṣati akṣṇoti, aṣṭā akṣitā. akṣam, akṣaram (684)

takṣū tvakṣū tanūkaraṇe. tanūkaraṇe takṣa (III, 1, 76) iti śnuḥ: takṣati takṣṇoti, neha: saṁtakṣati vāgbhiḥ; taṣṭā takṣitā; taṣṭaḥ[4], takṣā, Takṣakaḥ. tvakṣati, tvaṣṭā tvakṣitā; tvakṣa tvacane (695) 'rthabhedārthaḥ (685. 686)

[1] KC *addunt* grahū

[2] Hem. I, 856, *offenbar nach* Ks.: ghasuḍ karaṇe, ghaṁsate. mūrdhanyānto 'yam iti Candraḥ: ghaṁṣate. Candra *selbst* (I, 473): ghuṣir (*l.* ghuṣi) karaṇe. Maitreya I, 653: ghuṣi kāntikaraṇe, ghuṁṣaṭe. Mādh. I, 642 *wie* Maitreya *und dazu:* ghiṣītīdupadhaṁ peṭhatuś CandraKāśyapau, Svāmī (= Kṣīrasvāmī) ghaseti (*l.* ghasīti) dantyāntam adupadhaṁ papāṭha. yathā vayaṁ tathā DevaMaitreyaDurgāḥ. *Es handelt sich also um ein Verb, das in mehreren Formen* (ghaṁsate, ghaṁṣate, ghiṁṣate, ghuṁṣate) *kursierte, ein Wort anscheinend der niederen Umgangssprache* (kāntikaraṇe *wohl* = faire l'amour, karaṇe *verhüllend dasselbe). Ein Verb in gleicher Bedeutung war* dhūṣ (X, 98), *und auch dieses zeigt ein ähnliches Schwanken in lautlicher Hinsicht*

[3] P *addit* gaur [4] P taṣṭam

ukṣa secane. ukṣatī. ukṣitaḥ, śvanukṣan (Uṇ. I, 158) nity ukṣā (687)

rakṣa pālane. caurād rakṣati (I, 4, 25). asun (Uṇ. IV, 188): rakṣaḥ (688)

ṇikṣa cumbane. cumbanaṁ vaktrasaṁyogaḥ. praṇikṣati; vā nikṣaniṁsanindām *(vgl.* VIII, 4, 33) iti ṇatvam: praṇikṣitā pranikṣitā (689)

tṛkṣa stṛkṣa ṇakṣa gatau. Tṛkṣasyāpatyaṁ Tārkṣyaḥ (IV, 1, 105). stṛkṣaḥ ṣopadeśo nyāyyaḥ, tathā ca Cāndrās tṛkṣa ṣṭṛkṣa ṇakṣa *(vgl.* Ca. Dh. I, 215) iti peṭhuḥ. aminakṣi (Uṇ. III, 105) ity atran: nakṣatram; nabhrāṭsūtre (VI, 3, 75) 'sya nipātanaṁ nāmnāṁ vyutpattir avyavasthiteti jñāpanārtham (690—692)

makṣa roṣe. makṣati. ghañ (III, 3, 121): makṣaḥ; makṣikā, yūkāmakṣīkamaṅkuṇam [1] iti cchāndasam (694)

vakṣa saṁghāte. asun (Uṇ. IV, 188): vakṣaḥ (693)

tvakṣa tvacane. tvacanaṁ tvaco grahaṇam, saṁvaraṇam iti Durgaḥ. tvaṣṭā (695) [2]

sūrkṣya anādare. sūrkṣyati. ṣānto 'yam iti Candraḥ (Ca. Dh. I, 219): sūrkṣati; asūrkṣaṇam aparibhavaḥ, yāntasyāpi yasya hala (VI, 4, 49) iti yalopāt (697) [3]

kākṣi vākṣi mākṣi drākṣi dhrākṣi dhvākṣi kāṅkṣāyām. kāṅkṣati. drākṣā. dhvāṅkṣaḥ. drākṣi dhrākṣi ghoranivāśite ca. dhvākṣi ceti Durgaḥ (698—703)

pakṣa parigraha ity eke (696)

cūṣa pāne. cūṣati. cūṣitaḥ, cūṣitvā (704)

tūṣa tuṣṭau. tūṣati. divādau (IV, 75) tuṣyati (705)

pūṣa vṛddhau. pūṣati. puṣa puṣṭau (I, 732): poṣati, divādau (IV, 73) puṣyati, kryādau (IX, 57) puṣṇāti, curādau (X, 210) poṣayati. śvanuksan (Uṇ. I, 158) niti Pūṣā (706)

mūṣa steye. mūṣati. mūṣā taijasāvartanī, gaurādau (IV, 1, 41) mūṣī, ṇvuli (III, 1, 133) mūṣakaḥ. kaṣādau muṣa hiṁsārthaḥ (I, 723): moṣati, kryādau (IX, 58) muṣa steye: muṣṇāti. muṣer dīrghaś ca (Uṇ. II, 42) itīkaḥ: mūṣikaḥ. lūṣo 'pīti Durgaḥ (707. 708)

ṣūṣa prasave. sūṣati, suṣūṣa. tālavyādir iti Carakaḥ: śūṣā śākam (710)

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[1] P °matkuṇam [2] 694 *vor* 693 [3] 696 *nach* 703

yūṣa hiṁsāyām, jūṣa ca. yūṣaḥ, yūṣam. jūṣitaḥ, jūṣā (711)

bhūṣa alaṁkāre. bhūṣati; bhūṣā. curādau (X, 190) bhūṣayati. tasi bhūṣeti Durgaḥ: taṁsati; uttaṁsaḥ, avataṁsaḥ (712. 713)

ūṣa rujāyāṁ. ūṣati. ūṣaḥ kṣāramṛttikā, ūṣmā, ūṣaṇaṁ maricam, tryūṣaṇaṁ trikaṭukam (714)

īṣa uñche. īṣati. īṣā vraṇagaveṣaṇī, iṣuḥ (Uṇ. I, 14), iṣīkā (Uṇ. IV, 21) (715)

kaṣa śiṣa jaṣa jhaṣa śaṣa vaṣa maṣa muṣa ruṣa riṣa hiṁsārthāḥ. kaṣati; nikaṣo 'śmā, patkāṣī (VI, 3, 54), sarvakūlābhra (III, 2, 42) iti khac: kūlaṁkaṣaḥ, kṛcchragahanayoḥ kaṣa (VII, 2, 22) iti kte 'niṭ: kaṣṭo 'gniḥ, nimūlasamūlayoḥ kaṣa (III, 4, 34) iti ṇamul, kaṣādiṣu tair evānuprayogaḥ *(vgl.* III, 4, 46): samūlakāṣaṁ kaṣati; vau kaṣalasa (III, 2, 143) iti ghinuṇ: vikāṣī, kaṣiḥ kaṣī khanitram, kaṣeś cha ca *(vgl.* Uṇ. I, 86) iti kacchūḥ pāmā; vṛtṛvadi (Uṇ. III, 62) iti saḥ: kakṣas tṛṇaṁ bāhūrumūlaṁ ca, gṛhopānte tu kakṣā kakṣyā ca; kaṣidūsibhyām īkan (Uṇ. IV, 16): kaṣīkā. śeṣati; rudhādau śiṣḷ viśeṣaṇe (VII, 14): viśinaṣṭi, curādau śiṣa asarvopayoge (X, 274): śeṣayati, śeṣaḥ. jhaṣati, jhaṣaḥ. śaṣati; śaṣyate: śaṣpaḥ. maṣī, maṣyate: māṣaḥ. moṣati, kryādau (IX, 58) muṣṇāti. roṣati, divādau (IV, 120) ruṣyati, ruṣyantī; reṣati, divādau *(vgl.* IV, 120) riṣyati; tīṣasahalubha (VII, 2, 48) iti veṭ: roṣṭā roṣitā, ruṣyamatvara (VII, 2, 28) iti veṭ: ruṣṭaḥ ruṣitaḥ; reṣṭa reṣitā, riṣṭaḥ [1], ariṣṭaḥ. [1] khaṣety apīti Kaṇṭhaḥ: khaṣati, khaṣaḥ (716. 718—725. 717)

bhaṣa bhartsane. śabdakarmakaḥ kutsitaśabdakaraṇārthe. śvā bhaṣati, bukkati; bhaṣati bhaṣikā [2], paiśunyena vaktīty arthaḥ. bhaṣakaḥ, bhaṣaṭ (III, 1, 134 Gaṇa, *d. i.* bhaṣa *mit dem Fem.* bhaṣī) (726)

uṣa dāhe. oṣati, uṣavidajāgur anyatarasyām *(vgl.* III, 1, 38) iti liṭy ām vā: oṣāṁcakāra, uvoṣa. uṇādāv ulkā (Uṇ. III, 42), ulmukam (Uṇ. III, 84), ulapaḥ [3] sūkṣmalatābhidhānam, ulvaṁ *(vgl.* Uṇ. IV, 95) jarāyuḥ, uṣikuṣigartibhyas than (Uṇ. II, 4): oṣṭhaḥ, iṇṣiñjidiṅuṣyavibhyo nak (Uṇ. III, 2): uṣṇaḥ [4], uṣikhani-

[1] P riṣṭam, ariṣṭam [2] P bhaṣakaḥ [3] *vgl.* Hem. Uṇ. 307 [4] P uṣṇam

bhyāṁ kit (Uṇ. IV, 161): uṣṭraḥ, uṣṭrī; uṣaḥ kit (Uṇ. IV, 233): uṣāḥ, asun (Uṇ. IV, 188): uṣaḥ prabhātam (727)

jiṣu viṣu miṣu secane. pariveṣati; hvādau viṣḷ vyāptau (III, 13): veveṣṭi. meṣati, pacādau (III, 1, 134) meṣaḥ; tudādau miṣa spardhāyām (VI, 60): miṣati, miśa maśa śabde (I, 759. 760) tālavyāntau (728—730)

puṣa puṣṭau. poṣati, poṣitā, apoṣīt. puṣaḥ kit (Uṇ. IV, 4): puṣkaram, kalaś ca *(vgl.* Uṇ. IV, 5): puṣkalam, stanihṛṣipuṣi (Uṇ. III, 29) iti poṣayitnuḥ, sve puṣa (III, 4, 40) iti ṇamul: svapoṣaṁ puṣṭaḥ. divādau (IV, 73) puṣyati, puṣādidyutādi (III, 1, 55) iti luṅy aṅ: apuṣat; kryādau (IX, 57) puṣṇāti, curādau puṣa dhāraṇe (X, 210): poṣayati (732)

śriṣu śliṣu pruṣu pluṣu dāhe. śreṣati śleṣati, aśreṣīt aśleṣīt; śriṣṭvā śliṣṭvā, śreṣitvā śleṣitvā (VII, 2, 56). śliṣa āliṅgane divādau (IV, 77): śliṣyati, śleṣmā; curādau śliṣa śleṣaṇe (X, 38): śleṣayati. ploṣati, divādau (IV, 8. 107) pluṣyati, pluṣṭvā ploṣitvā, pluṣṭaḥ. kryādau pruṣa pluṣa snehasecanapūraṇeṣu (IX, 55. 56): pruṣṇāti pluṣṇāti (733—736)

pṛṣu vṛṣu mṛṣu secane. parṣati; vartamāne pṛṣadbṛhad (Uṇ. II, 84) iti pṛṣat, pṛṣirañjibhyāṁ kit (Uṇ. III, 111): pṛṣato mṛgo binduś ca, uṇādau pṛṣṭham (Uṇ. II, 12), pārṣṇiḥ (Uṇ. IV, 52), Parjanyaḥ (Uṇ. III, 103), pṛṣṇiḥ [1] kiraṇaḥ, spṛśes (VI, 128) tu pṛśnir alpatanuḥ (Uṇ. IV, 52). varṣati; vibhāṣā kṛvṛṣoḥ (III, 1, 120) kyap: vṛṣyam varṣyam, ke (III, 1, 135) vṛṣaḥ, laṣapatapadasthābhūvṛṣa (III, 2, 154) iti varṣukaḥ, ajvidhau bhayādīnām upasaṁkhyānam (III, 3, 56 Kāś.) iti varṣam, aci (III, 1, 134) varṣā ṛtuḥ, vṛṣṭvā varṣitvā, vṛṣṭam, kartari ceṣyata iti vṛṣṭo devaḥ, kanin yuvṛṣi (Uṇ. I, 156) iti vṛṣā Indraḥ, ṛṣivṛṣibhyāṁ kic ca *(vgl.* Uṇ. III, 123) ity abhac: vṛṣabhaḥ, vṛṣādibhyaś cid (Uṇ. I, 108) iti vṛṣalaḥ, sṛvṛṣibhyāṁ kit (Uṇ. IV, 49): Vṛṣṇiḥ, nahivṛti (VI, 3, 116) iti dīrghāt prāvṛṭ. mṛṣu sahane ca: marṣati; mṛṣṭvā marṣitvā, mṛṣas titikṣāyām (I, 2, 20) ity asya kittvaṁ nāsti, tatra na ktvā seṭ (I, 2, 18) ity anuvṛtteḥ: mṛṣṭam; divādau (IV, 55) mṛṣyati, apamṛṣitaṁ vākyam āha, bhāṣāyāṁ śāsiyudhi (III, 3, 130 Kāś.) iti yuc: durmarṣaṇaḥ (737—739)

bhṛṣu hiṁsāsaṁghātayoḥ. bharṣati (739 a)

[1] *vgl.* Hem. Uṇ. 635

ghṛṣu saṁgharṣe. gharṣati. ghṛṣṭvā gharṣitvā, ghṛṣṭaḥ, lyuḥ (III, 1, 134): saṁgharṣaṇaḥ (740)

hṛṣu alīke. harṣati. hṛṣṭvā harṣitvā, hṛṣṭaḥ, hṛṣer lomasv (VII, 2, 29) iti hṛṣitāni lomāni, vismitapratīghātayoś ca (*vgl.* VII, 2, 29 Kāś.): hṛṣṭaś Caitraḥ, hṛṣitaḥ; hṛṣer ulac (Uṇ. I, 98): harṣulaḥ, stanihṛṣi (Uṇ. III, 29) iti harṣayitnuḥ. divādau hṛṣa tuṣṭau (IV, 119): hṛṣyati (741)

tusa hrasa hlasa rasa śabdārthāḥ. tosati; Tosalo rājā, Tosalā deśaḥ. hrasati; hrasitaḥ, hrasvaḥ. hlasati. rasati, rasitam; curādau rasa āsvādane (X, 385) 'dantaḥ: rasayati, rasanā, rasyate: rasaḥ, uṇādau (III, 15) rāsnā, rasālāstyarthe (*s.* V, 2, 125) (742—745)

lasa śleṣaṇakrīḍanayoḥ. lasati. alasaḥ, vilāsaḥ, hṛllāsaḥ, lāsyam, lasikā rogaḥ (746)

ghasḷ adane, iti kecit. ghañ (III, 3, 19): ghāsaḥ, kmaraci (III, 2, 160) ghasmaraḥ (747)

jarca jharcha jharjha paribhāṣaṇe. jartseti Candra-Durgau (Ca. Dh. I, 241), carcety eke, jarjety anye, jharcety apare. kim atra satyam? devā jñāsyanti. tudādāv apy evam (VI, 17) (748—750)[1]

pisṛ pesṛ gatau. pesati; stheśabhāsapisa (III, 2, 175) iti varac: pesvaraḥ. curādau pisa gatau (X, 32): pesayati. piśṛ peśṛ vesṛ iti sabhyāḥ: vesaro 'śvataraḥ (751. 752. 755. 756. 754)

hase hasane. hasati, vyatihāre hasādīnāṁ pratiṣedhaḥ (*vgl.* I, 3, 15, 1): vyatihasanti, hmyantakṣaṇa (VII, 2, 5) ity edittvād vṛddhir nāsti: ahasīt. svanahasor vā (III, 3, 62) ap: hasaḥ hāsaḥ, sphāyi (Uṇ. II, 13) iti rak: hasro dinam, hasimṛgriṇ (Uṇ. III, 86) iti tan: hastaḥ (757)

ṇiśa samādhau. praṇiśati; niśā (758)

miśa maśa śabde roṣakṛte ca; śabdane roṣakriyāyāṁ cārthe. ke (III, 1, 135) miśo vyājaḥ. kvun (Uṇ. II, 32): maśakaḥ (759. 760)

śava gatau. śavatir gatikarmā Kambojeṣu bhāṣyate, vikāre enam Āryā āhuḥ (*vgl.* Paspaśā *p.* 9 (*und* Yāska II, 2)). śavati. Śavaraḥ; śavaḥ, śavam (761)

[1] *der Stellung im* Dh. *nach zu schließen ist* jarts *die älteste Form, die später durch verschiedene prakritische Um- und Neubildungen ersetzt worden ist*

śaśa plutigatau; plutibhir gamane. śaśati. śaśaḥ, śaśakaḥ (762)

kava śabde. kaśeti Kauśikaḥ: kāśas tṛṇam, Kāśiḥ, Kaśmīrāḥ (762 a)

śasu hiṁsārthaḥ[1]. śasati, na śasadadavādi (VI, 4, 126) ity etvābhyāsalopau na staḥ: śaśasatuḥ, śaśasuḥ, hmyantakṣaṇaśasa[2] (*vgl.* VII, 2, 5) ity aśasīt. śastvā śasitvā, dhṛṣaśasī vaiyātye (*vgl.* VII, 2, 19) 'niṭ: viśastaḥ, anyatra viśasitaḥ, dāmnīśasv (III, 2, 182) iti ṣṭran: śastram, viśasitā, uṇādau[3] śastā (763)

śansu stutau. śaṁsati, śasyate. śastvā śaṁsitvā, śaṁsiduhiguhibhyo vā (III, 1, 109 Kāś.) iti vaktavyāt kyap: śasyam, śaṁser ṇyad (III, 1, 124) apīṣyate: śaṁsyam; nṛśaṁsaḥ, uṇādau (II, 94) śaṁstā paśuviśasitā, ata eva śansu stutau ceti Durgaḥ (764)

caha kalkane. kalkanaṁ śāṭhyam. cahati. curādau mit (X, 83): cahayati (765)[4]

raha tyāge. rahati, arahīt. virahaḥ, Rāhuḥ (Uṇ. I, 1 Komm.), asun (Uṇ. IV, 188): rahas[5], curādau (X, 312) rahayati (767)

rahi gatau. raṁhati, raṁhaḥ[6] (768)

dṛha dṛhi bṛha bṛhi vṛddhau. darhati; dṛḍhaḥ sthūlabalayoḥ (VII, 2, 20) sādhuḥ. dṛṁhati. barhati; vartamāne pṛṣadbṛhad (Uṇ. II, 84) iti bṛhat, prabhau parivṛḍhaḥ (VII, 2, 21) sādhuḥ. bṛṁher nalopaś ca (Uṇ. II, 110) itīsiḥ: barhiḥ, bṛṁher no 'c ca (Uṇ. IV, 145) iti brahmā; bṛndam. bṛhi śabde ca. bṛṁhati, bṛṁhitam. bṛhir iti Durgaḥ; abṛhat, abarhīt (III, 1, 57). bṛṁher nalopād bṛho 'dyatanaḥ[7] (769—772)

tuhir uhir ardane. tohati, atuhat atohīt (III, 1, 57); vepituhyor hrasvaś ca (Uṇ. II, 52) iti tuhinam. ohati, apohati

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[1] C hiṁsāyām [2] *so alle Hss., vgl. auch* II, 60 [3] *vgl.* Hem. Uṇ. 857 [4] maha pūjāyām (766), *in allen Hss. fehlend, ist vielleicht nur versehentlich ausgefallen, da es* X, 321 *erwähnt wird; allerdings fehlt es auch bei* Śākaṭāyana [5] *so in* K *und* C, *auch sonst gelegentlich, um* as-, is-, us-*Stämme als solche zu kennzeichnen und vom Nom. der* a-, i-, u-*Stämme zu unterscheiden* [6] P raṁhas *(vgl. die vorige Anm.)* [7] *so alle Hss.*

(VI, 1, 94), auhat auhīt. tuhir duhir iti CandraDurgau (Ca. Dh. I, 257) (773. 775. 774)

arha pūjāyām. arhati. arha (III, 2, 12) iti karmaṇy ac, aṇo bādhaḥ: pūjārhā; arhaḥ pūjāyām[1] (*vgl.* III, 2, 133) śatā[2]: arhan, nyaṅkvāditvād (VII, 3, 53) arghaḥ, halaś ca (III, 3, 121) iti karaṇe ghañ. arghir dhātvantaram: kalāṁ nārghanti ṣoḍaśīm[3], argho mūlyam. śakadhṛṣajñā (III, 4, 65) iti tumun: arhati bhoktum. arha pūjane[1] curādau (*vgl.* X, 192) ṇic: arhayati, yogyatvādau nāsti (776. 776 a)

udāttā udāttetaḥ 731

dyuta dīptau. itas tvarāntāḥ (812) saptatriṁśat seṭa ātmanepadinaś ca. dyotate, dyudbhyo luṅi (I, 3, 91) iti vā parasmaipadam, tatraiva puṣādidyutādi (III, 1, 55) ity aṅ: vyadyutat, taṅi vyadyotiṣṭa, dyutisvāpyoḥ saṁprasāraṇaṁ (VII, 4, 67) liṭi: vididyute, vacanād dhalādiśeṣābhāvaḥ, caṅi vyadidyutat. dyotanaḥ, kvip (III, 2, 177): vidyut, dyuter isir ādeś ca jaḥ (*vgl.* Uṇ. II, 111): jyotiḥ. ghaṭādeḥ (800) prāg dyutādigaṇaḥ (777)

śvitā varṇe. śvetate, aśvitat aśvetiṣṭa. āditaś ca (VII, 2, 16) ity aniṭ: śvittaḥ, vibhāṣā bhāvādikarmaṇoḥ (VII, 2, 17): śvittam anena, śvititam[4] anena, praśvittaḥ praśvititaḥ[4]; ktraḥ (Uṇ. IV, 163): śvittram[5] (778)

ñimidā snehane. snehanaṁ snehayogaḥ. medate. minnaḥ, minnam anena, meditam, niṣṭhā śīṅsvidimidi (I, 2, 19) iti kittvaṁ nāsti, praminnaḥ prameditaḥ; bhañjabhāsamido ghurac (III, 2, 161): meduraḥ, amicimidiśasibhyaḥ ktraḥ (Uṇ. IV, 163): mittram, asun (Uṇ. IV, 188): medo vasā, aci (III, 1, 134) Medākhyo mlecchaḥ, medinī. divādau (IV, 133) medyati, curādau mida snehane (*vgl.* X, 8): medayati (779)

ñikṣvidā snehanamohanayoḥ. kṣvedate; kṣviṇṇaḥ. ñikṣviḍā ity Ārhataḥ: kṣveḍo viṣam, kṣveḍā ravaḥ. ñiṣvidā iti Nandī: svedate, asvidat asvediṣṭa; svinnaḥ, saḥ svidisvadisahīnāṁ ca (VIII, 3, 62) iti saḥ: sisvedayiṣati. ṣvidā gātraprakṣaraṇe (IV, 79), asmāt svidyati (780)

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[1] *so alle Hss.* [2] *Nom. Sing. von* śatṛ; P śatṛ [3] *vgl.* Hem. Dh. I, 564, *ferner* Manu II, 86, *wo aber die Ausgaben* arhanti *f.* arghanti *lesen, ebenso* Pañcatantra ed. Ki. II, 58 [4] K *und* P śvetitam *und* praśvetitaḥ; *vgl.* I, 2, 19 [5] P *addit* arśaḥ

ruca dīptāv abhiprītyāṁ ca. abhiprītir abhilāṣaḥ. rucyarthānāṁ prīyamāṇaḥ (I, 4, 33) saṁpradānam: Caitrāya rocate rocanaḥ[1], arucat arociṣṭa, na pādami (I, 3, 89) iti taṁ: parirocayate. rājasūyasūrya (III, 1, 114) iti kartari rucyaḥ sādhuḥ, bhāve ṇyat (III, 1, 124): rocyam, yajayācaruca (VII, 3, 66) iti kutvaṁ nāsti; ghañ (III, 3, 18. 19): rokaḥ, lyut (III, 3, 117): rocanī dṛṣat, ṇyantāl lyuḥ (III, 1, 134): rocanā, alaṁkṛñnirākṛñ (III, 2, 136) itīṣṇuc: rociṣṇuḥ, yujirucitijāṁ kuś ca (Uṇ. I, 145) iti rukmam, isiḥ (Uṇ. II, 112): rociḥ, ik kṛṣyādibhyaḥ (*vgl.* Uṇ. IV, 119): ruciḥ, astyarthe ruciram (Uṇ. I, 52) (781)

ghuṭa parivartane. ghoṭate, aghuṭat aghoṭiṣṭa. ghoṭakaḥ, ghuṭikā gulphāsthi (782)

ruṭa dīptau. roṭate. ruṭha luṭha pratīghāte[2]. loṭhate, aluṭhat aloṭhiṣṭa. luṭhatīti lakṣyadarśanāt tudādau pāṭhyaḥ (*vgl.* VI, 87). ruṭa luṭety eke, bādhṛ roṭana (I, 5) iti liṅgāt (783. 785. 784)

śubha dīptau. śobhate, aśubhat aśobhiṣṭa. śobhanaḥ, ke (III, 1, 135) śubham, jñāpakāc[3] śobhā, rak (Uṇ. II, 13): śubhram, uṇādau śukaḥ (Uṇ. III, 42), śukraḥ suklaḥ (*vgl.* Uṇ. II, 28). tudādau śubha śunbha śobhārthe (VI, 33): śubhati (786)

kṣubha saṁcalane. saṁcalanaṁ rūpānyathātvam. kṣobhate, akṣubhat akṣobhiṣṭa. kṣubdhasvānta (VII, 2, 18) iti kṣubdho manthe[4] sādhuḥ[4], kṣubhito 'nyaḥ. divādau (IV, 129) kṣubhyati, kryādau (IX, 47) kṣubhnāti (787)

ṇabha tubha hiṁsāyām. nabhate, tobhate. kryādau (IX, 48. 49) nabhnāti, tubhnāti. asun (Uṇ. IV, 188): nabhaḥ (788. 789)

sransu dhvansu bhranśu avasraṁsane. sraṁsate, nīg vancusransv (*vgl.* VII, 4, 84) iti sanīsrasyate; vasusransudhvansvanaḍuho daḥ (*vgl.* VIII, 2, 72): ukhāsrat, srastvā sraṁsitvā, ktin ābādibhyaḥ (III, 3, 94, 1): srastiḥ. dhvaṁsate, danīdhvasyate; parṇadhvat, dhvastiḥ, dhvastvā dhvaṁsitvā, dhvastaḥ. bhraṁśate; bhraṣṭiḥ, banībhraśyate, bhraṣṭvā bhraṁśitvā, bhraṣṭaḥ; divādau (IV, 115) bhraśyati. dhvansu gatau ca (790—793)

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[1] *so alle Hss.* [2] P pratighāte [3] *wohl verschrieben für* nipātanāc; *vgl.* VI, 33 [4] P manthaś cet

sranbhu viśvāse. visrambhate, vyasrabhat vyasrambhiṣṭa. sranhv iti Kauśikaḥ: sraṁhate, ūṣmāntaprastāvāt (794)

vṛtu vartane. vartanaṁ sthitiḥ. vartate, vartanaḥ[1], avṛtat avartiṣṭa, vṛdbhyaḥ syasanor (I, 3, 92) vā parasmaipadam, na vṛdbhyaś caturbhya (VII, 2, 59) iti tatraiva neṭ: vartsyati vartiṣyate, avartsyat avartiṣyata, vivṛtsati vivartiṣate. vṛttvā vartitvā, vṛttaḥ, vṛttiḥ, vṛtyaḥ (III, 1, 110), vṛttir asty asyām (*vgl.* V, 2, 101, 1): vārttā, vṛteś ca (Uṇ. II, 107) ity aniḥ: vartaniḥ, manin (Uṇ. IV, 144): vartma, ṇer adhyayane vṛttam (VII, 2, 26), haste vartigrahor (III, 4, 39) ṇamul: hastavartaṁ vartayati, rak (Uṇ. II, 13): Vṛtraḥ, vārtākaḥ; vartakaḥ, vartakā śakunau prācām (VII, 3, 45 Kāś.), udīcāṁ vartikā; hṛpiśi (*vgl.* Uṇ. IV, 118) itīn: vartiḥ. divādau vṛtu varaṇa (IV, 52) ity eke: vṛtyate, curādau (X, 241) bhāsārthaḥ: vartayati (795)

vṛdhu vṛddhau. vardhate. ṇyantāl lyuḥ (III, 1, 134): sukhavardhanaḥ, vṛddhvā vardhitvā, vṛddhaḥ, vṛddhiḥ, iṣṇuc (III, 2, 136): vardhiṣṇuḥ, vṛdhivapibhyāṁ ran (Uṇ. II, 27): vardhraḥ. curādau vṛdhu bhāsārthaḥ (X, 242): vardhayati, tatraiva vardha chedanapūraṇayoḥ (X, 112) (796)

śṛdhu śabdakutsāyām. śabdakutsā pāyuśabdatvāt[2]. śardhate, aśṛdhat aśardhiṣṭa (797)

syandū sravaṇe[3]. syandate, asyadat asyandiṣṭa, syantsyati syandiṣyate, syanttum syanditum, anuviparyabhinibhyaḥ syandater aprāṇishv (VIII, 3, 72) iti vā ṣatvam: anuṣyandate tailam, anusyandate. syado jave (VI, 4, 28) sādhuḥ, ktvi skandasyandor[4] (VI, 4, 31) neṭ: syanttvā, yuc (Uṇ. II, 78): syandanaḥ, syandeḥ prasāraṇaṁ dhaś ca (*vgl.* Uṇ. I, 12) iti sindhuḥ (798)

kṛpū sāmarthye. kṛpe[4] ro laḥ (*vgl.* VIII, 2, 18): kalpate, akḷpat akalpiṣṭa, kalpsyati kalpiṣyate, cikḷpsati cikalpiṣate, luṭi ca kḷpa (I, 3, 93) iti vā parasmaipadam, tāsi ca kḷpa (VII, 2, 60) iti neṭ: kalptāsi kalpitāse. kalptum kalpitum, kḷptam, ṛdupadhāc cākḷpicṛter (III, 1, 110) iti niṣedhāṇ ṇyat: kalpyam, kṛtṛkṛpibhyaḥ kīṭan (Uṇ. IV, 184): kṛpīṭaṁ vāri. curādau kṛpes tādarthye (X, 208), āgarvīyaḥ[5]: kalpayate (799)

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[1] P vartanam [2] KC pāyuśabdaḥ [3] KC prasravaṇe [4] *so alle Hss.* [5] ? *die* āgarvīya *sind* X, 350—359

vṛt. vartanaṁ vṛt, dyutādir vṛtādiś cāntargaṇau vartitau, samāptāv ity arthaḥ. vṛdheḥ kvip, vardhitau pūrṇāv ity eke

ghaṭa ceṣṭāyām. ceṣṭā īhā. ghaṭate. ghaṭitam, ghaṭādayo mita (*s. vor* I, 862) iti mittvān mitāṁ hrasvaḥ (VI, 4, 92): ghaṭayati, ghaṭanaḥ. iha ye 'nyatra paṭhitās teṣāṁ yo 'rtha upāttas tatraiva mittvam, ye tv atraiva paṭhyante teṣāṁ sāmānyenānekārthatvāt; ato vighaṭayatīti ceṣṭābhāve 'pi hrasvaḥ. katham: kamalavanodghāṭanaṁ kurvate ye[1], pravighāṭayitā samutpatan haridaśvaḥ kamalākarān iva[2]? curādau caṭa sphuṭa ghaṭa ca hantyarthāś[3] ca[3] (*vgl.* X, 181—184) iti[3] ghaṭir nānye mito 'hetau ca (X, 87) ity amit. jñapādayo (X, 81—86) ye 'dhītās tebhyo 'nye svārthaṇici na mita ity arthas, tena śama lakṣa ālocane (X, 156. 157): niśāmayate, ama roge (X, 180): āmayatītyādi siddham. caṭādayas trayo hantyarthavṛttayo ṇicam utpādayantīti tu darśane ebhyo ghañantebhyo ṇic, itthaṁ ca:

unnāmitākhilamahīdharakandharasya,

tathā caurasyotkrāthayati (II, 3, 56) ityādi siddham. saṁkrāmayatīti tu saṁkrāmantaṁ karoti (X, 369) iti ṇic. kṣapayitvā ghanasaṁpadam ambuśoṣaḥ kṛtaḥ savitrā, tathā: bheṣajakṣapitāṅgānāṁ cety avigānāt kṣapiś curādāv adanto 'bhyūhyaḥ (*s.* X, 392). ciṇṇamulor dīrgho 'nyatarasyām (VI, 4, 93): aghāṭi aghaṭi, ghāṭaṁ ghāṭam, ghaṭaṁ ghaṭam, abhidhānalakṣaṇatvāt kṛtaṇyantāṇ ṇamul; ghaṭādīnāṁ ṣittvāt (*s. nach* 812) ṣidbhidādibhyo 'ṅ (III, 3, 104): ghaṭā, śakadhṛṣa (III, 4, 65) iti tumun: ghaṭate bhoktum; ghaṭaḥ. iha ghaṭādau ke 'py atraiva paṭhitāḥ prakṛtyādiviṣayā nyāyyavikaraṇāś[4] ca[4], anye tu svasthānoktakāryabhājaḥ ṣittvamittvārtham anūdyanta iti yathāyatham utprekṣyam (800)

vyatha bhayacalanayoḥ. duḥkhacalanayor iti Durgaḥ. vyathate, vyathayati, avyāthi avyathi, vyāthaṁ vyātham, vyathaṁ vyatham, vyathā, vyatho liṭi (VII, 4, 68) ity abhyāsasya saṁprasāraṇam: vivyathe. rājasūyasūrya (III, 1, 114) ity avyathyaḥ kartari sādhuḥ, grahādau (*vgl.* III, 1, 134) vyathavadava-

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[1] Sūryaśatakam 2 [2] Kirātārjunīyam II, 46 [3] P hantyarthā iti [4] P nyāyyavikaraṇārthāḥ

sāṁ pratiṣiddhānām[1]: avyāthī; jidṛkṣiviśri (III, 2, 157) ity avyathī, anañpūrvād yuc (III, 2, 149): vyathanaḥ, vyatheḥ prasāraṇaṁ kic ca (*vgl.* Uṇ. I, 40): Vithuro rākṣasaḥ (801)

pratha prakhyāne. prakhyānaṁ prasiddhiḥ. prathate, prathayati, prathā, at smṛdṛtvarapratha (VII, 4, 95) ity abhyāsasyātvam: apaprathat. prathimradibhrasjāṁ prasāraṇaṁ salopaś ca (*vgl.* Uṇ. I, 29): pṛthuḥ, pratheḥ ṣivan prasāraṇaṁ ca (*vgl.* Uṇ. I, 150): pṛthivī, alīkādau (*vgl.* Uṇ. IV, 25 *und* Hem. Dh. 1003) pṛthvīkā[2], prattiḥ[3], prather amac (Uṇ. V, 68): prathamaḥ (802)

pṛthu vistāre. parthate. pratheḥ saṁprasāraṇād (Uṇ. I, 29) anārṣam amuṁ manyante, evaṁ mṛdnātau sati (IX, 43) mradim (I, 804)[4] (802 a)

prasa prasave. prasa vistāra iti Durgaḥ (803)

mrada mardane. mradate, mradayati, amamradat. prathimradi (Uṇ. I, 29) iti mṛduḥ, mṛdvīkā. kryādau mṛda kṣode (IX, 43): mṛdnāti, amīmṛdat amamardat (VII, 4, 7) (804)

skhada khadane. khadanaṁ vidāraṇam. skhadayati (805)

kṣaji gatidānayoḥ. asya pāṭho 'nupadhāyā api ciṇṇamulor dīrghārthaḥ (VI, 4, 93), etadartham eva tatra hrasvavikalpe kartavye dīrghavidhiḥ. evaṁ dakṣikandikrandiklandīnāṁ (807. 809—811) jñeyam. kṣajeti Kauśikaḥ. curādau kṣaji kṛcchrajīvane (X, 79): kṣañjayati (806)

dakṣa gatihiṁsanayoḥ. dakṣate. dakṣa vṛddhau śīghrārthe ca (I, 639) ity asyaivārthabhedād ghaṭādikāryārthaṁ punaḥpāṭhaḥ (807)

krapa kṛpāyām. krapate, krapayati. krapeḥ prasāraṇaṁ ca (*vgl.* III, 3, 104 Kāś.) iti kṛpā, uṇādau (*vgl.* II, 79) kṛpaṇaḥ (808)

kadi kradi kladi vaiklavye. viklavaḥ kātaraḥ. vaikalya iti Candraḥ (*vgl.* Ca. Dh. I, 520). krandate, krandā. kada krada kladeti Nandī: kradā. kadi kradi kladi āhvāne rodane ca (I, 70—72) iti parasmaipadinaḥ: krandati (809—811)

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[1] *eine Glosse:* vrajavadavasām iti Gaṇapāṭhaḥ, ayaṁ tu vrajisthāne vyathiṁ matvodāharat, *in* P *fehlend, ist in* K *und* C *nachträglich in den Text geraten* [2] PC pṛthīkā [3] *vgl.* Hem. Uṇ. 647 [4] *vgl.* Candra-Dh. I, 515. 516

ñitvarā saṁbhrame. saṁbhramo 'trāśukāritā. tvarate, tvarayati, tvarā, atatvarat. tvaritvā, kvipi (III, 2, 178. VI, 4, 20) tūḥ, ñītaḥ ktaḥ (III, 2, 187), niṣṭhāyāṁ ruṣyamatvarasaṁghuṣāsvanām (VII, 2, 28) iti veṭ: tūrṇaḥ tvaritaḥ, itthaṁ cāditvaṁ prapañcārtham; tūrtiḥ, vahiśriyuśruglāhātvaribhyo [1] nit (*vgl.* Uṇ. IV, 51): tūrṇiḥ (812)

ghaṭādayaḥ ṣitaḥ. darśitaṁ ṣittvaphalam. atra pūrvā daśa paṭhitāḥ, dakṣa kandyādayas tu catvāraḥ sthānāntarapaṭhitāḥ kāryārtham anūditā ity eke

udāttā anudāttetaḥ 768

jvara roge. itaḥ phaṇāntāḥ (873) ṣaṭtriṁśat seṭaḥ parasmaipadinaś ca. jvarati, jvarayati, ajvāri ajvari. jvāraṁ jvāram, jvaraṁ jvaram, jvaritaḥ, jūḥ, jūrtiḥ, vījyājvaribhyo niḥ (Uṇ. IV, 48): jūrṇiḥ. ajvarer iti niṣedhād (II, 3, 54) rujārthānām iti ṣaṣṭhī nāsti: cauraṁ jvarayati jvaraḥ (813)

gaḍa secane. gaḍati, gaḍayati. gaḍuḥ, gaḍo 'ci (III, 1, 134), sukhaṁ svapiti gaur gaḍī, gaḍer āḍeś ca kaḥ (Uṇ. III, 106): kaḍatram, gaḍeḥ kaḍa ca (*vgl.* Uṇ. III, 135) iti kaḍāraḥ piṅgaḥ (814)

heḍa veṣṭane. heḍati, hiḍayati, pāṭhasāmarthyād dhrasvaḥ; ahiḍi aheḍi, heḍaṁ heḍam, hiḍaṁ hiḍam, anye hrasvaṁ kṛtvā cinṇamulor vā dīrgham āhuḥ: ahīḍi ahiḍi, hīḍaṁ hīḍam, hiḍaṁ hiḍam (815)

vaṭa bhaṭa paribhāṣaṇe. vaṭayati, bhaṭayati. vaṭa veṣṭane, bhaṭa bhṛtāv (I, 322. 329) ity ābhyāṁ vāṭayati, bhāṭayati (816. 817)

naṭa natau [2]. naṭati, naṭayati śākhām, nṛtau tu (I, 332) nāṭayati. curādau naṭa avasyandane (X, 12), asmāc caurasyonnāṭayati (II, 3, 56) (818)

caka tṛptau pratighāte ca. cakati, cakayati. cakitaḥ, kaṭhicakibhyām oraḥ (*vgl.* Uṇ. I, 65): cakoraḥ. caka tṛptāv (I, 93) ity asya cakate (820)

ṣṭaka staka pratighāte. stakati, tiṣṭakayiṣati tistakayiṣati (819)

kakhe hasane. kakhati, kakhayati, edittvād (VII, 2, 5) akakhīt. uṇādau kikhir [3] lomaśaḥ (821) [4]

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[1] *so alle Hss.* [2] K gatau [3] *vgl.* Hem. Uṇ. 626 [4] 820 *s. vor* 819

rage śaṅkāyām. ragati, aragīt. ragaḍas tālaḥ (822)

lage saṅge. lagati, lagayati, alagīt. kṣubdhasvāntadhvāntalagna (VII, 2, 18) iti sakte lagnaḥ sādhuḥ, lagito 'nyaḥ (823)

hrage hlage ṣṭhage sthage saṁvaraṇe. saṁvaraṇam ācchādanam. sthagati, sthagayati, tiṣṭhagayiṣati tisthagayiṣati ca. ṣage sthage iti Durgaḥ (824. 825. 827. 826)

kage nocyate. asyāyam artha iti nocyate 'nekārthatvāt. nocyata iti yo 'rthas tatrārthe kagir ity eke (828)

aka aga kuṭilāyāṁ gatau. akati, agati. pṛṣodarādau (*vgl.* VI, 3, 109) na anasa ākaṁ[1] gatiṁ hantīty anokaho vṛkṣaḥ. agati: agram (Uṇ. II, 28) (829. 830)

kaṇa raṇa gatau. anayor gatyarthayor mittvam, śabde tu kāṇayati (831. 832)

caṇa śraṇa dāne. caṇati, caṇayati, caṇakaḥ; gatihiṁsārthāc cāṇayati. śraṇati, śraṇayati; curādau (X, 42) viśrāṇayati, bhaja viśrāṇane (X, 194), viśrāṇanād[2] anyapayasvinīnām[2] (*vgl.* Raghuv. II, 54). śaṇety api Durgaḥ: śaṇaḥ, śāṇaḥ (833. 835. 834)

śratha[3] kratha klatha hiṁsārthāḥ. krathati, krathayati; curādau (X, 282 *und vgl.* 13) caurasyotkrāthayati, ghañantāṇ ṇij iti CandraDurgau, nāṭakrāthapiṣām (II, 3, 56) iti liṅgāc ca (836. 838. 839)

canu[2] ca. cakārād dhiṁsārthaḥ. canati, canayati (840)

vanu ca nocyate. tathā, anukarṣaṇārthaś cakāraḥ. yad vā: na kevalaṁ kage yāvad, vanu ca nocyate, kriyāsāmānyavācitvāt. vanati, vanayati. vatvā vanitvā, vataḥ, saṁvananam. vana ṣaṇa bhaktāv (I, 491. 492) ity asya vānayati (841)

jvala dīptau. jvalati, jvalayati. agre (884) jvalādikāryārthaḥ pāṭhaḥ (842)

hvala hmala calane. hvalati, hvalayati; vihvalaḥ (843. 844)

smṛ ādhyāne. ādhyānam utkaṇṭhā. smarati, smarayati. cintāyām (I, 980) smārayati, vismārayati, anyatroktānām arthaviśeṣe mittvārtha iha pāṭhaḥ (845)

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[1] P okaṁ; *zu* anokaha '*Baum*' *vgl.* Hem. I, 1020 *und* Uṇ. 595
[2] *so alle Hss.* [3] KC *addunt* ślatha

dṝ bhaye. darati. daraḥ, Darad Romakadeśaḥ, bālaṁ[1] darayati. kryādau dṝ vidāraṇe (IX, 23): dṛṇāti, dārayati kāṣṭham, tasyaiva mittvārtha iha pāṭha ity eke. divādau dīryatīti Pañcikā, karmakartari dīryata ity eke (846)

nṝ naye kryāder (IX, 25) mittvārthaṁ viralo 'sya pāṭhaḥ; nṛṇantaṁ prayuṅkte: narayati (847)

śrā pāke. adādeḥ (II, 44) śrai pāka (I, 966) ity asya veha mittvārthaḥ pāṭhaḥ. śrāti śrāyati vā, kaścit taṁ prayuṅkte: śrapayati caruṁ Caitreṇa. anyatra: śrāpayati gharmaḥ, khedayatīty arthaḥ (848)

māraṇatoṣaṇaniśāneṣu jñā[2]. niśānam uttejanam, niśāmana ity eke peṭhuḥ. jñā avabodhana (IX, 36) ity ayaṁ kryādir māraṇādau mit: saṁjñapayati paśum, Viṣṇuṁ vijñapayāmy aham, prajñapayati śastram. anyatra rājānaṁ vijñāpayati, avabodhane jñāpayati, prāptiṁ prajñāpayatīti jñānārthe. toṣaṇe: evam ājñapto 'smi sāmājikaiḥ. katham: pradhvaṁsābhāvo jñīpsyate, pracha jñīpsāyām (VI, 120) iti? jñāpakād dhrasvo 'tra, āpjñapyṛdhām īd (VII, 4, 55) iti kṛtahrasvasyettvāt. curādau jñapir (X, 81) apy ahetumaṇṇijarthaḥ, jñīpsatyartha ity eke. curādau jñā niyojane (X, 193) 'smād ājñāpaya jñātaviśeṣa puṁsām iti (849)

kampane caliḥ. jvalādau (885) paṭhitasyāpy asyeha mittvārthaḥ pāṭhaḥ, ikāra uccāraṇārthaḥ. pracalayati latām. anyatra cālayati śīlam, haratīty arthaḥ (850)

chadir ūrjane. chada saṁvaraṇa (X, 41) ity ayaṁ curādir ūrjane prāṇane mit. chadayaty agniḥ, svārthe ṇic, chādayantaṁ prayuṅkta iti hetau vā. anyatra: chādayati gṛham (851)

jihvonmanthanayor laḍiḥ. laḍa vilāsa (I, 381) ity ayaṁ bhvādir jihvāviṣayāyāṁ kriyāyām unmanthane ca mit. laḍayati jihvām, lalayati dadhi. anyatra lāḍayati citram, lālayati bālam; lālitaḥ, lālitakaḥ, lālikā, lālā. jihvonmanthana iti Guptaḥ: jihvāśatāny ullalayaty abhīkṣṇam. curādau laḍa upasevāyām (X, 7): lāḍayati (852)

madī harṣaglapanayoḥ. madī harṣa (IV, 99) ity ayaṁ divādir atrārthe mit. madayati surā Caitram, vimadayati śatrum. anyatrānekārthatvād unmādayati puruṣam, pramādayati (853)

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[1] *so alle Hss.* [2] KC jñaḥ

dali-vali-skhali-raṇi-dhvani-kṣapi-trapayaś ca, iti śrīBhojasūtram [1]. dalayati. dadhvāna dhvanayan nāśāḥ (856 *bis* 858. 855. 854. 860. 859)

ghaṭādayo mitaḥ. udāhṛtam etat

janī-jṝṣ-knasu-rañjo 'mantāś ca. janī prādurbhāve (IV, 41), jṝṣ vayohānau (IV, 22), knasu hvaraṇadīptyoḥ (IV, 6), ranja rāge (I, 1048), ity ete 'mantāś ca mitsaṁjñāḥ. janayati. jana janana (III, 24) iti juhotyādir api gṛhyate; anyathārtharūpayor abhedād vikalpenāmittvaṁ brūyāt, vaidiko vāsau: janayati. jṝṣ vayohānau divādiḥ: jarayati, jṛṇātes (IX, 24) tu: jārayati patim, jārayaty abhrakam. rañjer (I, 1048) ṇau mṛgaramaṇe nalopaḥ (VI, 4, 24, 3): rajayati mṛgān. ramayati, bhramayati, saṁkramayati, viśramayati (862—866) [2]

jvala-hvala-hmala-cala-namām anupasargād vā. eṣāṁ nityaṁ mittvaṁ prāptam anupasargāṇāṁ vikalpyate. jvālayati jvalayati, hvālayati hvalayati, hmālayati hmalayati, cālayati calayati, nāmayati namayati. sopasargāṇāṁ tu nityaṁ: prajvalayati, vihvalayati, prahmalayati, pracalayati, praṇamayati [3] (867)

glā-snā-vanu-vamāṁ ca. ādyayor aprāptau vikalpaḥ, anyayoḥ prāptau. eṣām anupasargān mittvaṁ vā. glapayati glāpayati, snapayati snāpayati; vanayati vānayati, vamayati vāmayati. anupasargād ity eva: praglāpayati, prasnāpayati; upavanayati, udvamayati (868)

na kamy-ami-camām. eṣām amantatvāt prāptā mitsaṁjñā niṣidhyate. kāmayate, āmayati, ācāmayati (869)

śamo 'darśane. śamu upaśama (IV, 92) ity asya darśanād anyatrārthe mitsaṁjñā. amantatvāt siddhau [4] niyamārthaṁ vacaḥ. śamayati rogam, niśamayati ślokam; darśane tu niśāmayati rūpam, niḥśarkaram idaṁ tīrthaṁ Bharadvāja niśāmaya (Rāmāyaṇa I, 2, 6) (Gorresio)) [5], paśyety arthaḥ (870)

yamo 'pariveṣaṇe. yama uparama (I, 1033) ity asya pariveṣaṇād anyatraivārthe mitsaṁjñā. yamayati, niyamayati, saṁyamayati. pariveṣaṇe tu: yāmayati śrāddhe 'nnam [6], āyā-

[1] P śrīBhojo 'sūtrayat [2] 861 *s. bei* 871 [3] P vinamayati [4] P prāptau [5] *die* Schlegelsche *u.* Bombayer *Ausgabe lesen* akardamam *f.* niḥśarkaram [6] P *om.*

mayati candram. atraiva svano 'vataṁsana iti Durgaḥ: svanayati vastram (871. 861)

skhadir apaparibhyāṁ ca. ābhyām evopasargābhyāṁ skhadir (I, 805) mit. apaskhadayati, pariskhadayati. aveti śrīBhojaḥ: avaskhadayati. anyopasargapūrvān nāsti: praskhādayati (872)

phaṇa gatau. phaṇati, phaṇayati, phaṇāṁ ca saptānām (VI, 4, 125) ity etvābhyāsalopau[1] vā: paphaṇuḥ pheṇuḥ. gater anyatra phāṇayati, ghaṭaṁ niḥsnehayatīty arthaḥ. kṣubdhasvāntadhvānta (VII, 2, 18) ity anāyāse phāṇṭaṁ sādhu. phaṇeḥ pūrve[2] ghaṭādaya ity eke (873)

udāttā udāttetaḥ 804

rājṛ dīptau, udāttaḥ svaritet. rājate, rājati, rājitā, rarājuḥ rejuḥ. ānakaḥ śīṁbhiya (Uṇ. III, 82 *und vgl.* Hem. Uṇ. 71) iti pṛthaṁnirdeśād rājānakaḥ, kanin (Uṇ. I, 156): rājā, rājer anyaḥ (Uṇ. III, 100): rājanyaḥ (874)

bhrājṛ ṭubhrāśṛ ṭubhlāśṛ dīptau. udāttā anudāttetaḥ. bhrājate, babhrāje bhreje; ṭur ubhayasyety eke, ṭvito 'thuc (III, 3, 89): bhrājathuḥ; bhrājibhrāśyor ṛdittvaṁ necchanti, pakṣe hrasvasyeṣṭatvam: ababhrājat abibhrajat; naptṛneṣṭṛ (Uṇ. II, 96) iti bhrātā. vā bhrāśabhlāśa (III, 1, 70) iti śyan: bhrāśate bhrāśyate, bhlāśate bhlāśyate; bhrāśathuḥ, bhlāśathuḥ (875—877)

syamu svana stana dhvana śabde. itaḥ kṣalāntā (904 a) aṣṭāviṁśatiḥ seṭaḥ parasmaipadinaś ca. syamati, syemuḥ sasyamuḥ; uṇādau (III, 46) syamīkā krimiḥ[3]. svanati, svenuḥ sasvanuḥ, veś ca svano bhojane (VIII, 3, 69) ṣatvam: viṣvaṇati, avaṣvaṇati; svanayati. svanāntaḥ phaṇādiḥ. stanati, stanayati. dhvanati, dhvanayati. ṣṭaneti Candraḥ (Ca. Dh. I, 153): tiṣṭanayiṣati (878—881)

ṣama ṣṭama avaiklavye[3]. samati; samaḥ, viṣamaḥ, samayati. stamati stamayati (882. 883)

vṛt. ghaṭādaya etadantā iti sabhyāḥ

jvala dīptau. jvalati, jvalitā. jvalitikasantebhyo ṇo (III, 1, 140) vā: jvālaḥ, jvālā, jvalaḥ (884)

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[1] KC *addunt* vaktavyau [2] P pūrvaṁ [3] *so alle Hss.*

cala kampane. calati. calitaḥ, calanaḥ; cālaḥ, calaḥ; caracalavada (*vgl.* VI, 1, 12, 6) iti calācalaḥ, yaṁluky api vikalpaḥ: cācalaḥ, cañcalaḥ. caliḥ kampane (850) ṇau mit: calayati. curādau cala bhṛtau (X, 68): cālayati (885)

jala ghātye. ghātyaṁ jaḍatvam, ataikṣṇyam ity arthaḥ. jalati. jālam, jalam, vyavasthitavikalpatvād bhinne 'rthe pratyayau. curādau jala apavāraṇe (X, 10): jālayati. laḍayor[1] ekatvāj jaḍaḥ (886)

ṭala ṭvala vaiplavye[2]. viplava eva vaiplavyam. ṭalati (887. 888)

sthala sthāne. ṣṭhaleti Candraḥ (Ca. Dh. I, 565). sthalati. sthālam, sthālī, sthalam, sthalī (889)

hala vilekhane. vilekhanaṁ karṣaṇam. halati. hālā surā, hālam, halam, in (Uṇ. IV, 117): haliḥ, haḍiḥ (890)

ṇala gandhe. gandho 'rdanam. praṇalati. nālam, nālā padmādīnāṁ vṛntam, nālī, nāḍī, praṇālaḥ, praṇālī, praṇāḍikā, nalaḥ, naḍaḥ (891)

pala gatau. pālaḥ, palaṁ māṁsam, palalaṁ tilakalkaḥ, gāḥ pālayati: gopālaḥ. curādau pala rakṣaṇe (X, 69): pālayati (892)

bala prāṇane. prāṇanaṁ jīvanam. balati. bālaḥ, bālā, ajādau (III, 1, 134) balaḥ, balam. curādau (X, 85) mit: balayati. dhānyāvarodhe ca. dhānyam avarudhyate yatreti, kusūle 'rthe balataḥ. vala saṁvaraṇe (I, 520) tv ātmanepadī: valate (893)

pula mahattve. polati. polaḥ, vipulam, pulaḥ, pulo 'syāstīti pulinam (*vgl.* Uṇ. II, 53), kuṇipuloḥ kindac (*vgl.* Un. IV, 85): Pulindaḥ, pinākādau (*vgl.* Uṇ. IV, 15) pulākas tucchadhānyam, ik (*vgl.* Uṇ. IV, 142): puliḥ, pulakaḥ. tudādau[3] pulati, curādau (X, 61) polayati (894)

kula saṁstyāne bandhuṣu ca. saṁstyānaṁ saṁghātaḥ. kolaṁ badaram, kakkolaḥ, kaṅkolam, kulam, nakulaḥ, tamiviḍi (*vgl.* Uṇ. I, 117) iti kālan: kulālaḥ (895)

śala hula patḷ gatau. śalati; śālā, śalaḥ, śalalaṁ śvāvilloma, śalyakaḥ, śalyam, śalmaliḥ, śalabhaḥ, śalkaḥ, śalākā, śālūkam utpalādikandaḥ; śala calanasaṁvaraṇayor (I, 519) ity asyaiva jvalādikāryārthaḥ pāṭhaḥ. holati. patati, ḷdittvāl luṅy

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[1] P ḍalayor [2] *so alle Hss.* [3] ? *vgl.* Hem. Dh. I, 980

aṅ (III, 1, 55), pataḥ pum (VII, 4, 19): apaptat; utpātaḥ, nipātaḥ, pāto Rāhuḥ, pataḥ; ner gadanada (VIII, 4, 17) iti ṇatvam: praṇipatati, sanīvantardhabhrasja (VII, 2, 49) iti veṭ, sani mīmāghv (VII, 4, 54) itīsabhyāsalopau (58): pitsati pipatiṣati; patitaḥ, yasya vibhāṣā (VII, 2, 15) itīḍniṣedho nāsti, dvitīyā śritātītapatita (II, 1, 24) iti liṅgāt; alaṁkṛñ (III, 2, 136) itīṣṇuc: utpatiṣṇuḥ, jucaṁkramya (III, 2, 150) iti yuc: patanaḥ, laṣapatapada (III, 2, 154) ity ukañ: prapātukaḥ, viśipatipadiskandām (III, 4, 56) iti ṇamul: gehānuprapātam āste, dāmnī (III, 2, 182) iti ṣṭran: pattram, paticaṇḍibhyām ālañ (Uṇ. I, 116): pātālam, pater aṅgac pakṣiṇi (Uṇ. I, 118): pataṅgaḥ, pate raś ca laḥ (Uṇ. III, 74): patsalaḥ, aminakṣi (Uṇ. III, 105) ity atran: patatram, vīpatibhyāṁ tanan (Uṇ. III, 150): pattanam, patas tha ca (Uṇ. IV, 12) itīniḥ: panthāḥ, śalipatipadibhyo nit (*vgl.* Uṇ. IV, 14): patākā, spṛhigṛhi (III, 2, 158) iti sūtrāt patayāluḥ. hula himsāsaṁvaraṇayoś ca: holaḥ, hulaḥ, huḍaḥ; huliḥ, huḍiḥ; uṇādau Hulur[1] deśaḥ[2] (896—898)

kvathe niṣpāke. kvathati, akvathīt. kvāthaḥ, kvathaḥ, astyarthe (V, 2, 115) kvāthikā yavāgūḥ (899)

pathe gatau. pathati, apathīt. pāthaḥ, pathaḥ (900)

mathe viloḍane. mathati, amathīt. māthaḥ, mathaḥ, mandivāśi (Uṇ. I, 39) ity urac: Mathurā. mantha manthe (*vgl.* I, 47): manthati, kryādau (IX, 40) mathnāti (901)[3]

ṭuvama udgiraṇe. udgiraṇaṁ bhuktasyordhvagatiḥ. vamati. vāmaḥ, vamaḥ, vamathuḥ, vamitaḥ, udid ity eke: vāntvā vamitvā, aghṛṇaḥ khalu vāntāśī; na śasadada (VI, 4, 126) iti vavamuḥ, glāsnāvanuvamāṁ ca (868) iti vā mittvam: vāmayati vamayati; jidṛkṣi (III, 2, 157) itīniḥ: vāmī, nodāttopadeśasya (VII, 3, 34) iti niṣedhe prāpte 'vamikamicamīnām (VII, 3, 34 Bh.) iti vṛddhiḥ; ṇvul (III, 1, 133): vāmakaḥ, vāmayater lyuṭ (III, 3, 115): yogavāmanam, na vamatīty avamaḥ, ghañi (III, 3, 18. 19) vāmaḥ, astyarthe (V, 2, 100 G.) vāmanaḥ, vāmī (IV, 1, 41) aśvā (902)

bhramu calane. vā bhrāśabhlāśa (III, 1, 70) iti vā śyan: bhramati, bhramyati, vā jṛbhramutrasām (VI, 4, 124) ity etvābhyāsalopau: bhremuḥ babhramuḥ. bhrāntvā bhramitvā, bhrā-

[1] P Huḍūr [2] *so alle Hss.* (*alter Schreibfehler f.* meṣaḥ?) [3] P *om.*

ntaḥ; ṇe (III, 1, 140) bhrāmaḥ, bhrama iti Durgaḥ; bhrameś ca uḥ: Abhramuḥ[1], in (Uṇ. IV, 117): bhramiḥ, bhrameḥ saṁprasāraṇaṁ kic ca (Uṇ. IV, 120) iti bhṛmir vāyuḥ, artikamibhrami (Uṇ. III, 132) ity aran: bhramaraḥ. divādau (IV, 96) śamādyarthaḥ pāṭhaḥ: bhrāmyati (903)

kṣara saṁcalane. kṣarati, kṣariṣyati. kṣāraḥ, kṣārī, ṇe 'py aṇkṛtaṁ kvacid iti ṅīp (IV, 1, 15 Kāś.); kṣaraḥ, akṣaram (904)

kṣala saṁcaye ca; saṁcalane ca. kṣalati. curādau kṣala śauce (*vgl.* X, 57): kṣālayati (904 a)

udāttā udāttetaḥ 836

ṣaha marṣaṇe. marṣaṇaṁ kṣamā. ayam udātto 'nudāttet, seḍ ātmanepadī ca. sahate, sisahiṣate[2], stanbhusivusahāṁ caṅi (*vgl.* VIII, 3, 116) iti ṣatvam: paryasīṣahat, saḥ svidisvadisahīnāṁ ca (VIII, 3, 62) iti satvam: sisāhayiṣati, parinivibhya (VIII, 3, 70) iti ṣatvam: viṣahate, sivādīnāṁ vāḍvyavāye 'pi (VIII, 3, 71) iti ṣatvaṁ vā: paryasahata paryaṣahata, visahane kṛty eti sākṣādādipāṭhān (I, 4, 74) nāsti[3]; tīṣusaha (*vgl.* VII, 2, 48) iti veṭ: sahitā soḍhā, visoḍhā, soḍha (VIII, 3, 115) iti ṣatvābhāvaḥ. sahivahor ot (VI, 3, 112): soḍhaḥ, varṇagrahaṇāt sāher api soḍhā, ṇilope pūrvatrāsiddhena (VIII, 2, 1) sthānivad iti ḍhatvādi. dāśvān sāhvān mīḍhvāṁś ca (VI, 1, 12) iti kvasau sāhvān, śakisahoś ca (III, 1, 99) iti yat: sahyam, lyuḥ (III, 1, 134): sahanaḥ; saheḥ pṛtanartābhyāṁ ca (VIII, 3, 109) iti ṇviḥ: Pṛtanāṣāṭ, Turāṣāṭ (III, 2, 63), saheḥ sāḍaḥ sa (VIII, 3, 56) iti ṣatvam, sāḍrūpatvābhāve nāsti: Turāsāhaṁ purodhāya (Kumārasaṁbh. II, 1) iti, nahivṛtivṛṣi (VI, 3, 116) iti dīrghaḥ; alaṁkṛñ (III, 2, 136) itīṣṇuc: sahiṣṇuḥ, anupasargāl limpavinda (III, 1, 138) iti ṇyantāc śaḥ: sāhayaḥ, saṁjñāyāṁ bhṛtr (III, 2, 46) iti khac: sarvaṁsahaḥ, asun (Uṇ. IV, 188): sahas[4], śakadhṛṣajñā (III, 4, 65) iti tumun: sahate bhoktum, saheḥ ṣaṣ kvip ca[5]: ṣaṭ. curādāv (X, 267) ā dhṛṣād veti vā ṇic: sahati sāhayati (905)

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[1] *vgl.* Hem. Uṇ. 800 [2] *alle Hss.* siṣahiṣate, *aber vgl.* VIII, 3, 61 [3] *die* Kāś. *liest* vihasane *f.* visahane [4] *vgl.* I, 767 [5] *vgl.* Hem. Uṇ. 951

rama krīḍāyām. anudātto 'nudāttet, aniḍ ātmanepadī ca. ramate, vyāṅparibhyo ramaḥ, upāc ca (I, 3, 83. 84) parasmaipadam: viramati, uparamati, antarbhāvitaṇyartho 'tra sakarmakaḥ, vibhāṣākarmakāt (I, 3, 85): yāvadbhuktam uparamate, uparamati, yamaramanamātāṁ sak ca (VII, 2, 73): vyaraṁsīt, rantā. ramaṇaḥ, ramaṇī, ramaḥ, ramā, Rāmaḥ, rāmā, ramyaḥ, stambakarṇayo ramijapor (III, 2, 13) ity ac: stamberamaḥ, hanikuṣi (Uṇ. II, 2) iti kthan: rathaḥ, ramas ta ca *(vgl.* Uṇ. III, 14) iti ratnam, ramer deśe haś ca *(vgl.* Uṇ. IV, 214): rahas[1], raṇḍā (Uṇ. I, 113), sau rameḥ ktaḥ pūrvasya ca dīrghaḥ *(vgl.* Uṇ. V, 14): sūrato budhaḥ, cakiramyor uc copadhāyāḥ (Uṇ. II, 14): rumram (906)

ṣadḷ viśaraṇagatyavasādaneṣu. viśaraṇaṁ śaṭanam, avasādo 'nutsāhaḥ. ito ruhāntāḥ (912) pañcāniṭaḥ parasmaipadinaś ca. pāghrādhmā (VII, 3, 78) iti sadeḥ sīdaḥ: sīdati, siṣatsati, asadat, sader aprater *(vgl.* VIII, 3, 66) iti ṣatvam: pariṣīdati, pratisīdati, sadisvañjyoḥ [2] parasya liṭi (VIII, 3, 118): niṣasāda, lupasadacara (III, 1, 24) iti bhāvagarhāyāṁ yaṅ: sāsadyate; satsūdviṣa (III, 2, 61) iti kvip, pūrvapadād (VIII, 3, 106) iti ṣatvam: śucişat, pariṣat, upaniṣat, niṣaṇṇaḥ; sādī, niṣādī, vasivapi (Uṇ. IV, 124) itīñ: sādiḥ, ṇaḥ (III, 1, 140): niṣādaḥ, ghañ (III, 3, 18): viṣādaḥ, sado 'ci (III, 1, 134), nau sader (Uṇ. II, 124) iti ṣvarac: niṣadvaraḥ paṅkaḥ, asun (Uṇ. IV, 188): sadaḥ sabhā, gudhṛvīpacivaci (Uṇ. IV, 166) iti tran[3]: sattram, saṁjñāyāṁ samaja (III, 3, 99) iti kyap: niṣadyā vipaṇiḥ, sādakārayoḥ kṛtrime (VI, 3, 122, 1) dīrghaḥ: prāsādaḥ, dādheṭsi (III, 2, 159) iti ruḥ: sadruḥ (907)

śadḷ śātane. śātanaṁ tanūkaraṇam. pāghrādhmā (VII, 3, 78) iti śadeḥ śīyaḥ, śadeḥ śita (I, 3, 60) iti taṅānau: śīyate, śatsyati, aśadat, śader agatau taḥ (VII, 3, 42): śātayati. śātanaḥ, śātanī gaurādiḥ (IV, 1, 41), śādas tṛṇapaṅkau, śadaḥ, kṣatriyāpaśadaḥ, viśadaḥ, adiśadibhyaḥ *(vgl.* Uṇ. IV, 65) krin: śadriḥ, ruśātibhyāṁ krun *(vgl.* Uṇ. IV, 103): śatruḥ, śader ūc ceti rak: śūdraḥ[4], dādheṭsiśadasado ruḥ (III, 2, 159): śadruḥ (908)

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[1] *vgl.* I, 767 [2] *so nach den Hss. auch die richtige Lesung der* Kāś. [3] *so alle Hss.* [4] *vgl.* Hem. Uṇ. 394

kruśa āhvāne rodane ca. krośati, kroṣṭā, ākroṣṭā. krośaḥ, kruśaḥ, utkrośaḥ kuraraḥ, sitanigamimasi (Uṇ. I, 70) iti tun: kroṣṭūn[1] (909)

budha avagamane. avagamanaṁ jñāpanam[2]. bodhati, abhautsīt[3], gatibuddhipratyavasānārtha (I, 4, 52) iti kartuḥ karmasaṁjñā: bodhayati śiṣyaṁ dharmam, boddhā. igupadha (III, 1, 135) iti kaḥ: budhaḥ, ghañ (III, 3, 18): bodhaḥ, matibuddhi (III, 2, 188) iti vartamāne ktaḥ: rājñāṁ buddhaḥ. divādau (IV, 63) budhyate, hikkādau (I, 924) bodhate, bodhati, bodhitā (911)[4]

ruha bījajanmani. bījasya janmāṅkurotpattiḥ. rohati, ruhaḥ po 'nyatarasyām (VII, 3, 43): ropayati rohayati. ghañarthe kavidhānād (III, 3, 58, 4) bījaruhākaroti (*s.* I, 4, 74), keśāś chinnaruhāḥ, ke (III, 1, 135) ruho mṛgaḥ, praruhaḥ, prarohaḥ, ārohaḥ, rūḍhaḥ, rūḍhiḥ, ruher vṛddhiś ca (Uṇ. I, 48) iti rauhiṣaṁ tṛṇam, rauhiṣo mṛgaś ca, hṛpiśiruhi (*vgl.* Uṇ. IV, 118) itīn: rohir mṛgaḥ, hṛsṛruhiyuṣibhya itiḥ (Uṇ. I, 99) rohit, ruhe raś ca lo vā (Uṇ. III, 94): lohitaḥ, rohitaḥ, rohiṇī, anyatrāpi ca (*vgl.* Uṇ. II, 55) itīnac: rohiṇaḥ (912)

anudāttā udāttetaḥ 843

kuca saṁparcanakauṭilyapratiṣṭambhavilekhaneṣu. saṁparcanaṁ miśratā, pratiṣṭambho rodhanam, vilekhanaṁ karṣaṇam. saṁkocati. saṁkucitaḥ, ke (III, 1, 135) kucaḥ, ghañ (III, 3, 18. 19): saṁkocaḥ, utkocaḥ, na kvāder (VII, 3, 59) iti kutvaṁ nāsti (910)

kasa gatau. kasati, utkasati, kāsayati. vikasitaḥ, kasaḥ, kāsaḥ, nīg vancusraṁsudhvaṁsubhraṁśukasa (*vgl.* VII, 4, 84) iti canīkasyate, stheśabhāsa (III, 2, 175) iti varac: vikasvaraḥ, ṇit kasipadyarter (*vgl.* Uṇ. I, 87) ūḷ: kāsūḥ śaktiḥ, sami kasa ukan (*vgl.* Uṇ. II, 29): saṁkasuko 'sthiraḥ (913)

udāttāv udāttetau, etau seṭkau parasmaipadinau ca 845 vṛt. jvalādayo vṛttāḥ

hikka avyakte śabde. ito guhūparyantāḥ (944) ṣaṭtriṁśat[5] seṭa ubhayatobhāṣāś ca. hikkate, hikkati. hikkā, hikkitam (914)

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[1] *vgl.* VII, 1, 95 [2] P saṁjñāpanam [3] *alle Hss.* abhotsīt [4] 910 *nach* 912 [5] S trayastriṁśat, KC trayoviṁśatiḥ

aci gatau. añcate, añcati, añcyate; añcitaḥ. añcu gatau (*vgl.* I, 203): añcati, acyate, aktaḥ. acu ity eke: acati, acitvā aktvā, aktaḥ (915)

ḍuyācṛ yācñāyām. yācate, yācati, ayayācat. yācitaḥ, yajayāca (VII, 3, 66) iti kutvābhāvaḥ: yācyam, ḍvitaḥ ktriḥ (III, 3, 88 *und vgl.* IV, 4, 20): yācitrimam, ṭvid iti Durgaḥ: yācathuḥ (III, 3, 89), yajayācayata (III, 3, 90) iti naṁ: yācñā (916)

reṭṛ paribhāṣaṇe. reṭate, reṭati, arireṭat (917)

cate cade ca yācane. cakāro bhāṣārthaṁ [1] reṭrarthaḥ [2]. mandivāśi (Uṇ. I, 39) ity urac: caturaḥ, cater uran (Uṇ. V, 58): catvāraḥ, cater varac (*vgl.* Uṇ. II, 123): catvaram (918)

prothṛ paryāptau. paryāptiḥ pūrṇatā. prothate, prothati, apuprothat. protho 'śvaghoṇā, priyaṁ protham anuvrajet (I, 4, 56 Bh. v. l.) (919)

mithṛ methṛ medhāhiṁsanayoḥ. methate, methati; kiti guṇavikalpārthaṁ dvau: mithyate, methyate, amimethat. metho 'ci (III, 1, 134), gaurādau (IV, 1, 41) methī, methībaddho [3] 'pi hi bhrāmyan ghāsagrāsaṁ karoti gauḥ (Subhāṣitāvalī 2958, *wo* vīthī[0] *f.* methī[0]). Amarasiṁhas tu: puṁsi methiḥ khaledāru [4] nyastaṁ yat paśubandhane (Am. K. II, 9, 15). midṛ medṛ iti Durgaḥ (920)

medhṛ saṁgame ca. cakārān medhāhiṁsanayoḥ. medhate, medhati, amimedhat. medhā, medhyam, gṛhamedhī, aśvamedhaḥ, medhiḥ (920 a)

ṇidṛ ṇedṛ kutsāsaṁnikarṣayoḥ. praṇedati, nidyate, nedyate, aninedat. ṇivṛ ṇevṛ iti prāñco hevākinaḥ [5] (921)

śṛdhu mṛdhu unde. undaḥ kledanam. śardhate, śardhati; śṛddhvā śardhitvā, śṛddhaḥ. śṛdhu śabdakutsāyām (I, 797): śardhate. mardhate, mardhati; mṛdhaṁ samaraḥ (922. 923)

budha bodhane. bodhate, bodhati. budhir iti Nandī, abudhat abodhīt. bodhitā, pūrvasya (911) boddhā (924)

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[1] KC *om.* [2] *vgl.* Hem. Dh. I, 897: reṭṛ(g) paribhāṣaṇayācanayoḥ [3] C methīruddho [4] *von* Kṣ. *in seinem Kommentar zu* Amarak. *als Kompositum bezeichnet, unter Hinweis auf* P. VI, 3, 9 [5] P *om.* ṇivṛ *bis* hevākinaḥ

ubundir niśāmane. niśāmanam ālocanam[1]. bundate, bundati, abudat abundīt, buttvā bunditvā, bunnaḥ. dhānto 'yam iti Nandī, ubedir ity anye (925)

veṇṛ gatijñānacintāniśāmanavāditragrahaṇeṣu. vāditraṁ vādyabhāṇḍam, tasya vādanārthaṁ grahaṇam. veṇate, veṇati, aviveṇat. rāsnāsāsnā (Uṇ. III, 15) iti vīṇā, in (Uṇ. IV, 117): veṇiḥ[2], veṇikā, veṇī; venis tu vījyājvaribhyo niḥ (Uṇ. IV, 48); ṇaḥ: Veṇṇākhyā[3] nadī (926)

khanu avadāraṇe. khanate, khanati. khātvā khanitvā, janasanakhanāṁ sañjhalor (*vgl.* VI, 4, 42) ātvam: khātaḥ, ye vibhāṣā (VI, 4, 43): khāyate khanyate, gamahanajanakhana (VI, 4, 98) ity upadhālopaḥ: cakhnuḥ, ī ca khanaḥ (III, 1, 111): kheyaḥ, śilpini ṣvun, nṛtikhanirañjibhyaḥ (III, 1, 145 *und* Bh.): khanakaḥ, janasanakhanakrama (III, 2, 67) iti viṭ: bisakhāḥ, anyeṣv api dṛśyate (III, 2, 101) ḍaḥ: parikhā, khanyate: kham, ḍit khaner muṭ codāttaḥ (Uṇ. V, 20): mukham, artilūdhūsūkhana (III, 2, 184) itītran[4]: khanitram, uṣikhanibhyāṁ kit (Uṇ. IV, 161): khātram, āṅparayoḥ khaniśībhyāṁ ḍic ca (Uṇ. I, 34): ākhuḥ, khanikaṣyañjyasi (Uṇ. IV, 139) itīn: khanir ākaraḥ, āṅi paṇipanipatikhanibhya ikan (*vgl.* Uṇ. II, 45): ākhanikaḥ, khano gha ca (III, 3, 125): ākhanaḥ (927)

cīva ādānasaṁvaraṇayoḥ[5]. [cīvate, cīvati.] cīvṛ iti Durgaḥ: acicīvat. chitvarādau (Uṇ. III, 1) cīvaraṁ munivāsaḥ (928)

cāyṛ pūjāniśāmanayoḥ. cāyate, cāyati, acacāyat[6], cāyaḥ kī (VI, 1, 35) liṭi: cikyuḥ, svapisyamivyeñāṁ yaṅi, cāyaḥ kī (VI, 1, 19. 21): cekīyate. apacitaś ca (VII, 2, 30), pakṣe apacāyitaḥ, vaktavyād (VII, 2, 30 Bh.) apacitiḥ[7], cāyaḥ kī ca (*vgl.* Uṇ. I, 74) iti tuḥ: ketuḥ (929)

vyaya gatau. vyayate, vyayati; vyāyayati, hmyantakṣaṇa (VII, 2, 5) ity avyayīt. curādāv adantaḥ (X, 386): vyayayati (930)

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[1] C *addit* cākṣuṣajñānam iti Kaumudī; *die Worte fehlen in* K *und* P, *sind also als ursprüngliche Randglosse später in den Text geraten* [2] P *addit* nadī [3] *vgl.* Hem. Uṇ. 182 [4] *so alle Hss.* [5] KC ādhāna° [6] *alle Hss.* acicāyat [7] *alle Hss.* apacitaḥ

dāśṛ dāne. dāśate, dāśati, adadāśat. kvasau dāśvān (VI, 1, 12) sādhuḥ, dāśagoghnau saṁpradāne (III, 4, 73), puro dāśyate: puroḍāśaḥ, pṛṣodarāditvāḍ (VI, 3, 109) ḍatvam, evaṁ duḥkhena dāśyate: dūḍāśaḥ. dāyṛ [1] dāna iti Kauśikaḥ (931)

aya gatau. ayate, udayati dinanāthaḥ (*vgl.* I, 342) (935)

bheṣṛ bhreṣṛ bhaye, bhreṣṛ calane ca. bheṣate, bheṣati, abibheṣat, bheṣayati; bibheter (III, 2) muṇḍo bhīṣayate (VII, 3, 40). bhreṣate, bhreṣati; bhreṣaḥ (932. 933)

asa gatidīptyādāneṣu. asate, asati. lāvaṇya utpādya ivāsa yatna (Kumārasaṁbh. I, 35) ity atrāsety asater iti Vāmanaḥ (Kāvyālaṁkāra *ed.* Cappeller V, 2, 29), aster ity eke. adādāv asa bhuvi (II, 56): asti (934)

spaśa bādhanaspāśanayoḥ [2]. spāśanaṁ [2] granthanam. spaśate, spaśati. seyam ubhayataḥspāśā rajjuḥ (*vgl.* VI, 1, 68, 2 Bh.), spaśaś caraḥ, paspaśa [2] upodghātaḥ. curādau spaśa bādhane (*vgl.* X, 141), paśa bandhane (X, 179): spāśayate, pāśayati. paṣety eke: pāṣaḥ, pāṣāṇaḥ (936) [3]

laṣa kāntau. kāntir icchā. vā bhrāśabhlāśa (III, 1, 70) iti vā śyan: abhilaṣyate abhilaṣate, abhilaṣyati abhilaṣati. jucaṁkramya (III, 2, 150) iti yuc: abhilaṣaṇaḥ, laṣapatapada (III, 2, 154) ity ukañ: abhilāṣukaḥ, laṣeḥ śa ca (*vgl.* Uṇ. III, 57) ity unan: laśunam (937)

caṣa bhakṣaṇe. caṣate, caṣati. cāṣaḥ, caṣakaḥ, sānasivarṇasi (Uṇ. IV, 107) iti caṣālo yūpakaṭakaḥ (938)

chaṣa hiṁsāyām (939)

jhaṣa ādānasaṁvaraṇayoḥ. jhaṣate, jhaṣati. jhaṣaḥ. jhaṣa hiṁsārthaḥ (I, 720): jhaṣati (940)

bhlakṣa bhakṣaṇe. plakṣeti Durgaḥ (941)

dāsṛ dāne. dāsate, dāsati. dāsaḥ. ādyo (931) dāyṛ, ayaṁ dāśṛ ity eke (942)

māhṛ māne. mānaṁ vartanam. māhā gauḥ (943)

guhū saṁvaraṇe. ūd upadhāyā gohaḥ (VI, 4, 89): gūhate, gūhati, aghukṣat, taṅi tu lug vā duhadihalihaguha (VII, 3, 73) ity agūḍha aghukṣata, sani grahaguhoś ca (VII, 2, 12) iti neṭ: jughukṣati, caṅi hrasvo neṣyate: ajugūhat, gūḍhā gūhitā. gūḍhaḥ, bhidādau (III, 3, 104) guhā giryoṣadhyoḥ, ke (III, 1, 135)

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[1] *vgl. auch* 942 [2] *so alle Hss.* [3] 935 *s. vor* 932

guhaḥ, śaṁsiduhiguhibhyaḥ kyab vā (III, 1, 109 Kāś.): guhyam, gūhyam; uṇādau gahvaraḥ (*vgl.* Uṇ. III, 1), guher gahaḥ: gahanam[1] (944)

udāttāḥ svaritetaḥ 881

śriñ sevāyām. udāttaḥ. śrayate, śrayati, śrayitā, ṇiśridrusrubhyaḥ kartari caṅ (III, 1, 48): aśiśriyat, sanīvantardha (VII, 2, 49) iti veṭ: śiśrīṣati śiśrayiṣati. yasya vibhāṣā (VII, 2, 15) iti neṭ: śritaḥ, śryukaḥ kiti (VII, 2, 11): śritvā, śriṇībhuvo 'nupasarge (III, 3, 24) vā[2] ghañ: śrāyaḥ śrayaḥ, udi śrayatiyauti (III, 3, 49) iti ghañ: ucchrāyaḥ, bāhulakāt (X, 392) patanāntāḥ samucchrayāḥ (49 Kāś.), vahiśriyv (*vgl.* Uṇ. IV, 51) iti niḥ: śreṇiḥ, kvib vaciprachi (Uṇ. II, 57) iti kvibdīrghau: śrīḥ, śmani śrayater ḍun (Uṇ. V, 28): śmaśru, śrayateḥ svāṅge śir kic ca (*vgl.* Uṇ. IV, 193) ity asun: śiraḥ, āṅi śrihanibhyāṁ hrasvaś ca (Uṇ. IV, 137) itīn[2] ḍit: aśriḥ (945)

hṛñ haraṇe. itas traiṅparyantā (1014) aṣṭāṣaṣṭir aniṭaḥ parasmaipadinaś ca, ñiṇṇidvarjam. harate, harati, harater gatatācchīlye (I, 3, 21, 5) taṅ: paitṛkam aśvā anuharante, vyavahṛpaṇoḥ samarthayoḥ (II, 3, 57) ṣaṣṭhī: śatasya vyavaharati, hartā, ṛddhanoḥ sya (VII, 2, 70) itīṭ: hariṣyati, hṛkror anyatarasyām (I, 4, 53) ṇau karmasaṁjñā: hārayati bhāraṁ Caitreṇa Caitraṁ vā. śyādvyadha (III, 1, 141) iti ṇaḥ: avahāro grāhaḥ, harater anudyamane 'c (III, 2, 9): riktaharaḥ, vayasi ca (III, 2, 10): kavacaharaḥ, āṅi tācchīlye (III, 2, 11): puṣpāharaḥ, harater dṛtināthayoḥ paśāv (III, 2, 25) itīn: dṛtihariḥ, nāthahariḥ, adhyāyanyāyodyāvasaṁhāra (III, 3, 122) iti karaṇe ghañ, adhyāhāraḥ, hṛṣṛruhiyuṣibhya itiḥ (Uṇ. I, 99): harid varṇo dik ca, śyāstyāhṛñ (Uṇ. II, 46) itīnac: hariṇaḥ, hṛśyābhyām itan (Uṇ. III, 93): haritaḥ, vṛhroḥ sugdukau ca (*vgl.* Uṇ. IV, 100) iti kayan: hṛdayam, paddannādau (VI, 1, 63) hṛt, prakṛtyantaram apy asti; hṛpiśi (*vgl.* Uṇ. IV, 118) itīn: Hariḥ, janihṛbhyām imanin (*vgl.* Uṇ. IV, 148): harimāṇaṁ ca nāśaya, hṛdhṛbhṛsr (*vgl.* Uṇ. IV, 147) iti īmanin: harīmā, veño ḍit, pre harateḥ kūpe (*vgl.* Uṇ. IV, 133. 134) prahiḥ, kṛhṛbhyām enuḥ (*vgl.* Uṇ. II, 1): hareṇur gandhadravyaṁ sasyabhedaś ca (947)

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[1] *vgl.* Hem. Uṇ. 275 [2] *so alle Hss.*

bhṛñ bharaṇe. bharate, bharati[1]. hvādau (III, 5) ḍubhṛñ: bibharti, bhāraḥ, bhṛtaḥ, kryādau bhṝ bharaṇe (IX, 21): bhṛṇāti, bharaḥ: ṝdor ap (III, 3, 57), bharitaḥ. saṁjñāyaṁ bhṛtṝ (III, 2, 46) iti khac: viśvaṁbharā, ave bhṛñaḥ (Uṇ. II, 3) kthan: avabhṛtho yajñāntaḥ, aṇḍan kṛsṛbhṛvṛñaḥ (Uṇ. I, 128): bharaṇḍaḥ[2], bhṛśam, bhṛṅgaḥ, bhurik chandaḥ, ku bhraś ca (*vgl.* Uṇ. I, 23) iti babhruḥ, Bharataḥ, Bharur deśaḥ[3] (946)

kṛñ karaṇe. karate, karati. svādau kṛñ hiṁsāyām (V, 7): kṛṇute, kṛṇoti, tanādau (VIII, 10) ḍukṛñ karaṇe: kurute, karoti. uṇādau kāruḥ, kāriḥ, karaṇiḥ sadṛśaḥ, kareṇuḥ, kratuḥ, karakaḥ kalaśādiḥ, kṛkaḥ, karkaḥ sitaḥ, cakram, karaṇḍaḥ, karma, karambhaḥ, kṛsaraḥ (949)

ṇīñ prāpaṇe. prāpaṇam āsādanam. nayate, nayati, praṇetā, saṁmānana (I, 3, 36) ity ātmanepadam: nayate cārvī[4] lokāyate, kartṛsthe cāśarīre karmaṇi (I, 3, 37): krodhaṁ vinayate, adikhādinīvahīnāṁ pratiṣedhān[5] (I, 4, 52, 5) nāyayati bhāraṁ grāmaṁ Caitreṇa. vipūyavinīya (III, 1, 117) iti vinīyaḥ kalke sādhuḥ, ānāyyo 'nitye (III, 1, 127): ānāyyo dakṣiṇāgniḥ, ānāyyo godhuk; praṇāyyo 'saṁmatau[6] (III, 1, 128): praṇāyyāyāntevāsine brahma brūyāt, asaṁmatasaṁsārāyety arthaḥ (*vgl.* Chāndogya-Upaniṣad III, 11, 5); pāyyasāṁnāyya (III, 1, 129) iti sāṁnāyyaṁ haviḥ, dunyor anupasarga (III, 1, 142) iti kartari ṇaḥ: nāyaḥ, śriṇībhuvo 'nupasarge (III, 3, 24) ghañ: nāyaḥ, bāhulakān (X, 392) nayaḥ, avodor niyaḥ (III, 3, 26): avanāyaḥ, unnāyaḥ, parinyor nīṇor[3] dyūtābhreṣayoḥ (III, 3, 37): pariṇāyaḥ śārīṇām, jālam ānāyaḥ (III, 3, 124), satsūdviṣa (III, 2, 61) iti kvip: grāmaṇīḥ, dāmnīśasa (III, 2, 182) iti ṣṭran: netram, rak (Uṇ. II, 13): nīram, naptṛneṣṭṛ (Uṇ. II, 96) iti neṣṭā ṛtvik, hanikuṣi (Uṇ. II, 2) iti kthan: sunīthaḥ, nayater ḍic ca (Uṇ. II, 101) ity ṛḥ: nā, narau, naraḥ; pānīviṣibhyaḥ paḥ (Uṇ. III, 23): nīpaḥ, niyo miḥ (Uṇ. IV, 43): nemiḥ (950)

dheṭ pāne. ṭakāraḥ stanandhayītyādau ṅībarthaḥ (IV, 1, 15). dhayati, vibhāṣā dheṭśvyoś (III, 1, 49) caṅ: adadhat, adhāsīt, vibhāṣā ghrādheṭśā (II, 4, 78) iti sijluk: adhāt. pāghrā (III, 1, 137) iti śaḥ: uddhayaḥ, nāsikāstanayor dhmādheṭoḥ (III, 2, 29) khaś:

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[1] P *addit* saṁbharate [2] P bharaṇḍa āvapanam [3] *so alle Hss.* [4] C cārvāko [5] P pratiṣedhe [6] P 'saṁmate

stanandhayaḥ, nāḍīmuṣṭyoś ca (III, 2, 30): muṣṭindhayaḥ, dādheṭsisadaśado ruḥ (III, 2, 159): dhārur gāḥ[1], dhaḥ karmaṇi ṣṭran (III, 2, 181): dhātrī, dheṭa ic ca (Uṇ. III, 34): dhenuḥ, dhyāyates (I, 957) tu dhīḥ; kte (VI, 4, 66) dhītaḥ[2] (951)

glai harṣakṣaye. harṣakṣayo 'tra dhātvapacayaḥ[3]. glāyati, vānyasya saṁyogāder (VI, 4, 68) iti liṅy etvam: gleyāt glāyāt, glāsnāvanuvamāṁ ca (I, 868) iti vā mittvam: glapayati glāpayati. saṁyogāder āto dhātor yaṇvato (VIII, 2, 43) niṣṭhānatvam: glānaḥ, glājisthaś ca ksnuḥ (III, 2, 139): glāsnuḥ, glānudibhyāṁ ḍauḥ (Uṇ. II, 64): glauś candraḥ, glājyāhābhyo niḥ (III, 3, 95, 4): glāniḥ, śakadhṛṣajñāglā (III, 4, 65) iti tumun: glāyati bhoktum (952)

mlai gātravināme. vināmaḥ kāntikṣayaḥ. mlāyati, mleyāt mlāyāt. mlānaḥ, bāhulakān mlāniḥ (953)

dyai nyaṅgavidhāne[4]. nyaṅgaṁ kutsitāṅgam. dyāyati (954)

drai svapne. drāyati. spṛhigṛhi (III, 2, 158) ity āluc: nidrāluḥ, kte (VIII, 2, 43) nidrāṇaḥ, tārakāditvān (V, 2, 36) nidritaḥ, ātaś copasarge (III, 3, 106) 'ṅ: nidrā. drā kutsitāyāṁ gatau (II, 45): drāti, vidrāṇaḥ (955)

dhrai tṛptau. dhrāyati. dhrāṇaḥ, Bhāṣye[5] natvaṁ neṣyate: dhrātaḥ (956)

dhyai cintāyām. adhīgarthadayeśāṁ karmaṇi (II, 3, 52) ṣaṣṭhī: mātur dhyāyati, dhyāpayati svayam eveti ṇer aṇāv (I, 3, 67) iti taṅ nāsti, ādhyāne niṣedhāt. duṣṭaṁ dhyāyati: dūḍhyaḥ, āto 'nupasarge kaḥ (III, 2, 3), duro dāśanāśadabhadhyeṣv (VI, 3, 109, 5) iti ḍhatvam ūtvaṁ ca, ātaś copasarge kaḥ (III, 1, 136): ādhyāyanty enam, āḍhyah; na dhyākhyāpṛmūrchimadām (VIII, 2, 57) iti na niṣṭhānatvam: dhyātaḥ, uṇādau[6] dhīḥ[6], dhyāpyoḥ saṁprasāraṇaṁ ca (Uṇ. IV, 114) iti kvanip: dhīvā, chitvarachatvara (Uṇ. III, 1) iti dhīvaraḥ, māṁ dhyāyati: madhyaḥ[7], āto 'nupasarge kaḥ (III, 2, 3); saṁdhyāyanty asyām iti sandhyā (957)

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[1] *zum Akk. vgl.* II, 3, 69 [2] P dhītam [3] P vairādyapacaye *f.* h. 'tra dh. [4] P nyaṅge [5] *wo?* [6] ? *vgl.* III, 2, 178, 4 [6] *vgl* Hem. Dh. I, 30, *und* Ujjval. *zu* Uṇ. IV, 111: māṁ dhyāyatīti maddhyam iti Dhātupārāyaṇīyam

rai śabde. rāyati. kṛdādhārā (Uṇ. III, 40) iti kaḥ: rākā, rāśadibhyāṁ trip (Uṇ. IV, 67): rātriḥ, rāter ḍaiḥ (Uṇ. II, 66): rā dhanam. adādau rā dāne (II, 48): rāti [1] (958)

ṣṭyai styai śabdasaṁghātayoḥ. ṣṭyāyati, styāyati, ubhayor upadeśa upādānād dhātvādeḥ ṣaḥ so (VI, 1, 64) nāsti. styaḥ prapūrvasya (VI, 1, 23) iti saṁprasāraṇam, prastyo 'nyatarasyām (VIII, 2, 54) iti vā niṣṭhāmatvam: prastītaḥ prastīmaḥ, śyāstyā (Uṇ. II, 46) itīnac: styenaḥ, stenayateḥ (X, 349) stenaḥ, styāyater ḍraṭ (Uṇ. IV, 165): strī (959)

khai khadane. khāyati. lyuṭi [2] (III, 3, 115) khānam [2] āhuḥ [2] (960)

kṣai jai sai kṣaye. kṣāyati; niṣṭhāyāṁ kṣāyo maḥ (VIII, 2, 53): kṣāmaḥ. jāyati, jātā. sāyati, sātā, sāyāt, syater grahaṇād (VI, 4, 67) etvaṁ na; asāsīt, syater grahaṇād vibhāṣā ghrādheḍ (II, 4, 78) iti sijlug nāsti (961—963)

kai gai śabde. kāyati, gāyati. etau śabdaviśeṣe rūḍhau. iṇbhīkāpā (Uṇ. III, 43) iti kan: kākaḥ. agāsīt, iṇādeśasya tu (II, 4, 45) gātisthā (II, 4, 77) iti sijluk: agāt; bhavyageya (III, 4, 68) iti geyaḥ kartari sādhuḥ, gas thakan (III, 1, 146): gāthakaḥ, ṇyuṭ ca (III, 1, 147): gāyanaḥ, gāpoṣ ṭak (III, 2, 8): sāmaga udgātā, kamimanijani (Uṇ. I, 73) iti tun [3]: gātuḥ, uṣikuṣigā (Uṇ. II, 4) iti than: gāthā, gaś codi (Uṇ. II, 10) iti thak: udgītha oṁkāraḥ, ghumāsthāgāpā (VI, 4, 66) itītvam: gītam, gānam, sthāgāpāpaco bhāve (III, 3, 95): gītiḥ. gāṅ gatau (I, 998): gāte (964. 965)

srai śrai pāke. srāyati. śrāyati, śrā pāke (I, 848) mit: śrapayati, śrāteḥ śrapeś ca śṛtaṁ pāke (VI, 1, 27) sādhu (967. 966)

pai ovai śoṣaṇe. pāyati, pibādeśo (VII, 3, 78) neṣyate; iha pā pāne (I, 972): pibati, adādau pā rakṣaṇe (II, 47): pāti. vāyati; oditaś ca (VIII, 2, 45) iti niṣṭhānatvam: vānaṁ śuṣkam, kṛvāpā (Uṇ. I, 1) iti vāyuḥ. adādau vā gatigandhanayoḥ (II, 41): vāti, curādau vā gatisukhasevanayoḥ (X, 336): vāpayati (968. 969)

ṣṇai veṣṭane. snāyati, snāyuḥ. adādau ṣṇā śauce (II, 43): snāti (970)

daip śodhane. pakāro dādhā ghv adāb (I, 1, 20) iti viśeṣaṇārthaḥ. dāyati, avadātaṁ mukham. iha dāṇ dāne (I, 977):

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[1] P *addit* dhanam [2] P *om.* [3] *so alle Hss.*

yacchati, deṅ rakṣaṇe (I, 1011): dayate, adādau dāp lavane (II, 50): dāti, hvādau ḍudāñ dāne (III, 9): datte, dadāti, divādau do avakhaṇḍane (IV, 40): dyati (971)

pā pāne. pāghrādhmā (VII, 3, 78) iti pibaḥ: pibati, adantatvād guṇābhāvaḥ, ghumāsthāgāpā (VI, 4, 66) itītvam: pīyate, er liṅi (VI, 4, 67): peyāt, gātisthāghupā (II, 4, 77) iti sijluk: apāt, śāchāsāhvā (VII, 3, 37) iti yuk: pāyayate, na pādamyāṅyamāṅyasa (I, 3, 89) iti parasmaipadaṁ nāsti, lopaḥ pibater ī [1] cābhyāsasya *(vgl.* VII, 4, 4) ity apīpyat. kratau kuṇḍapāyyaḥ (III, 1, 130) sādhuḥ, pāyyasāṁnāyya (III, 1, 129) iti pāyyo māne sādhuḥ, pāghrādhmā (III, 1, 137) iti śaḥ: utpibaḥ, anupasargāṇ ṇa (III, 1, 141) eveti pāyaḥ, gāpoṣ ṭak, surāśīdhvoḥ pibateḥ (III, 2, 8 *und* Vā. 1): surāpaḥ; pānīyam, ghañarthe kavidhānam (III, 3, 58, 4): prapā, sthāgāpāpaco bhāve (III, 3, 95): pītiḥ, kṛvāpāji (Uṇ. I, 1) ity uṇ: pāyuḥ, pātṛtudi (Uṇ. II, 7) iti thak: pīthaḥ, ṣṭran (Uṇ. IV, 158): pātram, manin (Uṇ. IV, 144): pāmā, pibater ī ca *(vgl.* Uṇ. IV, 189) ity asun: payaḥ, pibates thasun *(vgl.* Uṇ. IV, 203): pāthaḥ ambu, pānīviṣibhyaḥ paḥ (Uṇ. III, 23): pāpam, sānasivarṇasi (Uṇ. IV, 107) iti palvalam, pāko bālaḥ (Uṇ. V, 53), Kalāpakaḥ, Pampā saraḥ (972)

ghrā gandhopādāne. pāghrā (VII, 3, 78) iti jighraḥ: jighrati, vānyasya saṁyogāder (VI, 4, 68) iti vā etvam: ghreyāt ghrāyāt, vibhāṣā ghrā (II, 4, 78) iti vā sijluk: aghrāt aghrāsīt, ī ghrādhmoḥ (VII, 4, 31): jeghrīyate, jighrater vā (VII, 4, 6) it: ajighripat ajighrapat. pāghrādhmā (III, 1, 137) iti śaḥ: ujjighraḥ, nudavidondatrā (VIII, 2, 56) iti vā niṣṭhānatvam: ghrātaḥ ghrāṇaḥ, jighraty aneneti ghrāṇam, vyāṅi ghrāteś ca jātau (Uṇ. V, 63) kaḥ: vyāghraḥ (973)

dhmā śabdāgnisaṁyogayoḥ; śabde mukhādinā cāgnisaṁyoge pāghrādhmā (VII, 3, 78) iti dhamaḥ: dhamati. śaḥ (III, 1, 137): vidhamaḥ, ādhmātaḥ śaṅkhaḥ, nāsikāstanayor dhmādheṭoḥ (III, 2, 29) khaś: nāsikandhamaḥ, nāḍīmuṣṭyoś ca (III, 2, 30): nāḍindhamaḥ, ugraṁpaśyerammadapāṇindhamāś ca (III, 2, 37), dhmo dhamaś ca (*vgl.* Uṇ. II, 35) iti kvun: dhamakaḥ, artisṛdhṛdhami (Uṇ. II, 103) ity aniḥ: dhamanir nāḍī, bāhulakād

[1] *so alle Hss.*

(III, 3, 1) dhamādeśaḥ, dhamiḥ prakṛtyantaram ity eke, yathā: dhānto dhātuḥ pāvakasyeva rāśiḥ (974)

ṣṭhā gatinivṛttau. sthas tiṣṭhādeśaḥ (VII, 3, 78): tiṣṭhati, samavapravibhyaḥ stha (I, 3, 22) ity ātmanepadam: saṁtiṣṭhate, avatiṣṭhate, pratiṣṭhate, vitiṣṭhate; sthāghvor ic ca (I, 2, 17): samasthita, samasthiṣātām; āṅaḥ sthaḥ pratijñāna (I, 3, 22, 1) upasaṁkhyānam: astiṁ sakāram ātiṣṭhate, śabdaṁ nityam ātiṣṭhate, nityatvena pratijānīta ity arthaḥ; prakāśanastheyākhyayoś ca (I, 3, 23): tiṣṭhate kanyā chāttrebhyaḥ, ślāghahnuṅsthā (I, 4, 34) iti saṁpradānasaṁjñā, saṁśayya Karṇādiṣu tiṣṭhate yaḥ (Kirātārjunīyam III, 14); udo 'nūrdhvakarmaṇi, uda īhāyām (I, 3, 24 *und* Vā. 1): geha uttiṣṭhate, muktāv uttiṣṭhate, neha: pīṭhād uttiṣṭhati, grāmāc chatam uttiṣṭhati; upān mantrakaraṇe (I, 3, 25): Aindryā gārhapatyam upatiṣṭhate, Āgneyyāgnīdhram upatiṣṭhate, neha: bhartāram upatiṣṭhati yauvanena, upatasthuḥ prakṛtayaḥ; akarmakāc ca (I, 3, 26): bhojana upatiṣṭhate, upād devapūjāsaṁgatakaraṇamitrakaraṇapathiṣv [1] iti vācyam (I, 3, 25, 1 Bh.): ādityam upatiṣṭhate, Gaṅgā Yamunām upatiṣṭhate, upaśliṣyatīty arthaḥ [2], rathikān upatiṣṭhate [3], mitrīkarotīty arthaḥ, ayaṁ panthāḥ [4] Srughnam [4] upatiṣṭhate, prāpnotīty arthaḥ, vā lipsāyām (I, 3, 25, 2): bhikṣur dātṝn upatiṣṭhate upatiṣṭhati vā, adhiśīṅsthāsāṁ karma (I, 4, 46): gṛham adhitiṣṭhati, ghumāsthā (VI, 4, 66) itītvam: sthīyate, upasargāt sunoti (VIII, 3, 65) iti ṣatvam: adhiṣṭhāsyati, adhiṣṭhānam, sthādiṣv abhyāsena cābhyāsasya (VIII, 3, 64): adhitaṣṭhau; udaḥ sthāstambhoḥ pūrvasya (VIII, 4, 61) iti sasya thaḥ, jharo jhari savarṇa (VIII, 4, 65) iti tasya lopaḥ: utthitaḥ [5], gātisthā (II, 4, 77) iti sijluk: abhyaṣṭhāt, prāk sitād aḍvyavāye 'pi (VIII, 3, 63) iti ṣatvam, anuvāde caraṇānām, stheṇor adyatanyāṁ ca (II, 4, 3 *und* Kāś.) iti dvandvaikatvam: pratyaṣṭhāt Kaṭhakauthumam; sthāghvor ic ca (I, 2, 17): upāsthita, tiṣṭhater it (VII, 4, 5): atiṣṭhipat. bhavyageyapravacanīya (III, 4, 68) iti kartary upasthānīyaś Caitro guroḥ, grahādau (III, 1, 134) sthāyī, ātaś copasarge (III, 3, 106) 'ṅ: āsthā, vyavasthā, praṣṭho 'gragāmini (VIII, 3, 92)

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[1] P [0]saṁgati [0] [2] P *om.* Gaṅgā — arthaḥ [3] P *addit* mahāmātrān upatiṣṭhate [4] P panthā Dvārakām [5] P *addit* uttambhitaḥ

sādhuḥ, supi stha (III, 2, 4) iti kaḥ: samasthaḥ, yogavibhāgād bhāve 'pīṣyate: ākhūttho vartate, agnyuttho vartate, ambāmbagobhūmi (VIII, 3, 97) iti ṣatvam: Ambaṣṭhaḥ, Āmbaṣṭhaḥ, goṣṭhaḥ, bhūmiṣṭhaḥ, dyatisyati (VII, 4, 40) itītvam: sthitaḥ, gatyarthākarmaka (III, 4, 72) iti ktaḥ: upasthito gurum Caitraḥ, glājisthaś ca ksnuḥ[1] (III, 2, 139): sthāsnuḥ, laṣapatapada (III, 2, 154) ity ukañ: sthāyukaḥ, stheśabhāsa (III, 2, 175) iti varac: sthāvaraḥ, ghañarthe kavidhānaṁ sthāsnāpāvyadhihaniyudhyartham (III, 3, 58, 4): prasthaḥ, sthāgāpāpaco bhāve (III, 3, 95) ktin: sthitiḥ, ajiraśiśira (Uṇ. I, 54) iti sthirasthavirau, sthācatimṛjer (Uṇ. I, 115) iti sthālī, savye sthaś chandasi (Uṇ. II, 102) ity ṛn[2]: savyeṣṭhā sārathih, sthāsthinsthṝṇām (VIII, 3, 97 Kāś.) iti ṣatvam, parame sthaḥ kic ca *(vgl.* Uṇ. IV, 10) itīn: Parameṣṭhī Brahmā, stho ṇuḥ (Uṇ. III, 37): sthāṇuḥ, sthaḥ sto 'mbajabakau ca (Uṇ. IV, 96): stambaḥ, stabakaḥ, sthāyī, bhaviṣyati gamyādayaḥ (III, 3, 3), prasthāyī, sthūṇā, sthūrā jaṅghālohaputtalikā (975)

mnā abhyāse. abhyāsaḥ pāramparyeṇa vṛttiḥ. mno manaḥ (VII, 3, 78): āmanati. āmnāyaḥ, nāmansīman (Uṇ. IV, 150) niti nāma (976)

dāṇ dāne. ṇakāro dāṇaś ca sā ced (I, 3, 55) ityarthaḥ. dāṇo yacchaḥ (VII, 3, 78): viprāya yacchati, dāṇaś ca sā cec caturthyartha (I, 3, 55) iti taṅ: dāsyā saṁprayacchate, ghukāryam (VI, 4, 66): dīyate, sijluk (II, 4, 77): adāt. dāyādo mūlavibhujāditvāt (III, 2, 5, 2), āto 'nupasarge ko (III, 2, 3) nāsti sopasargatvāt; pre dājñaḥ (III, 2, 6): annapradaḥ; godaḥ, do dad ghoḥ (VII, 4, 46): dattaḥ, aca upasargāt taḥ (VII, 4, 47): prattam, das ti (VI, 3, 124) iti dīrghaḥ: vīttam, dādheṭsiśadasado ruḥ (III, 2, 159): dānaśīlo dāruḥ (977)

hvṛ kauṭilye. hvarati; chitvarādāv *(vgl.* Uṇ. III, 1) upahvaraḥ (978)

svṛ śabdopatāpayoḥ. svarati, samo gamyṛchi (I, 3, 29) iti taṅ: saṁsvarate, svaratisūti (VII, 2, 44) iti veṭ: svaritā svartā, sanīvantardha (VII, 2, 49) iti sisvariṣati susvūrṣati. svaraḥ, śṝsvṛsnihi (Uṇ. I, 11) ity uḥ: svarur vajram. svārayati, curādau svara ākṣepe (X, 317) 'dantaḥ (979)

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[1] K gsnuḥ [2] *so alle Hss.*

smṛ cintāyām. smarati, jñāśrusmṛdṛśāṁ sana (I, 3, 57) ity ātmanepadam: susmūrṣate; smṛ ādhyāne (I, 845) mit: smarayati, at smṛdṛtvara (VII, 4, 95) ity asasmarat. smaraḥ, smṛtiḥ (980)

dvṛ varaṇe. varaṇaṁ sthaganam. dvarati. ghañ (III, 3, 19): dvāram, dvārayater uṇādikvin (Uṇ. IV, 54, *vgl.* Uṇ. II, 57) dvār, dvāraḥ (981)

sṛ gatau. sarati, prasarati, pāghrādhmeti vegitāyāṁ gatau (VII, 3, 78 *und* Kāś.) dhāvādeśaḥ: dhāvati, kṛsṛbhṛvr (VII, 2, 13) iti neṭ: sasṛva, sartiśāstyartibhyaś ca (III, 1, 56) iti luṅy aṅ: asarat. upasaryā kālyā prajane (III, 1, 104), rājasūyasūrya (III, 1, 114) iti sūryaḥ, prusṛlvaḥ samabhihāre vun (III, 1, 149): sarakaḥ; sarter vaḥ, sarati sisarti vā: sarvaḥ (*vgl.* Uṇ. I, 153), ṇvul (III, 1, 133): abhisārikā, puro'grato'greṣu sarteṣ (III, 2, 18) ṭaḥ: puraḥsaraḥ, agrataḥsaraḥ, agresaraḥ; pūrve [1] kartari (III, 2, 19): pūrvasaraḥ, saṁpṛca (III, 2, 142) iti parisārī, bāhulakād (X, 392) visārī, pre lapasr (III, 2, 145) iti prasārī, utpratibhyām āṅi sarteḥ (III, 2, 78 Kāś.): udāsārī, pratyāsārī, jucaṅkramya (III, 2, 150) iti yuc: saraṇaḥ, sṛghasyadaḥ kmarac (III, 2, 160): sṛmaraḥ; sṛ sthire, vyādhimatsyabaleṣu ca (III, 3, 17 *und vgl.* Bh.) ghañ: candanasāraḥ, atīsāraḥ, visāraḥ, sāraṇi; prajane sarter (III, 3, 71) ap: upasaro gavām, ghañ (III, 3, 18. 19) āsāraḥ, saṁsāraḥ, bāhulakād visaraprasarau, vun (III, 1, 149): sarakaḥ, sarter ṇid (*vgl.* Uṇ. II, 5) iti than: sārthaḥ, sarater asun (*vgl.* Uṇ. IV, 236): apsu sṛtā apsarasaḥ, hṛsṛruhiyuṣibhya itiḥ (Uṇ. I, 99): sarit, asun (Uṇ. IV, 188): saraḥ, artisṛdhṛdhami (Uṇ. II, 103) iti saraṇiḥ, sarter aṭiḥ [2] (Uṇ. I, 133): saraṭ, śakādibhyo 'ṭan (Uṇ. IV, 81): saraṭaḥ kṛkalāsaḥ, sarter ayuḥ (Uṇ. III, 22): Sarayuḥ Sarayūr nadī, sarter apaḥ ṣuk ca (Uṇ. III, 141): sarṣapaḥ, aṇḍan kṛsr (Uṇ. I, 128) iti saraṇḍaḥ, sarter nuk ca (Uṇ. IV, 23) itīkak: sṛṇīkā lālā, janidācyusr (*vgl.* Uṇ. IV, 104) iti nik: sṛṇir aṅkuśaḥ, sarter ṇit (*vgl.* Uṇ. IV, 89): sārathiḥ. hvādau ṛ sṛ gatau (III, 16. 17): sisarti; curādau (*vgl.* X, 322) sārayati, yuc (III, 3, 107): sāraṇā tantrīyojanā, lyuṭ (III, 3, 117): sāraṇī sekakulyā (982)

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[1] P *addit* saṁjñāyāṁ *vor* pūrve [2] P aḍiḥ

ṛ gatiprāpaṇayoḥ. ṛchādeśaḥ (VII, 3, 78): ṛcchati, samo gamyṛchiprachisvaratyarti (I, 3, 29) ity ātmanepadam: samṛcchate, guṇo 'rtisaṁyogādyoḥ (VII, 4, 29): aryate, sūcisūtrimūtryaṭyartyaśūrṇotīnāṁ (III, 1, 22 Kāś.) yaṅ: arāryate, upasargād ṛti dhātau (VI, 1, 91) vṛddhiḥ: upārchati, thalīṭ attyartivyayatīnām (VII, 2, 66): āritha, sartiśāstyartibhyaś ca (III, 1, 56) ity aṅ: ārat, smipūṅrañjvaśāṁ sani (VII, 2, 74) itīṭ: aririṣati, artihrīvlīrī (VII, 3, 36) iti puk: arpayati, arpitaḥ. aryaḥ svāmivaiśyayoḥ (III, 1, 103), āryo 'nyaḥ, acy (III, 1, 134) arā, bhidādāv (III, 3, 104) ārā śastryām, ṛṇam ādhamarṇye (VIII, 2, 60), anyatra ṛtam, artilūdhūsūkhana (III, 2, 184) itītraḥ: aritraṁ kenipātakaḥ (Amarak. I, 10, 13), arteś ca tuḥ (Uṇ. I, 72) kic ca: ṛtuḥ, arteḥ kid ic ca (Uṇ. II, 51) itīnac: iriṇaṁ nistṛṇaṁ sthalam, artisṛdhr (Uṇ. II, 103) ity araṇiḥ, artipṝvapi (Uṇ. II, 118) ity us: arur marma, arteś ca (Uṇ. III, 60) ity unan: aruṇaḥ, arter nid (*vgl.* Uṇ. III, 102) ity anyac: araṇyam, artikamibhrami (Uṇ. III, 132) ity aran: araraṁ kapāṭam; uṇādāv aca ir (Uṇ. IV, 138): ariḥ [1], artigṝbhyāṁ bhac (*vgl.* Uṇ. III, 151): arbhaḥ, arbhakaḥ, arteś ca (Uṇ. V, 7) ity aratiḥ, aratniḥ (Uṇ. IV, 2), arter bhukṣiṇak (*vgl.* Uṇ. IV, 12): Ṛbhukṣā Indraḥ, arteḥ kyuj uc ca (Uṇ. V, 17): uraṇo meṣaḥ, arter ū ca (*vgl.* Uṇ. IV, 44) iti miḥ: ūrmiḥ, snāmadipadyartipṝśakibhyo vanip (Uṇ. IV, 112): arvāśvaḥ, uṣikuṣigārtibhyas than (*vgl.* Uṇ. II, 4): arthaḥ, arter uc ca (Uṇ. IV, 194) ity asun: uro vakṣaḥ, arter vyādhau śuṭ ca (Uṇ. IV, 195) ity asun: arśaḥ, udake nuṭ ca (Uṇ. IV, 196): arṇaḥ, artistusudhūhv (*vgl.* Uṇ. I, 139) iti man: armo 'kṣirogaḥ, ārūḥ piṅgalaḥ (Uṇ. I, 87), Aryaman (Uṇ. I, 158), Nirṛtiḥ, ararur markaṭaḥ. hvādāv ṛ sṛ gatau (III, 16. 17): iyarti (983)

gṛ ghṛ secane. garati. gharati, asuniyataviṣayam āhuḥ. añjighṛsibhyaḥ ktaḥ (Uṇ. III, 89): ghṛtam, ghṛṇā. curādau ghṛ srāvaṇe (X, 108), taṅānī: abhighārayate. hvādau ghṛ kṣaraṇadīptyoḥ (III, 14): jigharti, gharmaḥ, ghṛṇiḥ (984. 985)

dhvṛ hūrchane. hūrchanaṁ kauṭilyam. chandasi niṣṭarkyadevahūya (III, 1, 123) iti dhvaryaḥ, na dhvaro 'dhvaro yajñaḥ (986)

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[1] KC arariḥ, P ārariḥ *f.* aca ir ariḥ

śu śru gatau[1]. śavati; śuṅgā prarohaḥ. śruvaḥ śṛ ca (III, 1, 74) iti śnuḥ: āśṛṇoti Caitrāya, pratyāṅbhyāṁ śruvaḥ pūrvasya kartā (I, 4, 40) saṁpradānam; samo gamyṛchi (I, 3, 29) iti taṅ: saṁśṛṇute, kṛsṛbhr (VII, 2, 13) iti neṭ: śuśrotha, bhāṣāyāṁ sadavasaśruvaḥ (III, 2, 108) kvasuḥ: śuśruvān, jñāśrusmṛdṛśāṁ sana (I, 3, 57) ātmanepadam: śuśrūṣate, pratyāṅbhyāṁ śruvo (I, 3, 59) nāsti: pratiśuśrūṣati, āśuśrūṣati, vau kṣuśruvo (III, 3, 25) ghañ: viśrāvaḥ, sravatiśṛṇotidravati (VII, 4, 81) ity or ittvaṁ vā: śiśrāvayiṣati śuśrāvayiṣati, aśiśravat aśuśravat; grahādau (III, 1, 134) śrāvī, śravīty eke, huyāmāśrubhasibhyas tran (Uṇ. IV, 137): śrotram, uṇādau (II, 78) śravaṇo 'śvatthaḥ, lyuṭ (III, 3, 117): śravaṇaṁ karṇaḥ, asun (Uṇ. IV, 188): śravaḥ, vahiśriyudruśruglāhātvaribhyo nid (*vgl.* Uṇ. IV, 51) iti niḥ: śroṇiḥ (987. 989)

ṣu prasavaiśvaryayoḥ. savati, sotā, [karmaṇi] suṣuve. sutaḥ, savanaḥ, savaḥ[2]. adādau (II, 32) sauti, svādau ṣuñ abhiṣave (V, 1): sunoti (988)

sru gatau. sravati, sravatiśṛṇotidravati (VII, 4, 81) ity or ittvaṁ vā: sisrāvayiṣati susrāvayiṣati, asisravat asusravat, ṇiśridrusrubhyaḥ kartari caṅ (III, 1, 48): asusruvat. kvib vaciprachi (Uṇ. II, 57) iti srūḥ kāmarūpī[3]; sruvaḥ[4], apādāne cik ca (*vgl.* Uṇ. II, 61. 62): sruk, srurībhyāṁ tuṭ ca (Uṇ. IV, 201) ity asun: srotaḥ. asyater (IV, 100) asru (Uṇ. IV, 102). sruyajīṣistubhyaḥ karaṇe ktin (*vgl.* III, 3, 95, 3): srutiḥ, pre drustusruvo (III, 3, 27) ghañ: prasrāvaḥ (987)

dhru sthairye. dhravati, bāhulakāt (III, 3, 1) kaḥ (Uṇ. II, 61): dhruvaḥ. tudādau (VI, 107) dhruvati (990)

du dru gatau. davati; dunyor anupasarge (III, 1, 142) ṇaḥ: dāvo vanāgniḥ, ṛdor ap (III, 3, 57): davaḥ, sami yudruduvo (III, 3, 23) ghañ: saṁdāvaḥ, dutanibhyāṁ dīrghaś ca (Uṇ. III, 90): dūtaḥ. dravati; dravaḥ, drutaḥ. budhayudhanaśajaneṅprudrusrubhyo ṇer (I, 3, 86) iti ṇeḥ parasmaipadam: drāvayati, kṛsṛbhṛvr (VII, 2, 13) iti neṭ: dudrotha, ṇiśridrusrubhyaḥ kartari caṅ (III, 1, 48): adudruvat, sravatiśṛṇoti (VII, 4, 81) ity abhyāsasya or ittvam: didrāvayiṣati dudrāvayiṣati, adidravat adudra-

[1] *so alle Hss.* [2] P *addit:* snānakālāyataś ca savaḥ (?) [3] P kāmarūpaḥ [4] P *addit* sruvakaḥ

vat. pre drustv (III, 3, 27) iti pradrāvaḥ, sami yudrv (III, 3, 23) iti saṁdrāvaḥ, udi śrayati (III, 3, 49) ity uddrāvaḥ, pre lapasṛdrumatha (III, 2, 145) iti pradrāvī, ḍuprakaraṇe (III, 2, 180, 1) mitadruḥ; drus taruḥ, drumaḥ, harimitayor druvaḥ (Uṇ. I, 35): haridruḥ, drudakṣibhyām inan (Uṇ. II, 50): draviṇam, kṛvṛjṛsi *(vgl.* Uṇ. III, 10) iti naḥ: droṇaḥ, vahiśri (Uṇ. IV, 51) iti niḥ: droṇiḥ, kṛdikārād (IV, 1, 45 Kāś.) iti ṅīṣi droṇī (991. 992)

ji jṛ abhibhave. jayati, viparābhyāṁ jer (I, 3, 19) ātmanepadam: vijayate śatrum, parājer asoḍha (I, 4, 26) ity apādānatvam: adhyayanāt parājayate, adhyetuṁ glāyatīty arthaḥ, sanliṭor jeḥ (VII, 3, 57) kutvam: jigīṣatī, jigāya, krīṅjīnāṁ ṇāv (VI, 1, 48) ātvam: jāpayati. kṣayyajayyau śakyārthe (VI, 1, 81), vipūyavinīya (III, 1, 117) iti jityo haliḥ, saṁjñāyāṁ *(vgl.* III, 2, 46) Dhanañjayaḥ, abhijit, glājisthaś ca ksnuḥ[1] (III, 2, 139): jiṣṇuḥ, iṇnaśaji (III, 2, 163) iti kvarap: jitvaraḥ, kṛvāpāji (Uṇ. I, 1) ity uṇ: jāyur auṣadham, tṛbhūvahivasi (Uṇ. III, 128) iti jhac: Jayantaḥ, lyuṭ (III, 3, 117): Ujjayanī, jer mūṭ codāttaḥ (Uṇ. III, 91): jīmūtaḥ. jarati, jrīti Durgaḥ: jrayati (993. 994)

kṣi aiśvarya ity eke. kṣayati, Ṛbhuṁ kṣayati, īṣṭe: Ṛbhukṣāḥ (vgl. I, 983) (995)

ṣmiṅ īṣaddhasane. smayate, vismayate, visiṣmiye, smipūṅrañjv (VII, 2, 74) itīṭ: visismayiṣate, stautiṇyor eva ṣaṇi (VIII, 3, 61) iti niyamāt ṣatvābhāvaḥ, bhīsmyor hetubhaye (I, 3, 68) taṅ, nityaṁ smayater (VI, 1, 57) ṇāv ātvam: muṇḍo vismāpayate[2]. namikampi (III, 2, 167) iti raḥ: smeraṁ hāsyam (996)

guṅ avyakte śabde. gavate, gotā. gotram. gū purīṣotsarga ity eke: gavati, gavitā. tudādau (VI, 106) guvati, guvitā (997)

gāṅ gatau. ekadvibahutve gāte, gāte, gāte; iṇo gā luṅi (II, 4, 45): agāt. iha (I, 965) gai śabde: gāyati (998)

ghuṅ kuṅ uṅ śabde. ghavate. kavate, na kavater yaṅi (VII, 4, 63) cutvam: kokūyate, yaṅlukī nāsti, na lumatāṅgasya (I, 1, 63) iti: cokoti. kusuyubhyo dīrghaś ca *(vgl.* Uṇ. III, 27)

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[1] KCS gsnuḥ [2] P *addit:* karaṇāt smaye nāsti: kuñcikāyainaṁ vismāpayati

iti paḥ: kūpaḥ, kuvaḥ kraran (*vgl.* Uṇ. III, 133): kuraraḥ, kuvaś caṭ dīrghaś ca (Uṇ. IV, 91): kūcaḥ, kūcī [1]; aca iḥ (Uṇ. IV, 138): kaviḥ; adādau ku śabde (II, 33): kauti, tudādau (*vgl.* VI, 108) kuvati. avate, luṅy auṣṭa; iḥ (Uṇ. IV, 138): aviḥ. ṅuṅ iti ca Durgaḥ: ṅavate, ñuṅuve. khuṅ cety eke (1000. 999. 1001—1003)

cyuṅ chyuṅ jyuṅ pruṅ pluṅ gatau. cyavate, sravatiśṛṇotī (VII, 4, 81) iti vābhyāsasyota iḥ: cicyāvayiṣati cucyāvayiṣati, acicyavat acucyavat; cyutaḥ, cyavanaḥ. chyavate. jyavate; juṅ iti Nandī: javate, jucaṅkramya (III, 2, 150) iti yuc: javanaḥ, Vṛttikṛt tu juṅ sautram āha; javaḥ, prajavī, jor ī ca (Uṇ. II, 23): jīram [2], ūtiyūtijūti (III, 3, 97) iti jūtiḥ, kvib vaci (Uṇ. II, 57) iti jūḥ piśācaḥ. pravate, kaṭaprūr nadītāraḥ [3], piprāvayiṣati puprāvayiṣati, apipravat apupravat, budhayudhanaśa (1, 3, 86) iti ṇyantāt parasmaipadam: prāvayati; pravaṇaḥ, prusṛlvaḥ samabhihāre vun (III, 1, 149): pravakaḥ, protho 'śvaghoṇāgram [4] (Uṇ. II, 12). pluṅo 'py evam; bhavyageya (III, 4, 68) ity āplāvyaś Caitro nadyāḥ, pacādau (III, 1, 134) plavaṭ [5], vibhāṣāṅi rupluvor (III, 3, 50) ghañ: āplāvaḥ, āplavaḥ (1004—1007)

ruṅ gatireṣaṇayoḥ. reṣaṇaṁ hiṁsāśabdaḥ. ravate. ārāvaḥ āravaḥ (III, 3, 50), suyuruvṛṅo yuc (Uṇ. II, 74): ravaṇaḥ, ruśatibhyāṁ krun (*vgl.* Uṇ. IV, 103): ruruḥ, aca iḥ (Uṇ. IV, 138): raviḥ. adādau ru śabde (II, 24): rauti (1008)

dhṛṅ avadhvaṁsane. dharate. tudādau dhṛṅ ādhāre (*vgl.* VI, 119): dhriyate, curādau dhṛ dhāraṇe (?) [6]: dhārayati, anupasargāl limpavinda (III, 1, 138) iti śaḥ: dhārayaḥ, saṁjñāyāṁ (III, 2, 46) vasundharā, iṅdhāryoḥ śatr akṛcchriṇi (III, 2, 130): dhārayan; artistusv (Uṇ. I, 139) iti man: dharmaḥ, artisṛdhṛdhami (Uṇ. II, 103) ity aniḥ: dharaṇiḥ, dharaṇī, aci (III, 1, 134) dharo 'driḥ, dharā bhūḥ, bhidādau (III, 3, 104) dhārā, adhyāyanyāya (III, 3, 122) ity ādhāraḥ (1009)

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[1] P *addit* kūrcaḥ | kurcikā kilādabhedaḥ [2] *so alle Hss.* [3] *so* KC, P nadībhāraḥ (Hem. I, 597 nadītīraḥ) [4] P 'śvamukhāgram [5] *d. i.* plava *mit Fem.* plavī (*s.* IV, 1, 15) [6] *vgl.* Mādh. I, 884: dhṛñ dhāraṇe curādau Kṣīrasvāmī, tad Bhāṣyakārasyānabhimatam, yad āha *usw.*

meṅ praṇidāne[1]. praṇidānaṁ[1] pratyarpaṇam. apamayate, praṇimayate, sani mīmāghv (VII, 4, 54) iti mitsate. hvāvāmaś ca (III, 2, 2) ity aṇ: dhānyamāyaḥ, udīcāṁ māṅo vyatihāre (*vgl.* III, 4, 19) ktvā: apamitya yācate, yācitvāpamayate, mayater id anyatarasyām (VI, 4, 70), pakṣe apamāya; māpor ur ī ca (*vgl.* Uṇ. IV, 101): Meruḥ, Sumeruḥ, māchāsasisūbhyo yaḥ (Uṇ. IV, 109): māyā, candre mo ṅid (*vgl.* Uṇ. IV, 227) ity asun: candramāḥ. adādau mā māne (II, 53): māti, hvādau māṅ māne (III, 6): mimīte (1010)

deṅ rakṣaṇe. dayate, dayater digi liṭi (VII, 4, 9): avadigye. manin (Uṇ. IV, 144): dāma. dāṇ dāne (I, 977): yacchati, daip śodhane (I, 971): dāyati mukham, adādau dāp lavane (II, 50): dāti vrīhīn, hvādau ḍudāñ dāne (III, 9): datte, dadāti, divādau do avakhaṇḍane (IV, 40): dyati (1011)

śyaiṅ gatau. śyāyate. śyādvyadha (III, 1, 141) iti ṇaḥ, śyāgrahaṇaṁ sopasargārtham: pratiśyāyaḥ, avaśyāyaḥ, dravamūrtisparśayoḥ śyaḥ (VI, 1, 24) saṁprasāraṇam: śīnaṁ ghṛtam, śyo 'sparśe (VIII, 2, 47) natvam, neha: śīto vāyuḥ, prateś ca (VI, 1, 25): Sphaiyakṛtasya pitā pratiśīnaḥ (I, 1, 1, 2 Bh. (p. 38)), vibhāṣābhyavapūrvasya (VI, 1, 26): abhiśīnaḥ abhiśyānaḥ, avaśīnaḥ avaśyānaḥ, iṣiyudhi (Uṇ. I, 144) iti mak: śyāmaḥ, śyāmā, śyāmākaḥ, śyāstyāhṛñ (Uṇ. II, 46) itīnac: śyenaḥ, hṛśyābhyām itan (Uṇ. III, 93): śyetaḥ (1012)

pyaiṅ vṛddhau. āpyāyate. chitvarādau (Uṇ. III, 1) pīvaraḥ, dhyāpyoḥ saṁprasāraṇaṁ ca (Uṇ. IV, 114) iti kvanip: pīvā (1013)

traiṅ pālane. caurāt trāyate (I, 4, 25). nudavidondatrā (VIII, 2, 56) iti natvaṁ vā: trāṇaḥ trātaḥ, nityam:

devatrāto galo grāha itiyoge ca sadvidhiḥ
mithas te na vibhāṣyante, gavākṣaḥ saṁśitavrataḥ

(VII, 4, 41 Bh.) (1014)

anudāttāḥ 950

pūṅ pavane. pavanaṁ nīrajīkaraṇam. itaś catvāraḥ seṭaḥ. pavate, pavitā, smipūṅraṅjvaśāṁ sani (VII, 2, 74) itīṭ, oḥ puyaṇjy apara (VII, 4, 80) ity or abhyāsasyet: pipaviṣate. vipūyavinīya (III, 1, 117) iti vipūyo muñje sādhuḥ, na bhābhūpūkami (VIII,

[1] KC praṇidhāne | praṇidhānaṁ

4, 34) iti kṛti ṇatvaṁ nāsti: prapavanīyam, pūñaḥ ktvā ca (I, 2, 22) iti ktvāniṣṭhayor veṭ: pūtaḥ pavitaḥ, pūtvā pavitvā, pūñyajoḥ śānan (III, 2, 128): pavamānaḥ, lyuḥ (III, 1, 134): pavanaḥ, nirabhyoḥ pūlvor (III, 3, 28) ghañ: niṣpāvaḥ, halasūkarayoḥ puvas (III, 2, 183) tran[1]: potram, kartari carṣidevatayor (III, 2, 186) itran: pavitram, naptṛneṣṭṛtvaṣṭṛ (Uṇ. II, 96) iti potā ṛtvik, hasimṛgriṇvāmi (Uṇ. III, 86) iti tan: potaḥ śāvako naubhedaś ca, chāpūñkhaḍibhyo gak (*vgl.* Uṇ. I, 123): pūgaḥ kramukaḥ saṁghaḥ, puvo hrasvaś ca (Uṇ. IV, 164) iti ktraḥ: putraḥ, pūño yaṇ ṇuḍ ḍhrasvaś ca (*vgl.* Uṇ. V, 15): puṇyam, iḥ (Uṇ. IV, 138): paviḥ. kryādau pūñ (IX, 12): punīte, punāti (1015)

mūṅ bandhane. mavate, oḥ puyaṇjy apare (VII, 4, 80): mimāvayiṣati. mūṅyor lopaś ca ity uṣan: taijasāvartanī mūṣā[2], tanimūṅbhyāṁ kic ca: mūtaḥ[3] puṭabandhaḥ, jīvanasya mūtaḥ: jīmūtaḥ, pṛṣodarādiḥ (VI, 3, 109) (1016)[4]

ḍīṅ vihāyasāṁ[5] gatau. ḍayate. iṇ niṣṭhāyām: ḍayitaḥ, kittvaṁ neṣṭam. divādau ḍīṅ gatau (IV, 27): ḍīyate, ḍīnaḥ (1017)

tṝ plavanataraṇayoḥ. plavanaṁ majjanam, taraṇaṁ laṅghanam. tarati tārakaḥ, vṝto vā (VII, 2, 38) itīṭo 'liṭi vā dīrghaḥ: taritā tarītā, teritha, na liṅi (VII, 2, 39): tariṣīṣṭa tvayā, sici parasmaipadeṣu (*vgl.* VII, 2, 40) na dīrghaḥ: atāriṣṭām, iṭ sani vā (VII, 2, 41): titīrṣati titariṣati titarīṣati, tṝphalabhaja (VI, 4, 122) ity etvābhyāsalopau: teruḥ. saṁjñāyāṁ bhṛtṛ (III, 2, 46) iti khac: rathantaraṁ sāma, ave tṝstror ghañ (III, 3, 120): avatāraḥ, bhidādau (III, 3, 104) tārā, ṇyantād aci (III, 1, 134): tāro guṇaḥ, radābhyāṁ niṣṭhāto naḥ (VIII, 2, 42): tīrṇaḥ, ṝkāralvādibhyaḥ ktin niṣṭhāvat (III, 3, 94 Kāś.): tīrṇiḥ, pātṝtudivaci (Uṇ. II, 7) iti thak: tīrtham, artiṣṛdhr (Uṇ. II, 103) iti taraṇiḥ, vṝkṝtṛ (*vgl.* Uṇ. III, 54) ity unan: taruṇaḥ, tro raś ca laḥ (Uṇ. I, 5): tālu, vṝtṝvadi (*vgl.* Uṇ. III, 62) iti saḥ: tarṣaḥ, kṝtṝkṛpibhyaḥ kīṭan (Uṇ. IV, 184): tirīṭaṁ śiro'laṁkāraḥ, avitṝstṛ (Uṇ. III, 158) itīḥ: tariḥ, asun (Uṇ. IV, 188): taras[6], bhṛmṛśītṛ Uṇ. I, 7) ity uḥ: taruḥ, aṇḍan (Uṇ. I, 128) iti prāk pratyayāt:

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[1] *so alle Hss.* [2] *vgl.* Hem. Uṇ. 542, *zur Wortstellung vgl.* Amarak. II, 10, 33 [3] *vgl.* Hem. Uṇ. 201 [4] *hier folgt in allen Hss.*: dīṅ ksaye. dayate. iṇ niṣṭhāyām: dayitaḥ [5] KC vihāyasi [6] *vgl.* I, 767; P taro balam

taraṇḍaḥ plavaviśeṣaḥ, trādibhyaś ca (*vgl.* Uṇ. I, 119) ity aṅgac: taraṅgo vīciḥ. pāra tīra (X, 363. 364) ity asmāt tīram (1018)

udāttāḥ 954

gupa gopane. ito hadāntā (1026) aṣṭāv aniṭa ātmanepadinaś ca. guptijkidbhyaḥ san (III, 1, 5): jugupsate pāpāt, nindāyām utpatticikīrṣitam, anyatra gopate. gupū rakṣaṇe (I, 422): gopāyati, āyapratyayaḥ (III, 1, 28); curādau bhāsārthaḥ (X, 231): gopayati (1019)

tija niśāne kṣamāyāṁ ca. niśānaṁ tīkṣṇīkaraṇam. titikṣate kopam, kṣamāyām utpattau sanvidher (III, 1, 5 Kāś.) niśāne pratyayāntaraṁ jñāpyate: tejate; tejaḥ, tejanam, tejanī; yujirucitijāṁ kuś ca (Uṇ. I, 145) iti mak: tigmam, tijer dīrghaś ca (Uṇ. III, 18) iti snaḥ[1]: tīkṣṇaḥ. curādāv (X, 110) uttejayati (1020)

māna pūjāyām. mānbadhadānśānbhya (III, 1, 6) ity utpattau vicāre san: mīmāṁsate, mīmāṁsā vicāraṇā. curādāv (X, 299) ā dhṛṣād veti mānayati mānati; mānaḥ, mānanam, naptṛneṣṭṛ (Uṇ. II, 96) iti mātā (1021)

badha bandhane. mānbadha (III, 1, 6) iti jugupsāyāṁ san: bībhatsate, anyatra badhate, badhakaḥ. curādau badha saṁyamane (X, 14): bādhayati (1022)

rabha rābhasye. rābhasyaṁ kāryopakramaḥ. saṁrabhate, ārabhate, sani mīmāghv (VII, 4, 54) itīs: āripsate. por adupadhād (III, 1, 98) yat: ārabhyam, rabher aśabliṭor (VII, 1, 63) num: ārambhaḥ, ārambhaṇam, ac (III, 1, 134): rambhaḥ, rambhā, śakadhṛṣajñā (III, 4, 65) iti tumun: ārabhate bhoktum, atyavicami (Uṇ. III, 117) ity asac: rabhaso nirvicārā pravṛttiḥ (1023)

ḍulabhaṣ prāptau. labhate. labdhrimam (III, 3, 88), upalabhā (III, 3, 104), bāhulakāl (X, 392) labdhiḥ (III, 3, 94 Kāś.), labheś ca (VII, 1, 64) iti num: ālambhaḥ, vilambhanam, vibhāṣā ciṇṇamuloḥ (VII, 1, 69): alābhi alambhi, sopasargān nityam āhuḥ (VII, 1, 69 Kāś.): vyalambhi, lābhaṁ lābham, lambhaṁ lambham, upasargāt khalghañoḥ (VII, 1, 67): īṣallambhaḥ, supralambhaḥ, na sudurbhyāṁ kevalābhyām (VII, 1, 68): sulabham, durlabham, āṅo yi (VII, 1, 65): ālambhyam, upāt praśaṁsāyām (VII, 1, 66):

[1] *so alle Hss.*

upalambhyam, sani mīmāghv (VII, 4, 54) iti lipsate, labhate bhoktum (III, 4, 65) (1024)

ṣvanja pariṣvaṅge. daṁśasañjasvañjāṁ śapi (VI, 4, 25) iti nalopaḥ, upasargāt sunoti (VIII, 3, 65) iti ṣatvam: pariṣvajate; sadisvañjoḥ parasya liṭi (VIII, 3, 118) iti ṣatvaṁ nāsti, śranthigranthidambhisvañjīnāṁ ca (I, 2, 6 Kāś.) iti kittvaṁ: pariṣasvaje; prāk sitād aḍvyavāye 'pi (VIII, 3, 63) iti ṣatvam: paryaṣvajata, sivādīnāṁ vāḍvyavāye 'pi (VIII, 3, 71) iti ṣatvaṁ vā: paryasvajata; asvaṅkthāḥ, iḍ apīṣṭaḥ: asvañjiṣṭhāḥ. jāntanaśāṁ vibhāṣā (VI, 4, 32) ktvi nalopaḥ: svaṅktvā svaktvā (1025)

hada purīṣotsarge. hadate, hannam. hanye pāne na gomayam iti pramādāt[1] (1026)

anudāttā anudāttetaḥ 962

ñikṣvidā avyakte śabde. udātta udāttet. kṣvedati, kṣveditā. āditaś ca (VII, 2, 16) iti neṭ: kṣviṇṇaḥ, vibhāṣā bhāvādikarmaṇoḥ (VII, 2, 17): kṣviṇṇam kṣveditam, prakṣviṇṇaḥ prakṣveditaḥ, niṣṭhā śīṅsvidimidikṣvidhṛṣa (I, 2, 19) iti seṭo niṣṭhāyā na kittvam. divādau ñikṣvidā (IV, 134): kṣvidyati, akṣvidat (1027)

skandir śoṣaṇe. itaḥ kitaparyantāḥ (1042) pañcadaśāniṭaḥ parasmaipadinaś ca. skandati, skadyate. pariskandaḥ prācyaBharateṣv (VIII, 3, 75) iti vā ṣatvam: pariṣkaṇṇaḥ pariskannaḥ, veḥ skander aniṣṭhāyām (VIII, 3, 73) vā ṣatvam: viṣkandati, viskandati, neha: viskannaḥ, pareś ca (VIII, 3, 74): pariṣkandati pariskandati, prāskadat prāskandīt[2], nīg vañcv (VII, 4, 84) iti canīskadyate; skandeḥ salopaś ca (Uṇ. I, 15) ity uḥ: kanduḥ svedanī, aci (III, 1, 134) skandaḥ, skandeś ca svāṅge (Uṇ. IV, 206) dhaḥ: skandhaḥ, ktvi skandisyandor (VI, 4, 31) iti nalopo nāsti: skanttvā, viśipatipadiskandāṁ (III, 4, 56) ṇamul: gehāvaskandam āste (1028)

yabha viparītamaithune. yabhati, yabdhā. yabhyam (III, 1, 98). jabhi ceti Daurgāḥ: jambhati (VII, 1, 61) (1029)

ṇama prahvatve. prahvatvaṁ namratvam. praṇamati, karmakartari na duhasnunamaṁ yakciṇau (III, 1, 89): namate daṇḍaḥ svayam eva, anaṁsta, yamaramanamātāṁ suk[2] ca (VII,

[1] *so* K, C *und* S. hanye *wohl verhüllend für* hade. *Bei* P *lautet der Satz*: hanyamānaḥ gāyati pramādāt (!) [2] *so alle Hss.*

2, 73): anaṁsīt, jvalahvalahmalacalanamām (I, 867) iti vā mit: nāmayati namayati, upasargān nityam: praṇamayati. namikampi (III, 2, 167) iti raḥ: namraḥ[1], phalipāṭi (Uṇ. I, 19) iti nākur valmīkam (1030)

gaml̥ sṛpl̥ gatau. iṣugamiyamāṁ chaḥ (VII, 3, 77): gacchati, samo gamyṛchi (I, 3, 29) iti taṅ: saṁgacchate, agamat (III, 1, 55), gamahanajana (VI, 4, 98) ity upadhālopaḥ: jagmuḥ, vibhāṣā gamahana (VII, 2, 68) iti kvasau veṭ: jagmivān, jaganvān, gamer iṭ parasmaipadeṣu (VII, 2, 58): gamiṣyati, jigamiṣati, vā gama (I, 2, 13) iti vā liṅsicoḥ kittvam: saṁgasīṣṭa saṁgaṁsīṣṭa, samagata samagaṁsta, ajjhanagamāṁ sani (VI, 4, 16) itīṅādeśasya gamer dīrghavidher (VI, 4, 16 Kāś.) asya nāsti: saṁjigaṁsate. gamaś ca (III, 2, 47) iti khac: pravaṁgamaḥ[2], khac ca ḍit (*vgl.* III, 2, 38, 3): pravaṁgaḥ[2], ḍaḥ (*vgl.* III, 2, 48 Bh.): pravagaḥ[3]; vihāyaso viha ca (III, 2, 38, 2): vihaṁgamaḥ, ḍe ca (III, 2, 38, 4): vihagaḥ, vihaṁgaḥ (III, 2, 38, 3); uraso lopaś ca (III, 2, 48, 2): uragaḥ, uraṁgamo 'pīti kecit; tvarasya turādeśaḥ: turagaḥ, turaṁgamaḥ; laṣapata (III, 2, 154) ity ukañ: āgāmukaḥ, gatvaraś ca (III, 2, 164), sitanigami (Uṇ. I, 70) iti tun: āgantuḥ, gan gamyadeḥ (*vgl.* Uṇ. I, 122): Gaṅgā, gamer ḍoḥ (Uṇ. II, 67): gauḥ, vartamāne pṛṣad (Uṇ. II, 84) iti jagat, nīlaṁguḥ (Uṇ. I, 37) krimiḥ, gamer gaś ca (Uṇ. II, 77) iti kyun[3]: gaganam, bhaviṣyati gamyādayaḥ (III, 3, 3), gamer iniḥ (Uṇ. IV, 6): gamī grāmam, āṅi ṇit (Uṇ. IV, 7): āgāmī, gamer ā ca (Uṇ. IV, 168) iti tran: gātram, grahavṛdṛniścigamaś ca (III, 3, 58) ity ap: gamaḥ, gocarasaṁcara (III, 3, 119) iti nigamo vedādiḥ. sarpati, asṛpat, sarpo 'ci (III, 1, 134), ke (III, 1, 135) Sṛpaḥ, sphāyi (Uṇ. II, 13) iti rak: sṛpraś candramāḥ, Sṛprā nadī, arciśuci (Uṇ. II, 109) itīs: sarpiḥ (1031. 1032)

yama uparame. uparamo nivṛttiḥ. iṣugamiyamāṁ chaḥ (VII, 3, 77): yacchati, upād yamaḥ svakaraṇe (I, 3, 56) taṅ, svakaraṇaṁ pariṇayaḥ: upayacchate kanyām, āṅo yamahanaḥ (I, 3, 28): āyacchate, samudāṅbhyo yamo 'granthe (I, 3, 75): saṁyacchate, yamo gandhane (I, 2, 15) kittvam: udāyata, vibhāṣopayamane (I, 2, 16): upāyata upāyaṁsta, yamaramanamātāṁ

[1] P *addit* an: nāma (*vgl.* Hem. Uṇ. 916) [2] P plavaṁgamaḥ *und* plavaṁgaḥ [3] *so alle Hss.*

sak [1] ca (VII, 2, 73): ayaṁsīt, yaṁyamyate (VII, 4, 85, 1), yamo 'pariveṣaṇe (I, 871) mit: niyamayati. vāci yamo vrate (III, 2, 40) khac, vācaṁyamapurandarau (VI, 3, 69); ac (III, 1, 134): Yamaḥ, niyataḥ, yatiḥ, niyatiḥ, na pādami (I, 3, 89) iti taṅ: āyāmayate; yamaḥ samupaniviṣu ca (III, 3, 63) iti vā ghañ: saṁyamaḥ saṁyāmaḥ, upayamaḥ upayāmaḥ, niyamaḥ niyāmaḥ, viyamaḥ viyāmaḥ; ṣṭran (Uṇ. IV, 158, *vgl.* 166): yantram. udid iti śrīBhojaḥ: yatvā [2], yamitvā (1033)

tapa saṁtāpe. tapati, nisas tapatāv anāsevane (VIII, 3, 102) ṣatvam: niṣṭapati, udvibhyāṁ tapas (I, 3, 27) taṅ: uttapate, vitapate, svāṅgakarmakāc ca (I, 3, 27, 1): uttapate pṛṣṭham, tapas tapaḥkarmakasyaiva (III, 1, 88) kartuḥ karmavattvam: tapyate tapas tāpasaḥ, tapo 'rjayatīty arthaḥ, tapo 'nutāpe ca (III, 1, 65) iti na yakciṇau: atapta tapas tāpasaḥ, anvavātapta pāpena karmaṇā nandyādau (III, 1, 134) tapanaḥ sūryaḥ, asūryalalāṭayor dṛśitapoḥ (III, 2, 36) khaś: lalāṭantapaḥ, dviṣatparayos tāpeḥ (III, 2, 39): dviṣantapaḥ, saṁjñāyāṁ (*vgl. auch* III, 2, 46) parantapaḥ, asun (Uṇ. IV, 188): tapas [3] (1034)

tyaja hānau. hānis tyāgaḥ. tyajati. tyājyam, tyajiyajyoḥ [4] kutvaṁ neṣṭam (1035)

ṣanja saṅge. danśasanjasvanjāṁ śapi (*vgl.* VI, 4, 25) nalopaḥ, upasargāt sunoti (VIII, 3, 65) iti ṣatvam: vyatiṣajati [5], sthādiṣv abhyāsena cābhyāsasya (VIII, 3, 64): abhiṣaṣañja. jāntanaśāṁ vibhāṣā (VI, 4, 32) ktvi nalopaḥ: saktvā, saṅktvā, utsaṅgo 'ṅkaḥ, prāsaṅgaḥ, niṣaṅgas tūṇī, asisañjibhyāṁ kthin [6] (Uṇ. III, 154): sakthi (1036)

dṛśir prekṣaṇe. pāghrādhmā (VII, 3, 78) iti paśyādeśaḥ: paśyati, samo gamyṛchi (I, 3, 29) ity atra [7] dṛśeś ca (I, 3, 29 Kāś.) iti taṅ: saṁpaśyate; vibhāṣā sṛjidṛśos (VII, 2, 65) thalīṭ: dadarśitha dadraṣṭha, sṛjidṛśor jhaly am akiti (VI, 1, 58) ity amāgamaḥ: draṣṭā, syasicsīyuṭtāsiṣv (VI, 4, 62) iti ciṇvad iṭ ca: darśiṣyate tvayā, irito vā (III, 1, 57) ity aṅ, ṛdṛśo 'ṅi guṇaḥ

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[1] KC suk [2] KC yantvā; *vgl.* VI, 4, 37 [3] *vgl.* I, 767 [4] KP tyajiyujyoḥ. *Die Erhaltung des* j *von* yaj *ergiebt sich aus* VII, 3, 66, *die von* tyaj *aus* VII, 3, 66, 3, *von* yuj *aus* VII, 3, 68. Śākaṭāyana *hat das* Sūtra (IV, 1, 179) tyajyajaḥ [5] *so alle Hss.* [6] KC kthan [7] P vartamāne *f.* atra

(VII, 4, 16): adarśat adrākṣīt, na dṛśa (III, 1, 47) iti kso nāsti; jñāśrusmṛdṛśāṁ sanas (I, 3, 57) taṅ: didṛkṣate, caṅy ur ṛd (VII, 4, 7) vā: adadarśat adīdṛśat, abhivādidṛśor ātmanepade vā (I, 4, 53, 1) kartuḥ karmasaṁjñā: rājā darśayate bhṛtyān bhṛtyair vā. pāghrādhmādheḍdṛśaḥ śaḥ (*vgl.* III, 1, 137): utpaśyaḥ, asūryalalāṭayor dṛśitapoḥ (III, 2, 36) khaś: asūryaṁpaśyā rājadārāḥ, ugraṁpaśyeraṁmadapāṇindhamāś ca (III, 2, 37), tyadādiṣu dṛśo 'nālocane kañ ca (III, 2, 60): tādṛk, tādṛśaḥ, tādṛkṣaḥ (III, 2, 60 Kāś.), samānānyayoś ca (III, 2, 60, 1): sadṛśaḥ, anyādṛśaḥ, dṛśeḥ kvanip (III, 2, 94): pāradṛśvā, darśaḥ, ādarśaḥ, arjidṛśikamyami (Uṇ. I, 28) iti paśuḥ, bhāṣāyāṁ śāsiyudhidṛśidhṛṣimṛṣibhyo yuc III, 3, 130 Kāś.): sudarśanaḥ, karmaṇi dṛśividoḥ sākalye (III, 4, 29) ṇamul: kanyādarśaṁ varayati (1037)

daṁśa daśane. daśanaṁ dantakarma. daṁśasanjasvanjāṁ śapi (*vgl.* VI, 4, 25) iti nalopaḥ: daśati, lupasada (III, 1, 24) iti bhāvagarhāyāṁ yaṅ, japajabhadahadaśa (VII, 4, 86) ity anusvārāgamaḥ: dandaśyate. yajajapadaśāṁ yaṅa (III, 2, 166) ity ūkaḥ: dandaśūkaḥ, karmaṇy aṇ (III, 2, 1): vṛṣadaṁśo mārjāraḥ, daśana iti nirdeśān *(s. oben)* nalopaḥ, upadaṁśas tṛtīyāyām (III, 4, 47) iti ṇamul: mūlakopadaṁśaṁ bhuṅkte, dāmnī (III, 2, 182) iti ṣṭran: daṁṣṭrā, nudaṁśo guṇaś ca (*vgl.* Uṇ. I, 156): daśa, ṣidbhidādibhyo 'ṅ (III, 3, 104): daśā vartir avasthā ca, daśā vastrāntāvayavāḥ [1] (1038)

kṛṣa vilekhane. vilekhanaṁ halotkiraṇam [2]. karṣati. tudādau (VI, 6) kṛṣati. spṛśamṛśakṛṣatṛpadṛpāṁ sij vā (III, 1, 44 Kāś.): akrākṣīt akārkṣīt, pakṣe ksaḥ (*s.* III, 1, 45): akṛkṣat, ur ṛd (VII, 4, 7) vā: acakarṣat acīkṛṣat. nandyādau (III, 1, 134) Saṁkarṣaṇaḥ, aci (III, 1, 134) karṣaḥ, ākarṣo dyūtaphalakam, saptamyāṁ copapīḍarudhakarṣaḥ (III, 4, 49): bhrāṣṭropakarṣaṁ dhānāḥ khādati, kṛṣicamitani (Uṇ. I, 82) ity ūḥ: karṣūḥ, ik kṛṣyādibhyaḥ (III, 3, 108, 8): kṛṣiḥ, kṛṣer vṛddhiś codīcām (Uṇ. II, 38): karṣakaḥ kārṣakaḥ, vraścikṛṣoḥ kikan (*vgl.* Uṇ. II, 40): kṛṣikaḥ, kṛṣer ādeś ca caḥ (*vgl.* Uṇ. II, 105): carṣaṇir veśyā, kṛṣer varṇe (Uṇ. III, 4) nak: kṛṣṇaḥ (1039)

daha bhasmīkaraṇe. dahati, lupasadacara (III, 1, 24) iti yaṅ: dandahyate, dāder ghaḥ (*vgl.* VIII, 2, 32): dagdhā,

[1] P *om.* ṣidbhidādibhyo *usw.* [2] *so alle Hss.*

dhakṣyati (VIII, 2, 37). nyaṅkvādau (VII, 3, 53) dāghaḥ, nidāghaḥ, avadāgho bhakṣye, avadāho 'nyaḥ (1040)

miha secane. mehati. mehanam, kvasi mīḍhvān (VI, 1, 12), dāmnī (III, 2, 182) iti ṣṭran: meḍhram [1], nyaṅkvādau (VII, 3, 53) meghaḥ (1041)

kita nivāse rogāpanayane ca. guptij (III, 1, 5) ity utpattau san: cikitsati, cakārāt saṁśaye ca: vicikitsati, nivāse nāsti: ketati, ketanam, saṁketaḥ, ketuḥ, ketakī. curādau keta niśrāvaṇe (X, 345): saṁketayati (1042)

anudāttā udāttetaḥ 978

dāna avakhaṇḍane [2]. ito vahāntā (1053) daśāniṭa ubhayapadinaś ca. mānbadhadānśānbhyo dīrghaś cābhyāsasya (III, 1, 6) iti san: dīdāṁsate, dīdāṁsati (1043)

śāna tejane. śīśāṁsate śastram, śīśāṁsati (1044)

ḍupacaṁ [3] pāke. sānunāsiko 'kāraḥ sarveṣām upalakṣaṇārthaḥ, upadeśe 'j anunāsika id (I, 3, 2) itītsaṁjñā yathā syāt [4]. pacate, pacati. paktrimam, ṣittvād (III, 3, 104) aṅ: pacā, sthāgāpāpaco bhāve (III, 3, 95) ktin: paktiḥ, paco vaḥ (VIII, 2, 52): pakvam, pacādau (III, 1, 134) śvapacaḥ, aṇ apīṣyate: śvapākaḥ, māṁsapākaḥ nyaṅkvādiḥ (VII, 3, 53), tatraiva nipātanāt karmakartary uñ [5]: dūrepākuḥ, phalepākuḥ, parimāṇe pacaḥ (III, 2, 33) khaś: droṇaṁpacaḥ, mitanakhe ca (III, 2, 34): mitaṁpacaḥ [6], nakhaṁpacaḥ, rājasūyasūrya (III, 1, 114) iti kṛṣṭapacyaḥ, alaṁkṛñ (III, 2, 136) ity utpaciṣṇuḥ, pacer elimar [7] karmakartari (*vgl.* III, 1, 96 Kāś.): pacelimā māṣāḥ, māṁsasya paci yuḍghañor (VI, 1, 63. 144 Kāś.) lopo vā: māṁspākaḥ māṁsapākaḥ, māṁspacanam [8] māṁsapacanam [8] (1045)

bhaja sevāyām. bhajate, bhajati, tṛphalabhaja (VI, 4, 122) iti bheje, bhejuḥ. bhajo ṇviṇ (III, 2, 62): ardhabhāk, saṁpṛcānurudha (III, 2, 142) iti ghiniṇ: bhāgī, khalaṁ bhagaḥ padaṁ ca (*vgl.* III, 3, 125 Kāś. *Anm.*) iti bhagaḥ, ghañ (III, 3, 18. 19) bhāgaḥ, bhaktum, bhaktaḥ. curādau bhāja pṛthakkarmaṇi (X, 340): vibhājayati (1047) [9]

[1] P meḍhraḥ [2] *so alle Hss., auch* III, 1, 6 Kāś. [3] *so* K *und* C; *vgl. auch den* Nyāsa *zu* I, 3, 2 [4] *dieser Satz auch in* P [5] P uṇ [6] P *addit* kṛpaṇaḥ, ātmanepade kiṁpacānaḥ (*vgl.* Amarak. III, 1, 48) [7] P elimaḥ. [8] KC māṁspacanī māṁsapacanī [9] 1046 *s. bei* I, 176

ranja rāge. rañjeś ca (VI, 4, 26) iti śapi nalopaḥ: rajate rajati, kuṣirajoḥ prācāṁ śyan parasmaipadaṁ ca (III, 1, 90): rajyati vastraṁ svayam eva. ghañi ca bhāvakaraṇayor (VI, 4, 27) nalopaḥ: rāgaḥ, adhikaraṇe (*vgl.* VI, 4, 27 Kāś.) raṅgaḥ. rañjer ṇau mṛgaramaṇe (VI, 4, 24, 3): rajayati mṛgān, neha: rañjayati naṭaḥ. rajanarajakarajaḥsu kittvam (*vgl.* VI, 4, 24, 5), śilpini ṣvun, nṛtikhanirañjibhyaḥ (III, 1, 145 *und* Bh.): rajakaḥ, mahārajanaṁ kusumbham [1], gaurādau (IV, 1, 41) rajanī; janījṛṣknasurañjo 'mantāś ca (I, 862—865) iti mitsaṁjñāśāsanād anyatrāpy āhur yathā: rājarṣikalpo rajayan manuṣyān; saṁpṛca (III, 2, 142) iti rāgī, pṛṣirañjibhyāṁ kid (Uṇ. III, 111) ity atac: rajatam (1048)

śapa ākrośe. ākrośo viruddhānudhyānam, vācā śarīrasparśane cānekārthatvāt. śapate, śapati. śapa upalambhane (I, 3, 21, 8) taṁ, ślāghahnuṁsthāśapa (I, 4, 34) iti saṁpradānam: śapate Caitrāya, śapati ripuṁ purodhāḥ. śiṁśapiruhi (*vgl.* Uṇ. III, 113) ity athac: śapathaḥ, śāśapibhyāṁ dadanau (Uṇ. IV, 97): śabdaḥ [2], śaper baś ca (Uṇ. I, 107) iti kalaḥ: śabalo varṇaḥ (1049)

tviṣa dīptau. tveṣate, tveṣati. tviṭ, naptṛneṣṭṛ (Uṇ. II, 96) iti tvaṣṭārkaḥ [3], avapūrvo dānanirasanayoś ceti Durgaḥ, nirasanam apākaraṇam: avatveṣati gāṁ dvijāya, avatveṣate malam (1050)

yaja devapūjāsaṁgatikaraṇadāneṣu. yajate, yajati, vacisvapiyajādīnāṁ kiti (VI, 1, 15) saṁprasāraṇam: ijyate, iṣṭaḥ, iṣṭiḥ, liṭy abhyāsasyobhayeṣām (VI, 1, 17): iyāja. yajayācaruca (VII, 3, 66) iti kutvaṁ nāsti: yājyam, prayājānuyājau yajñāṅge (VII, 3, 62), anyatra prayāgaḥ, anuyāgaḥ; karaṇe yajo (III, 2, 85) ṇiniḥ: agniṣṭomayājī, suyajor ṅvanip (III, 2, 103): yajvā, pūṅyajoḥ śānan (III, 2, 128): yajamānaḥ, ṛtau yajati (III, 2, 59): ṛtvik, yajajapadaśāṁ yaṅa (III, 2, 166) ity ūkaḥ: yāyajūkaḥ, yajayāca (III, 3, 90) iti naṅ: yajñaḥ, vrajayajor bhāve kyap (III, 3, 98): ijyā, uṇādau (IV, 179) yaṣṭiḥ, artipṛvapi (Uṇ. II, 118) ity us: yajuḥ Kāṭhakam (1051)

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[1] P kāñcanaṁ kusumbhaṁ ca (*in der Bedeutung 'Gold' ist die richtige Form* mahārajatam) [2] P *addit* śabdanam [3] P tvaṣṭā sūryaḥ

ḍuvapa bījasaṁtāne. bījānāṁ saṁtānaḥ kṣetre vistāraṇam. vapate, vapati, praṇivapati (VIII, 4, 17), upyate, vaptā, uvāpa, ūpuḥ, ūpe. uptaḥ, āsuyuvapi (III, 1, 126) iti ṇyat: vāpyaḥ, uptrimam, gṛdhivapibhyāṁ ran (*vgl.* Uṇ. II, 27): vapraḥ, artipṛvapi (Uṇ. II, 118) ity us: vapus[1], vasivapivadirāji (*vgl.* Uṇ. IV, 124) itīñ: vāpiḥ, bhidādau (III, 3, 104) vapā (1052)

vaha prāpaṇe. vahate, vahati, praṇivahate, praṇivahati (VIII, 4, 17), uvāha, ūhuḥ, ūhe, sahivahor od avarṇasya (VI, 3, 112): voḍhā, adikhādinīvahīnām (I, 4, 52, 5) karmasaṁjñā nāsti: vāhayati bhāraṁ Caitreṇa Maitraḥ. vahyaṁ karaṇam (III, 1, 102), kartror jīvapuruṣayor naśivahor (III, 4, 43) ṇamul: puruṣavāhaṁ vahati, pravāhaḥ, uhyate 'neneti vāhaḥ[2], skandho 'śvaś ca, gocarasaṁcara (III, 3, 119) iti vahaḥ sādhuḥ, vaho dha ca (*vgl.* Uṇ. I, 85) ity ūḥ: vadhūḥ, vahiśriśruyudruglāhā (Uṇ. IV, 51) iti niḥ: vahniḥ, aśitrādibhya itrotrau (Uṇ. IV, 172): vahitram (1053)

anudāttāḥ svaritetaḥ 988

vasa nivāse. anudātta udāttet. vasati, uvāsa, ūṣuḥ, uṣyate, śāsivasighasīnāṁ ca (VIII, 3, 60) iti ṣatvam, nivatsyati (VII, 4, 49), na pādami (I, 3, 89) iti taṅ: vāsayate. bhāṣāyāṁ sadavasaśruvaḥ (III, 2, 108): ūṣivān, amāvāsyad[3] anyatarasyām (*vgl.* III, 1, 122): amāvāsyā amāvasyā, vasatikṣudhor iṭ (VII, 2, 52), gatyarthākarmaka (III, 4, 72) iti ktaḥ: uṣitaḥ, mṛḍamṛda (I, 2, 7) iti ktvā kit: uṣitvā, vases tavyat kartari ṇic ca (III, 1, 96, 2): vāstavyaḥ; amer atiḥ, vahivasyartibhyaś cit (Uṇ. IV, 59. 60): vasatiḥ, śīṛsvṛsnihi (Uṇ. I, 11) ity uḥ: vasu, vases tun (Uṇ. I, 76): vastu, agāre ṇic ca (Uṇ. I, 77): vāstu, artikamibhramidevivāsibhyaś cid (*vgl.* Uṇ. III, 132) ity aran: vāsaram, vasivapi (Uṇ. IV, 124) itīñ: vāsiḥ, vāsī takṣabhāṇḍam, rak (Uṇ. II, 13): usro raśmiḥ, ṣatvaṁ neṣyate; dhāpṛvasyajyatibhyo naḥ (Uṇ. III, 6): vasnaṁ mūlyam, vaseḥ saraḥ (*vgl.* Uṇ. III, 71): vatsaraḥ, vaseḥ kasun (*vgl.* Uṇ. IV, 233): uṣas, upasarge vaser (Uṇ. III, 114) ity athaḥ: āvasathaḥ, tṛbhūvahivasi (Uṇ. III, 128) iti jhac: vasantaḥ, vasas tip (*vgl.* Uṇ IV, 179): vastir meḍhrordhvaṁ nābher adhaḥ, vastayo vastrāntāvayavāḥ. basta gandha ardane

[1] *s.* I, 767 [2] P vahaḥ, *und* skandhadeśaḥ *f.* skandho 'śvaś ca
[3] *so alle Hss.*

(X, 144), asya bastaś chāgaḥ, adādau vasa ācchādane (II, 13): vaste, vastram, vāsas, divādau vasu stambhe (IV, 105): vasyati, curādau vasa snehacchedāpaharaṇeṣu [1] (X, 204), vāsa upasevāyām (X, 338): vāsayati (1054)

veñ tantusaṁtāne. itas trayo 'niṭaḥ. vayate, vayati, veño vayiḥ (II, 4, 41), grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam, liṭi vayo ya (VI, 1, 38) iti yakārasya nāsti: ūyuḥ, thali ca (VI, 4, 121): uvayitha, vaś cāsyānyatarasyāṁ kiti (VI, 1, 39): ūvuḥ, liṭy anyatarasyām (II, 4, 40) iti yadā vayir nāsti tadā veña iti dhātor abhyāsasya ca saṁprasāraṇaniṣedhaḥ: vavau, vavuḥ, śāchāsāhvāvyāvepāṁ yuk (VII, 3, 37): vāyayati. hvāvāmaś ca (III, 2, 2) ity aṇi tantuvāyaḥ [2], lyapi ca (VI, 1, 41) iti na saṁprasāraṇam: pravāya, ūtiyūtijūti (III, 3, 97) ity ūtir vayanam, veño ḍiḥ (*vgl.* Uṇ. IV, 133): viḥ pakṣī, manin (Uṇ. IV, 144, *vgl.* 149): vemā, mṛkaṇibhyām īciḥ, veño ḍit (*vgl.* Uṇ. IV, 70. 72): vīciḥ (1055)

vyeñ saṁvaraṇe. saṁvaraṇam ācchādanam. vyayate, vyayati, vīyate [3], na vyo liṭi (VI, 1, 46) ity eca āttvaṁ nāsti: saṁvivyāya, iḍ attyartivyayatīnām (VII, 2, 66): saṁvivyayitha, anabhyāsasya (VI, 1, 8) ity upadhādīrgho nāsti, svapisyamivyeñāṁ yaṁi (VI, 1, 19) saṁprasāraṇam: saṁvevīyate. vyaś ca (VI, 1, 43) iti na lyapi saṁprasāraṇam: saṁvyāya, vibhāṣā pareḥ (VI, 1, 44): parivīya parivyāya, śāchāsāhvā (VII, 3, 37) iti yuk: saṁvyāyayati, nau vyo yalopaḥ pūrvasya ca dīrghaḥ (Uṇ. IV, 135): nīviḥ, nīvī [4] (1056)

hveñ spardhāyāṁ śabde ca. hvayate, hvayati, nisamupavibhyo hvas (I, 3, 30) taṁ: nihvayate, saṁhvayate, upahvayate, vihvayate, spardhāyām āṅaḥ (I, 3, 31): mallo mallam āhvayate; ¦āhūyate, hvaḥ saṁprasāraṇam, abhyastasya ca (VI, 1, 32. 33): juhuvuḥ, ṇau ca saṁścaṅoḥ (VI, 1, 32): juhāvayiṣati, ajūhavat, lipisicihvaś ca (III, 1, 53) ity aṁ: āhvat, ātmanepadeṣv anyatarasyām (III, 1, 54): āhvata āhvāsta, śāchāsā (VII, 3, 37) iti yuk: hvāyayati. hvāvāmaś ca (III, 2, 2) ity aṇ: svargāhvāyaḥ [5], ātaś copasarge (III, 1, 136): prahvaḥ, hvaḥ saṁprasāraṇaṁ ca nyabhyupaviṣv (III, 3, 72) ity ap: nihavaḥ,

[1] P snehacchedopasaṁharaṇeṣu [2] KC tantravāyaḥ [3] KC saṁvīyate [4] P *addit* mūladhanam [5] *so alle Hss.*

āṅi yuddhe (III, 3, 73): āhavaḥ, nipānam āhāvaḥ (III, 3, 74), bhāve 'nupasargasya (III, 3, 75): havaḥ, chitvarādāv (Uṇ. III, 1) upahvaraḥ, bāhulakād āhvayaḥ [1] (1057)

vada vyaktāyāṁ vāci. udātta udāttet. vadati, vaditā, bhāsanopasaṁbhāṣājñānayatnavimatyupamantraṇeṣu vadas (I, 3, 47) taṅ: vadate cārvī lokāyate, bhātīty arthaḥ, gehe vadate, yatata ity arthaḥ, kṣetre vivadante, nānā vadantīty arthaḥ, paradārān upavadate, rahasy upacchandayatīty arthaḥ; vyaktavācāṁ samuccāraṇe (I, 3, 48): saṁpravadante [2] dvijāḥ, vibhāṣā vipralāpe (I, 3, 50): vipravadante mauhūrtikāḥ, vipravadanti [3], anor akarmakāt (I, 3, 49): anuvadate Kaṭhaḥ Kālāpasya [4], apād vadaḥ (I, 3, 73), akartrabhiprāye kriyāphale: apavadate, apavadati; udyate, vadavraja (VII, 2, 3) iti vṛddhiḥ: avādīt, na pādamyāṅyamāṅyasaparimuharucinṛtivadavasa (I, 3, 89) ātmanepadaṁ ṇici: vādayate vīṇām. avadyapaṇyavaryā garhya (III, 1, 101) ity avadyaṁ garhye sādhu, rājasūyasūrya (III, 1, 114) iti mṛṣodyam, vadaḥ supi kyap ca (III, 1, 106): brahmodyam brahmavadyam, priyavaśe vadaḥ khac (III, 2, 38): priyaṁvadaḥ, vaśaṁvadaḥ, yajajapadaśāṁ yaṅaḥ (III, 2, 166), vader apīṣyate (*vgl.* Uṇ. IV, 41): vāvadūkaḥ; uttiḥ, titutra (VII, 2, 9) iti neṭ, iḍ apīṣyate: uditiḥ, mṛḍamṛda (I, 2, 7) iti ktvā kit: uditvā, accha gatyarthavadeṣu (I, 4, 69) gatisaṁjñaḥ: acchodya, vṛtṛvadi (Uṇ. III, 62) iti saḥ: vatsaḥ, vader ānyaḥ (Uṇ. III, 104): vadānyo dātā [5], vadanyo 'pīṣṭaḥ, vasivapivadi (*vgl.* Uṇ. IV, 124) itīñ: vādiḥ, bhūvadigṛbhyo ṇitran (*vgl.* Uṇ. IV, 170): vāditram (1058)

ṭuośvi gativṛddhyoḥ. seṭ. śvayati, śvayitā. śvayathuḥ, odittvān (VIII, 2, 45) niṣṭhānatvam, śvīdito niṣṭhāyāṁ (VII, 2, 14) neṭ: śūnaḥ. yajāditvāc (VI, 1, 15) śūyate, vibhāṣā śver (VI, 1, 30) liḍyaṅoḥ saṁprasāraṇam: śiśvāya śuśāva, śiśviyuḥ śuśuvuḥ, śeśvīyate śośūyate, ṇau ca saṁścaṅoḥ (VI, 1, 31): śuśāvayiṣati śiśvāyayiṣati, aśūśuvat aśiśvayat, vibhāṣā dheṭśvyoś (III, 1, 49) caṅ: aśiśviyat aśvayīt, hmyantakṣaṇa (VII, 2, 5) iti vṛddhir nāsti, jṛstanbhv (*vgl.* III, 1, 58) ity aṅ, śvayater aḥ (VII, 4, 18): aśvat. śvanukṣan (Uṇ. I, 158) niti śvā, Mātariśvā (1059)

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[1] *so alle Hss.* [2] KCS pravadante [3] P *addit* vā [4] P Kālāpakasya, C Kalāpasya [5] P dānaśīlaḥ

vṛt. yajādir antargaṇo vartitaḥ 994

bhaṭṭeśvarasvāmiputrabhaṭṭaKṣīrasvāmyutprekṣitāyāṁ dhātuvṛttau Kṣīrataraṅgiṇyāṁ śabvikaraṇo bhūvādigaṇaḥ saṁpūrṇaḥ samāptaḥ [1]

om! ada bhakṣaṇe. ito dvāv aniṭau parasmaipadinau ca. atti, adiprabhṛtibhyaḥ śapo (II, 4, 72) luk; adan, adatī (VII, 1, 80); vyatihāre (I, 3, 14) vyatyadante [2], luṅsanor ghasḷ (II, 4, 37): aghasat, jighatsati, liṭy anyatarasyām (II, 4, 40): jaghāsa, jakṣuḥ, śāsivasighasīnāṁ ca (VIII, 3, 60) iti ṣatvam, āda; atsyati, iḍ attyartivyayatīnām (VII, 2, 66): āditha, adaḥ sarveṣām (VII, 3, 100) iti laṅy aṭ: ādat, adikhādinīvahīnāṁ (I, 4, 52, 5) karmasaṁjñā nāsti: ādayati piṇḍīṁ Caitreṇa. ado jagdhir lyapti kiti (II, 4, 36): jagdham, jagdhvā, prajagdhya, uṇādāv annam (*vgl.* Uṇ. III, 10), sṛghasyadaḥ kmarac (III, 2, 160): admaraḥ, ghasmaraḥ, ghasḷbhāve 'cy upasaṁkhyānam (II, 4, 37, 1): prāttīti praghasaḥ, upasarge 'daḥ (III, 3, 59): vighasaḥ, neha: ghāsaḥ, ghañapoś ca (II, 4, 38) iti ghaslādeśaḥ; nau ṇa ca (III, 3, 60): nyādaḷ, nighasaḥ, ado 'nanne (III, 2, 68) kvip [3]: āmam attīty āmāt, neha: annādaḥ, aṇ (III, 2, 1); kravye ca (III, 2, 69): kravyāt, kravyādaḥ; adiśadi (Uṇ. IV, 65) iti krin: adriḥ, ades trin triniś ca (*vgl.* Uṇ. IV, 68): Attrir muniḥ, attrī krimiḥ, jatrvādāv (Uṇ. IV, 102) attruḥ [4], ader dhaś ca (*vgl.* Uṇ. IV, 115) iti kvanip: adhvā mārgaḥ, ado numdhau ca (*vgl.* Uṇ. IV, 205) ity asun: andho 'nnam, ghaseḥ kic ca (Uṇ. IV, 34) itīran: kṣīram (1)

hana hiṁsāgatyoḥ. hanti, hantā, ṛddhanoḥ sya (VII, 2, 70) itīṭ: haniṣyati, ho hanter ñṇinneṣv (VII, 3, 54) iti ghaḥ: aghāni, ghnanti, ner gada (VIII, 4, 17) iti ṇatvam: praṇihanti, hanter atpūrvasya (VIII, 4, 22): prahaṇanam, vmor vā (*vgl.* VIII, 4, 23): prahaṇvaḥ prahanvaḥ, prahaṇmaḥ prahanmaḥ, āṅo yamahana (I, 3, 28) ity akarmakāt taṅ: āhate, svāṅgakarmakāc ca (I, 3, 28, 1): āhate śiraḥ, neha: āhanti śiraḥ śatroḥ, vyatihāre na gatihiṁsārthebhyaḥ (I, 3, 15): vyatighnanti, gamahana (VI, 4, 98) ity allopaḥ, abhyāsāc ca (VII, 3, 55) iti ghaḥ: jaghāna,

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[1] P iti śrīKṣīrasvāmyutprekṣitāyāṁ Kṣīrataraṅgiṇyāṁ dhātuvṛttau bhūvādigaṇaḥ samāptaḥ [2] P vyatyatte [3] *so alle Hss.* [4] *vgl.* Hem. Uṇ. 809

jaghnuḥ, vibhāṣā gamahanavidaviśām (VII, 2, 68) iti veṭ: jaghanvān jaghnivān, syasicsīyuṭtāsiṣv (VI, 4, 62) iti ciṇvad iṭ ca: ghāniṣyate, hanter jaḥ (VI, 4, 36): jahi śatrum, hano vadha liṅi (II, 4, 42): vadhyāt, vadhibhāvāt sīyuṭciṇvadbhāvau [1] vipratiṣedhena: vadhiṣīṣṭa, ghānişīṣṭa, luṅi ca (II, 4, 43): avadhīt, ātmanepadeṣv anyatarasyām (II, 4, 44): āhata āvadhiṣṭa, hanaḥ sij (I, 2, 14) iti kittvam; ajjhanagamāṁ sani (VI, 4, 16) dīrghaḥ: jighāṁsati, yaṅ (VII, 3, 55): jaṅghanyate, hanter hiṁsāyāṁ ghnı (VII, 4, 30 Kāś.): jeghnīyate, hanas to 'ciṇṇaloḥ (VII, 3, 32): ghātayati, ajīghatat. hano vā vadha ca (III, 1, 97, 2) iti vā yat: vadhyaḥ, ghātyaḥ; hanas ta ca (III, 1, 108) iti bhāve kyap: brahmahatyā, laṣapatapada (III, 2, 154) ity ukañ: ghātukaḥ, hanaś ca vadhaḥ (III, 3, 76): vadhaḥ ghāto vā, mūrtau ghanaḥ (III, 3, 77): dadhighanaḥ, antarghano deśe (III, 3, 78), agāraikadeśe praghaṇaḥ praghāṇaś ca (III, 3, 79); udghano 'tyādhānam (III, 3, 80), nidhāya takṣyate yatra kāṣṭhe kāṣṭhaṁ sa udghanaḥ (Amarak. III, 2, 35); apaghano 'ṅgam (III, 3, 81), karaṇe 'yovidruṣu (III, 3, 82): ayoghanaḥ, stambe ka ca (III, 3, 83): stambaghnaḥ, stambaghanaḥ, parau ghaḥ (III, 3, 84): parighaḥ, upaghna āśraye (III, 3, 85), saṁghodghau gaṇapraśaṁsayoḥ (III, 3, 86), nigho nimitam (III, 3, 87), ghañarthe kavidhānād (III, 3, 58, 4) vighnaḥ, nighna āyatte (*vgl.* Amarak. III, 1, 16), karaṇe hana (III, 4, 37) iti ṇamul: upalaghātaṁ hanti, samūlākṛtajīveṣu hankṛñgrahaḥ (III, 4, 36): samūlaghātaṁ hanti, hiṁsārthānāṁ ca samānakarmakāṇām (III, 4, 48): daṇḍaghātaṁ gāḥ kālayati [2], caricalipativadīnāṁ vā dve āk cābhyāsasya, hanter ghatvaṁ ca (VI, 1, 12 Kāś.): ghanāghanaḥ, āśiṣi hano (III, 2, 49) ḍaḥ: arātihaḥ, timihaḥ [3], ape kleśatamasoḥ (III, 2, 50): kleśāpahaḥ, tamopahaḥ, anyebhyo 'pi (III, 2, 75) iti varam āhanti: varāhaḥ, paṭe hanyate: paṭahaḥ, kalaṁ hanti: kalahaḥ, kumāraśīrṣayor ṇiniḥ (III, 2, 51): kumāraghātī, śīrṣaghātī, lakṣaṇe jāyāpatyoṣ ṭak (III, 2, 52): jāyāghnas tilakaḥ, patighnaḥ, śaktau hastikapāṭayoḥ [4] (III, 2, 54): hastighnaḥ, kapāṭaghnaḥ [4], pāṇighatāḍaghau śilpini (III, 2, 55), vaktavyād (III, 2, 55, 1) rājaghaḥ, dārāv āhano 'ṇ antyasya ca ṭaḥ saṁjñāyām (III, 2, 49, 1): dārvāghāṭaḥ,

[1] P suṭsīyuṭciṇvadbhāvā [2] P ghātayati [3] PC timirahaḥ
[4] KCS kavāṭa°

dārvāghātaḥ, cārau ca (*vgl.* III, 2, 49, 2): cārvāghāṭaḥ, cārvāghātaḥ, sami ca varṇe (*vgl.* III, 2, 49, 3): varṇasaṁghāṭaḥ, varṇasaṁghātaḥ, karmaṇi hano (III, 2, 86) ṇiniḥ: pitṛghātī, brahmabhrūṇavṛtreṣu kvip (III, 2, 87): brahmahā, saṁpṛca (III, 2, 142) ity abhyāghātī, śṛsvṛsnihi (Uṇ. I, 11) ity uḥ: hanuḥ, hanter hi ca (*vgl.* Uṇ. I, 146): himam, hano vadhaḥ kvuṁś ca (*vgl.* Uṇ. II, 36): vadhakaḥ, vṛtṛvadi (Uṇ. III, 62) iti saḥ: haṁsaḥ, hanter muṭ ca hiś ca (*vgl.* Uṇ. III, 129): hemantaḥ, hanter aṁha ca (Uṇ. IV, 62): aṁhatiḥ, vasivapi (Uṇ. IV, 124) itiñ: ghātiḥ, āṅi śrihanibhyāṁ hrasvaś ca (Uṇ. IV, 137): ahiḥ, nañy āhana eha ca (Uṇ. IV, 223) ity asun: anehā kālaḥ, Uśanaspurudaṁso'nehasāṁ (VII, 1, 94) sāv an; hanter ghura ca (*vgl.* Uṇ. V, 64) iti ghoraḥ, hanter gha ca (*vgl.* Uṇ. V, 32) iti yuḥ: jaghanam, hanter yuḍ ādyantayor ghatvatatve ca: parighātanaḥ parighaḥ (*vgl.* Amarak. II, 8, 92) (2)

anudāttāv udāttetau 2

dviṣa aprītau. itaś catvāro 'niṭa ubhayapadinaś ca. dviṣṭe, dveṣṭi, dveṣṭā. satsūdviṣa (III, 2, 61) iti kvip: brahmadviṭ, dviṣo 'mitre (III, 2, 131) śatā[1] dviṣan, dviṣaḥ śatur vāvacanam (II, 3, 69, 6): caurasya dviṣan, cauraṁ dviṣan. dviṣaś ca (III, 4, 112) iti vā jus: advişuḥ advişan (3)

duha prapūraṇe. prapūraṇaṁ pūraṇābhāvaḥ, upasargo 'tra dhātvarthaṁ bādhate, prasthānavat. gāṁ dugdhe, dogdhi, dogdhā, na duhasnunamāṁ yakciṇau (III, 1, 89): dugdhe gauḥ svayam eva, adugdha; śala igupadhād aniṭaḥ ksaḥ (III, 1, 45): adhukṣat, adhukṣata; adugdha gauḥ svayam eva, duhaś ca (III, 1, 63) ity adohi gauḥ svayam eva; bahuvacane[2] ksasyāci (VII, 3, 72) luk, lug vā duhadiha (VII, 3, 73) iti ksasya vā luk: adugdha adugdhāḥ, adhukṣata adhukṣathāḥ. śaṁsiduhi (III, 1, 109 Kāś.) iti kyap: duhyam, ṇyad (III, 1, 124) api dṛśyate: dohyam, satsūdviṣa (III, 2, 61) iti kvip: godhuk, duhaḥ kab ghaś ca (III, 2, 70): kāmadughā, naptṛneṣṭr (Uṇ. II, 96) iti duhitā, anyebhyo 'pi[3] dṛśyata (III, 3, 130) iti yuc: sudohanaḥ, godohano ghaṭaḥ, gaurādau (IV, 1, 41) godohanī, uṇādau dohado[4] 'bhilāṣaviśeṣaḥ (4)

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[1] *Nom. Sing. von* śatṛ [2] *so alle Hss.* [3] P anyeṣv api (III, 2, 101) *f.* anyebhyo 'pi [4] *vgl.* Hem. Uṇ. 244

diha upacaye. upacayo 'tra lepaḥ. ner gadanada (VIII, 4, 17) iti ṇatvam: praṇidegdhi, śiṣṭaṁ prāgvat. digdhaḥ, saṁdigdhaḥ, dehano ghaṭaḥ, gaurādau (IV, 1, 41) dehanī, uṇādau dehalī [1] dvārādhodāru; dehaḥ (5)

liha āsvādane. leḍhi, līḍhe, alikṣat, ksasyāci (VII, 3, 72): alikṣātām, lug vā duha (VII, 3, 73) ity alīḍha alīḍhāḥ, alikṣata alikṣathāḥ. śyādvyadha (III, 1, 141) iti ṇaḥ: lehaḥ, vahābhre lihaḥ (III, 2, 32) khaś: vahaṁlihaḥ, abhraṁlihaḥ, ghañ (III, 3, 18. 19): lehaḥ, ālīḍhaḥ (6)

cakṣiṅ vyaktāyāṁ vāci. anudātto 'nudāttet. ṅitkaraṇaṁ numniṣedhārtham, antagrahaṇaṁ hi tatra (VII, 1, 58) anuvartate, gaṇakṛtyam anityam (*vgl.* Paribhāṣā 93. 3) iti jñāpanārthaṁ ca [2], yathā:
sa evāyaṁ nāgaḥ sahati kalabhebhyaḥ paribhavam (Subhāṣit. 631). ācaṣṭe, cakṣiṅaḥ khyāñ (II, 4, 54): ākhyātā, vā liṭi (II, 4, 55): cakhyau cakhye, cacakṣa cacakṣe, asyativaktikhyātibhyo 'ṅ (III, 1, 52): ākhyat. na dhyākhyā (VIII, 2, 57) iti khyātaḥ, cakṣeḥ śic ca (Uṇ. II, 120) ity us: cakṣuḥ, cakṣer bahulaṁ śic ca (Uṇ. IV, 232) ity asun: nṛcakṣā rākṣasaḥ, avacakṣāḷ (7)

īra gatau. itaḥ prṛciparyantā (20) dvādaśa seṭa ātmanepadinaś ca. īrte, īritā. curādāv īra kṣepe (X, 268): īrayati. kampane cety eke (8)

īḍa stutau. īṭṭe, īḍitā, īḍajanor dhve ca (VII, 2, 78) itīṭi īḍiṣe, īḍidhve. īḍā, iḍāyā vā (VIII, 3, 54) iti liṅgād iḍā, īḍyaḥ (9)

īśa aiśvarye. bhuva īṣṭe, īśaḥ se (VII, 2, 77): īśiṣe, īśitā, adhīgarthadayeśāṁ karmaṇi (II, 3, 52) ṣaṣṭhī. īśānaḥ, īśaḥ, stheśabhāsa (III, 2, 175) iti varac: īśvaraḥ (10)

āsa upaveśane. āste, āsitā, adhiśīṅsthāsāṁ karma (I, 4, 46): khaṭvām adhyāste, īd āsaḥ (VII, 2, 83): āsīnaḥ, dayāyāsaś ca (III, 1, 37) ity ām: āsāṁcakre. gatyarthākarmaka (III, 4, 72) iti ktaḥ: upāsito gurum Caitraḥ, ṇyāsaśrantho yuc (III, 3, 107): āsanā (11)

āṅaḥ śāsu icchāyām. āśāste, āśāsitā; śāsu anuśiṣṭau (II, 66) tu dhātvantaraṁ hrasvaniṣedhādiviṣayam: nāglopiśāsvṛditām (VII, 4, 2): aśaśāsat, śāsa id aṅhaloḥ (VI, 4, 34): aśiṣat. kvāv upasaṁkhyānam (VI, 4, 34, 1): āśīḥ, kte (VII, 2, 15) āśāstaḥ,

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[1] *vgl.* Hem. Uṇ. 465 [2] KC vā

anudāttetaś ca halāder (III, 2, 149) yuc: āśāsanaḥ, āśāstiḥ, guroś ca hala (III, 3, 103) iti nāsti, niṣṭhāyāṁ seṭo 'kāravacanāt; udito vā (VII, 2, 56) iṭ: āśāstvā āśāsitvā, aṁaḥ śāseti Daurgāḥ: āśāsitvā, āśāsitaḥ (12)

vasa ācchādane. vaste paṭam, vasitā. vasānaḥ, vasitaḥ, bhvāder (I, 1054) uṣitaḥ; ac (III, 1, 134): vasaḥ, bhidādyaṅi (III, 3, 104) vasā[1], vasanam, vasas tip (*vgl.* Uṇ. IV, 179): vastir meḍhrordhvam, ṣṭran (Uṇ. IV, 158): vastram, vaser ṇit (Uṇ. IV, 217): vāsaḥ. vāditvāl (VI, 4, 126) liṭy etvābhyāsalopau na staḥ: vavase, vavasiṣe (13)

kasi gatiśāsanayoḥ. kaṁste, kaṁsitā. kaṁsanaḥ, Kaṁsaḥ. kasety eke (14)

ṇisi cumbane. niṁste, vā niṁsanikṣanindāṁ (VIII, 4, 33) ṇatvam: praṇiṁste, praniṁste (15)

ṇiji śuddhau. niṅkte, praṇiṅkte, niñjitā (16)

śiji avyakte śabde. śiṅkte, śiñjānaḥ, śiñjitā. śiji pijiti Kauśikaḥ: piṅkte; piñjaraḥ, kharjapiñjādibhya ūrolacau (Uṇ. IV, 90): piñjūlaḥ, piṅgaḥ[2] (17. 18)

vṛjī varjane, iti Daurgāḥ. vṛkte, varjitā; vṛktaḥ (19)

pṛcī saṁparke. saṁparko miśraṇam. pṛkte, saṁpṛktaḥ. rudhādau (VII, 25) pṛṇakti. pṛci iti Kauśikaḥ: pṛṅkte (20)

udāttā anudāttetaḥ 19

ṣūṅ prāṇigarbhavimocane. ita ūrṇuñantā (30) nava seṭaḥ. sūte, svaratisūti (VII, 2, 44) iti veṭ: sotā savitā, suṣuve, bhūsuvos tiṅi (VII, 3, 88) iti guṇo nāsti: suvāvahai, stautiṇyor eva ṣaṇi (VIII, 3, 61) iti ṣatvam: suṣāvayiṣati. suvinirdurbhyaḥ supisūti (VIII, 3, 88) iti suṣūtiḥ, rājasūyasūrya (III, 1, 114) iti rājasūyaḥ sādhuḥ, sūtaḥ, sūtakam, bhāvaktāntāt (III, 3, 114) kan, sūtakāputrakāvṛndārakāṇāṁ veti vaktavyam (*vgl.* VII, 3, 45, 10) iti sūtakā sūtikā, susūdhāgṛdhibhyaḥ kran (*vgl.* Uṇ. II, 24): sūro 'rkaḥ, suvaḥ kit (Uṇ. III, 35): sūnuḥ, krin (*vgl.* Uṇ. IV, 64): sūriḥ. divādau ṣūṅ prāṇiprasave (IV, 24): prasūyate, tudādau ṣū preraṇe (VI, 115): suvati (21)

śīṅ svapne. śete, adhiśīṅsthāsāṁ karma (I, 4, 46): grāmam adhiśete, śīṅo ruṭ (VII, 1, 6): śerate, śīṅaḥ sārvadhātuke guṇaḥ, ayaṅ yi kṅiti (VII, 4, 21. 22): śayyate. adhikaraṇe śeteḥ (III,

[1] P *om. von* ac *bis* vasā [2] P piṅgalaḥ

2, 15): khaśayaḥ, pārśvādibhyaḥ karaṇe (*vgl.* III, 2, 15, 1): pārśvaśayaḥ, gatyarthākarmaka (III, 4, 72) iti ktaḥ, niṣṭhā śīṅsvidi (I, 2, 19) ity akittvam: śayitaḥ, ālujvaktavyād (*vgl.* III, 2, 158, 1) śayāluḥ, vrate (III, 2, 80) ṇiniḥ: sthaṇḍilaśāyī, er ac (III, 3, 56): saṁśayaḥ, vyupayoḥ śeteḥ paryāye ghañ (III, 3, 39): tavādya rājopaśāyaḥ, viśāyaḥ, saṁjñāyāṁ samaja (III, 3, 99) iti kyap: śayyā, bhṛmṛśī (Uṇ. I, 7) ity uḥ: śayur ajagaraḥ, śīṅo dhuklanvalañvalanvālanaḥ (*vgl.* Uṇ. IV, 38): śīdhuḥ, śīlam, śaivalam, śevalam, śevālam, vṛṅśībhyāṁ rūpasvāṅgayoḥ puṭ ca (*vgl.* Uṇ. IV, 200) ity asun: śepo liṅgam, śīṅaḥ kid dhrasvaś ca (*vgl.* Uṇ. V, 24): śikhā, śikharam, śekharam, śākhā tu śākhateḥ (I, 130); ānaka śīṅbhiyoḥ (*vgl.* Uṇ. III, 82): śayānakaḥ, niśerate 'smin niti niśīthaḥ (Uṇ. II, 9), iṇśībhyāṁ van (Uṇ. I, 152): śevaḥ sukham (22)

yu miśraṇe. yauti, uto vṛddhir luki hali (VII, 3, 89), yavitā, sanīvantardha (VII, 2, 49) iti veṭ: yuyūṣati yiyaviṣati. āsuyuvapi (III, 1, 126) iti ṇyat: yāvyam, ṛdor ap (III, 3, 57): yavaḥ, svārthe 'ṇ: yāvaḥ, kani (V, 4, 29) yāvako 'laktakaḥ, sami yududruvo (III, 3, 23) ghañ: saṁyāvo guḍamiśraṁ[1] khādyam[1], udi śrayatiyautipūdruvaḥ (III, 3, 49): udyāvaḥ, nandyādau (III, 1, 134) lyuḥ: Yavanaḥ, kanin yuvṛṣi (Uṇ. I, 156) iti kanin: yuvā, tithapṛṣṭha (Uṇ. II, 12) iti yūthaḥ, kusuyubhyo dīrghaś ca (*vgl.* Uṇ. III, 27): yūpaḥ, ajiyudhūnībhyo dīrghaś ca (Uṇ. III, 47): yūkā, sṛyuvacibhyo 'nyujāgūjaknucaḥ (Uṇ. III, 81): yavāgūḥ, vahiyubhyāṁ ca (*vgl.* Uṇ. III, 119) ity asac: yavaso ghāsaḥ, vahiśridrv (*vgl.* Uṇ. IV, 51) iti niḥ: yoniḥ, pūṅyvor lopaś cety ūṣan: yūṣaḥ[2], yuṣeḥ sautrād yoṣā (*vgl.* Uṇ. III, 62), hṛsṛruhi (Uṇ. I, 99) iti yoṣit, yavāso (Uṇ. IV, 2) durālabhā, ūtiyūtijūti (III, 3, 97) iti yūtiḥ. saṁgho 'yutasiddhānām ityādidarśanād yu amiśraṇa ity eke. kryādau yuñ bandhane (IX, 9): yunāti, curādau yu jugupsāyām (X, 170): yāvayate, yāvyaḥ (23)

ru śabde. rauti, turustuśamyamaḥ sārvadhātuke (VIII, 3, 95) halādau vā īṭ: ravīti, ravitā, sani grahaguhoś ca (VII, 2, 12) itīṇ nāsti: rurūṣati. ṛdor ap (III, 3, 57): ravaḥ, upasarge ruvo (III, 3, 22) ghañ: saṁrāvaḥ, vibhāṣāṅi rupluvoḥ (III, 3, 50): āravaḥ, ārāvaḥ. bhvādau ruṅ gatireṣaṇayoḥ (I, 1008): ravate,

[1] P guḍagodhūmakhādyam [2] *vgl.* Hem. Uṇ. 541

ravaṇaḥ, ruśātibhyāṁ[1] krun (*vgl.* Uṇ. IV, 103): rurur mṛgaḥ, aca iḥ (Uṇ IV, 138): raviḥ, asun (Uṇ. IV, 188): Purūravāḥ (*vgl.* Uṇ. IV, 231), mahyāṁ rauti (VI, 3, 109 Kāś.): mayūraḥ (24)

ṇu stutau. nauti, praṇavitā, āṁi nuprachyos (I, 3, 21, 6) taṁ: ānute, nunūṣati. navaḥ, praṇavaḥ, nudaṁśor guṇaś ca (*vgl.* Uṇ I, 156) iti nava (26)

ṭukṣu śabde. kṣauti. kṣavathuḥ, kṣavitā, kṣavaḥ, kṣutam, vau kṣuśruvo (III, 3, 25) ghañ: vikṣāvaḥ (27)

kṣṇu tejane. kṣṇauti śastram, samaḥ kṣṇuvas (I, 3, 65) taṁ: saṁkṣṇute, cukṣṇūṣati (28)

ṣṇu prasravaṇe. snauti, snukramor anātmanepadanimitta (VII, 2, 36) itīṭ: prasnavitā, susnūṣati, na duhasnunamāṁ yakciṇau (III, 1, 89): prasnute gauḥ svayam eva, prāsnoṣṭa. snuvrasci (Uṇ. III, 66) iti kit saḥ: snuṣā (29)

ūrṇuñ ācchādane[2]. ūrṇoter vibhāṣā (VII, 3, 90) iti halādau piti sārvadhātuke vṛddhiḥ, pakṣe guṇaḥ: prorṇauti prorṇoti, ūrṇoter vibhāṣā (VII, 2, 6) iti vṛddhiḥ: praurṇāvīt praurṇavīt, guṇo 'pṛkte (VII, 3, 91): praurṇot, sanīvantardha (VII, 2, 49) iti veṭ: prorṇunaviṣati prorṇunuviṣati prorṇunūṣati, sūcisūtri (III, 1, 22 Kāś.) iti yaṁ: prorṇonūyate. vibhāṣorṇoḥ (I, 2, 3) kittvam: prorṇuvitavyam prorṇavitavyam, ūrṇoter ḍaḥ (Uṇ. V, 47): ūrṇā, ūrṇoter nulopaś ca (Uṇ. I, 31) iti kuḥ: ūruḥ, mahati hrasvaś ca (Uṇ. I, 32): uruḥ (30)

udāttāḥ 28

dyu abhigame. ito māparyantās (53) trayoviṁśatir aniṭaḥ. dyauti, dyotā. dyauḥ[3] (31)

ṣu prasavaiśvaryayoḥ. sauti, sotā, suṣāva, stusudhūñbhyaḥ parasmaipadeṣu (VII, 2, 72) sicīṭ: asāvīt; sutaḥ. bhvādau (I, 988) savati, savitā[4], svādau (V, I) sunoti, kusuyubhyaś ca (*vgl.* Uṇ. III, 26) iti sūpaḥ (32)

ku śabde. kauti, kotā; kūpaḥ. bhvādau (I, 999) kuṁ: kavate, tudādau ku[5] śabde (*vgl.* VI, 108): kuvati[5]. śabdatve 'rthe 'py eṣāṁ kautiḥ śabdamātre, kuvatir ārtasvare, kavatir avyakte śabde (33)

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[1] K ruśatibhyāṁ [2] KC chādane [3] *vgl.* Hem. Uṇ. 867 [4] *so alle Hss., s. vielmehr* VI, 115 [5] *so alle Hss.*

ṣṭuñ stutau. stauti, upasargāt sunoti (VIII, 3, 65) iti ṣatvam: abhiṣṭauti, stotā, prastotā, kṛsṛbhr (VII, 2, 13) iti neṭ: tuṣṭotha, sivādīnāṁ vāḍvyavāye 'pi (VIII, 3, 71) iti ṣatvam: paryaṣṭaut, paryastaut; stautiṇyor eva ṣaṇy abhyāsāt (VIII, 3, 61) ṣaḥ: tuṣṭūṣati, parinivibhyaḥ seva (VIII, 3, 70) iti ṣaḥ: pariṣṭauti. etistuśāsv (III, 1, 109) iti kyap: stutyaḥ, ap (III, 3, 57): stavaḥ, pre drustusruvo (III, 3, 27) ghañ: prastāvaḥ, yajñe sami stuvaḥ (III, 3, 31): saṁstāvaḥ, anyatra saṁstavaḥ, bhrājabhāsa (III, 2, 177) iti kvip: grāvastut, karaṇe ktin iṣyate (III, 3, 95, 3): stutiḥ, dāmnī (III, 2, 182) iti ṣṭran: stotram, artistusv (Uṇ. I, 139) iti man: stomaḥ. ṣṭubhu stambhe (I, 421) 'smāt tu stobhaḥ, śrauto 'narthakaḥ śrutipūraṇaḥ (34)

brūñ vyaktāyāṁ vāci. bruva īṭ (VII, 3, 93) bravīti, ṇiśranthigranthibrūñātmanepadākarmakāṇām upasaṁkhyānam (III, 1, 89 Bh.) iti karmakartari yakciṇau na staḥ: brūte kathā svayam eva, avocata; bruvaḥ pañcānām ādita āho bruvaḥ (III, 4, 84): āha, āhuḥ, āhibhuvor īṭpratiṣedhaḥ (I, 1, 56, 21), āhas thaḥ (VIII, 2, 35): āttha, bruvo vaciḥ (II, 4, 53): vaktā. bhavyageya (III, 4, 68) iti kartari: pravacanīyaś Caitro 'nuvākasya, celaḍbruva (VI, 3, 43) iti liṅgāt kaḥ: brāhmaṇabruvaḥ, kvasāv (III, 2, 107) ūcivān, upeyivān anāśvān anūcānaś ca (III, 2, 109) vacinā grahaṇāt (35)

iṇ gatau. eti, etyedhatyūṭhsv (VI, 1, 89) iti vṛddhiḥ: upaiti, itaḥ, iṇo yaṇ (VI, 4, 81): yanti, liṭi dīrgha iṇaḥ kiti (VII, 4, 69): īyuḥ, etā, eter liṅy (VII, 4, 24) upasargād dhrasvaḥ: samiyāt, iṇo gā luṅi (II, 4, 45), gātisthā (II, 4, 77) iti sijluk, gāpor grahaṇeneṇpibatyor grahaṇāt (*vgl.* II, 4, 77, 1): agāt, aguḥ, ṇau gamir abodhane (II, 4, 46): gamayati, bodhane pratyāyayati, sani ca (II, 4, 47): jigamiṣati, bodhane: arthān pratīṣiṣati. upeyivān anāśvān (III, 2, 109) ity upeyivān, etistuśāsv (III, 1, 109) iti kyap: ityaḥ, śyādvyadha (III, 1, 141) iti ṇaḥ: atyāyaḥ, iṇnaśji (III, 2, 163) iti kvarap: itvaraḥ, er ac (III, 3, 56): anvayaḥ, samayaḥ, parinyor nīṇor dyūtābhreṣayor (III, 3, 37) ghañ: nyāyaḥ, parāv anupātyaya iṇaḥ (III, 3, 38): tavādya paryāyaḥ [1], neha: viparyayaḥ, saṁjñāyāṁ samaja (III, 3, 99) iti kyap: ityā, chandasīṇa (Uṇ. I, 2) uṇ: āyuḥ, kiṁjarayoḥ śriṇo (Uṇ. I, 4)

[1] P *addit* kramaḥ

ñuṇ: jarāyuḥ, durīṇo lopaś ca (Uṇ. II, 20) iti rak: dūram, eter ṇic ca (Uṇ. II, 119) ity usiḥ: āyus[1], iṇsidīṅuṣyavibhyo nak (*vgl.* Uṇ. III, 2): inaḥ, iṇbhīkā (Uṇ. III, 43) iti kan: ekaḥ, hasimṛgriṇvā (Uṇ. III, 86) iti tan: eto varṇaḥ, iṇaḥ kid (Uṇ. III, 153) iti bhaḥ: ibhaḥ, adhyāyanyāyodyāva (III, 3, 122) iti nyāyaḥ, iṇa āgasi (Uṇ. IV, 197) ity asun nuṭ ca: enas[1], asun (Uṇ. IV, 188): ayaḥ śastram, iṇa āgo 'parādhe (*vgl.* Uṇ. IV, 211): āgas[1], rak (*vgl.* Uṇ. II, 28): irā[2], samīṇa (Uṇ. II, 11) iti thak: samithaḥ saṁgamaḥ, sānasivarṇasi (Uṇ. IV, 107) itīlvalo 'suraḥ, kuvaś caḍ dīrghaś ca, samīṇaḥ (Uṇ. IV, 91. 92) samīcaḥ samudraḥ, etīty eṇo[3] mṛgaḥ (36)

iṅ adhyayane. iṅo 'dhināvaśyaṁbhāvī yogaḥ, yad āha kaścit tam anuvartate. adhīte, adhīyate, akṛtsārvadhātukayor dīrghaḥ (VII, 4, 25); gāṅ liṭi (II, 4, 49): adhijage vedam, vibhāṣā luṅlṛṅor (II, 4, 50) gāṅ, gāṅkuṭādibhyo 'ñṇin ṅit (I, 2, 1) iti ṅittvam, ghumāsthāgāpājahāti (VI, 4, 66) itītvam: adhyagīṣṭa adhyaiṣṭa, adhyagīṣyata adhyaiṣyata, iṅaś ca (II, 4, 48) iti sani gamiḥ, ajjhanagamāṁ sani (VI, 4, 16) iti dīrghaḥ: adhijigāṁsate, krīñjīnāṁ ṇāv (VI, 1, 48) ātvam: adhyāpayati, budhayudha (I, 3, 86) ity ataṅ, ṇau ca saṁścaṅoḥ (II, 4, 51): adhijigāpayiṣati adhyāpipayiṣati, adhyajīgapat adhyāpipat. iṅdhāryoḥ śatr akṛcchriṇi (III, 2, 130): adhīyan pārāyaṇam, iṅaś ca (III, 3, 21) iti ghañ: upādhyāyaḥ, apādāne striyāṁ vā ṅīṣ (*vgl.* III, 3, 21, 1): upādhyāyī upādhyāyā, adhyāyanyāyodyāva (III, 3, 122) ity adhyāyaḥ sādhuḥ (37)

ik smaraṇe. kakāro 'dhīgartha (II, 3, 52) iti viśeṣaṇārthaḥ. mātur adhyeti, iṇvad iko (II, 4, 45, 1) 'tideśād adhyagāt, adhiyanti, adhigamayati, adhijigamiṣati; adhītya (38)

vī gatiprajanakāntyasanakhādaneṣu. prajanaḥ prathamagarbhagrahaṇam, asanaṁ kṣepaḥ, aśanaṁ vyāptir ity eke. veti, prajane vīyater (VI, 1, 55) iti ṇāv ātvaṁ vā: purovāto gāḥ pravāpayati, pravāyayati. vīpatibhyāṁ tanan (Uṇ. III, 150): vetanam, viyas tuṭ ca (*vgl.* Uṇ. III, 118) ity asac: vetasaḥ, asun (Uṇ. IV, 188): vayas[1], vījyājvaribhyo niḥ (Uṇ. IV, 48): veṇiḥ, gudhṛvīpacivaci (*vgl.* Uṇ. IV, 166) iti tran[4]: vetram,

[1] *s.* I, 767 [2] P *addit* gaur bhūr vāk [3] *vgl.* Hem. Uṇ. 182
[5] *so alle Hss.*

ajivṛrībhyo nic ca (Uṇ. III, 38) iti ṇuḥ: veṇuḥ, vītam asāraṁ hastyaśvam, ktic (III, 3, 174): vītir aśvaḥ (39)

yā prāpaṇe. ner gada (VIII, 4, 17) iti ṇatvam: praṇiyāti, āc chīnadyor num (VII, 1, 80) vā: yātī yāntī, laṅaḥ Śākaṭāyanasyaiva (III, 4, 111) iti jher jus vā: ayān ayuḥ, luṅi yamaramanamātāṁ suk ca (*vgl.* VII, 2, 73) iṭ ca: ayāsīt. yaś ca yaṅo (III, 2, 176) varac: yāyāvaraḥ, yo dve ca (Uṇ. I, 22) iti yayur aśvaḥ, kamimanijani (Uṇ. I, 73) iti tuḥ: yātu rākṣasaḥ, huyāmā (Uṇ. IV, 167) iti tran: yātrā, gamyādau (III, 3, 3) yāyī, mṛgayvādayaś ca (Uṇ. I, 38) iti mṛgayuḥ sādhuḥ, artistusv (Uṇ I, 139) iti man: yāmaḥ (40)

vā gatigandhanayoḥ[1]. vāti, ner gadā (VIII, 4, 17) iti ṇatvam: praṇivāti, vātī, vāntī, vo vidhūnane juk (VII, 3, 38): pakṣakenopavājayati, vījayatir (I, 197) iti tu laukiko dhātuḥ. nirvāṇo 'vāte (VIII, 2, 50) sādhuḥ, vāte tu nirvāto vāyuḥ, gata ity arthaḥ, artistusv (Uṇ. I, 139) iti man: vāmaḥ, kṛvāpāji (Uṇ. I, 1) ity uṇ: vāyuḥ, hasimṛgriṇvā (Uṇ. III, 86) iti tan: vātaḥ (41)

bhā dīptau. bhāti. dābhābhyāṁ nuḥ (Uṇ. III, 32): bhānuḥ, cintipūji (III, 3, 105) iti cakārād bhānam, bhā, bhās tu bhāseḥ (I, 655); na bhābhūpūkami (VIII, 4, 34) iti prabhānam, prabhā (III, 3, 106), sarvādipāṭhād (I, 1, 27) bhavatu (42)

ṣṇā śauce. snāti, niṣṇāti, glāsnāvanuvamāṁ ca (I, 868) iti mittvam: prasnapayati, anupasargād vā (I, 867): snāpayati snapayati. ninadībhyāṁ snāteḥ kauśale (VIII, 3, 89) ṣatvam: niṣṇātaḥ, nadīṣṇaḥ, ghañarthe kaḥ (III, 3, 58, 4): prasnaḥ. bhvādau ṣṇai veṣṭane (I, 970): snāyati, snāmadi (Uṇ. IV, 112) iti vanip: snāvā, snāyuḥ (43)

śrā pāke. śrāti, pacyate svayam eveti karmakartary āhuḥ, ṇau mit (I, 848): śrapayati. śrāṇā yavāgūḥ, śṛtaṁ pāke, kṣīrahaviṣoḥ (VI, 1, 27 *und* Bh.), ṇyantāṇyantayor nipātanam (44)

drā kutsitāyāṁ gatau. kutsitā gatiḥ palāyanam, nidrā ca. drāti, ner gada (VIII, 4, 17) iti ṇatvam: praṇidrāti. spṛhigṛhipati (III, 2, 158) ity āluc: nidrāluḥ, nidrāṇaḥ. bhvādau drai svapne (I, 955): drāyati (45)

[1] P *addit* gandhanaṁ mardanam

psā bhakṣaṇe. praṇipsāti (VIII, 4, 17); ṣvanukṣan (Uṇ. I, 158) niti viśvapsāgniḥ [1] (46)

pā rakṣaṇe. pāti, pater lug (VII, 3, 37, 2) ṇau: pālayati. naptṛneṣṭṛ (Uṇ. II, 96) iti pitā, rak (*vgl.* Uṇ. II, 28): vipraḥ, asuni pātes thak (*vgl.* Uṇ. IV, 203): pātho 'mbu, pānīviṣibhyaḥ paḥ (Uṇ. III, 23): pāpam, iṇbhīkāpā (Uṇ. III, 43) iti kan: pāko bālaḥ, pāter ḍatiḥ (Uṇ. IV, 57): patiḥ, nabhrāṇnapād (VI, 3, 75) iti napāt [2], pāter ḍumsun (Uṇ. IV, 177): pumān, ke (III, 2, 3. 1, 136): nṛpaḥ, adhipaḥ, nāmansāman (*vgl.* Uṇ. IV, 150) niti pāpmā, ṣṭran (Uṇ. IV, 158): pātram, manin (Uṇ. IV, 144): pāmā. bhvādau pā pāne (I, 972): pibati, pai ovai śoṣaṇe (I, 968. 969): pāyati (47)

rā dāne. rāti. rāter ḍair (Uṇ. II, 66) iti rā dhanam, kan (*vgl.* Uṇ. III, 40): rākā pūrṇimā, rāśadibhyāṁ trin (*vgl.* Uṇ. IV, 67): rātriḥ (48)

lā ādāne. lāti, līlor nuglukāv anyatarasyāṁ snehavipāṭane [3] (*vgl.* VII, 3, 39) ṇau: ghṛtaṁ vilālayati, vilāpayati; āto 'nupasarge kaḥ (III, 2, 3): bahulaḥ [4] (49)

dāp lavane. pakāro dādhā ghv adāb (I, 1, 20) ityarthaḥ [5]. dāti kṣetram, dāyante vrīhayaḥ, dātā. dāmnī (III, 2, 182) iti ṣṭran: dātram (50)

khyā prathane [6]. ākhyāti, khyātā [7], asyativaktikhyātibhyo 'ṅ (III, 1, 52): ākhyat. na dhyākhyā (VIII, 2, 57) iti niṣṭhānatvaṁ nāsti: khyātaḥ, samāne khyaś ca (*vgl.* Uṇ. IV, 136) iti sakhā (51)

prā pūraṇe. prāti; kte (VIII, 2, 43): prāṇaḥ (52)

mā māne. mānaṁ vartanam. pātre māti, praṇimāti, mātī māntī, ghumāsthā (VI, 4, 66) itītvaṁ nāsti, sarvatra hi pāmāgrahaṇam alugvikaraṇasya ṇatvavarjam: māyate, sani mīmā (VII, 4, 54) ity aca is: mitsati. huyāmāśruvasibhasibhyas tran (*vgl.* Uṇ. IV, 167): mātrā, candre mo ḍit (Uṇ. IV, 227): candramāḥ, dyatisyatimā (VII, 4, 40) itīt: mitaḥ, maḥ saḥ: māsaḥ [8], māpo rur ī ca (*vgl.* Uṇ. IV, 101): Meruḥ, māchāsasisūbhyo yaḥ (Uṇ. IV, 109): māyā, ṛjrendra (Uṇ. II, 28) iti mālā (53)

[1] K viśvapsā agniḥ [2] P *addit:* pātayates tv idaṁ nipātanaṁ yuktam: Tanūnapāt (VI, 2, 140 G.) [3] KC [0]vipādane [4] P bahulam [5] P iti pidarthaḥ [6] *so* KC, P prakathane [7] *alle Hss.* khyātaḥ [8] *vgl.* Hem. Uṇ. 564

anudāttāḥ 51

vaca bhāṣaṇe[1]. anudātta udāttet. vakti, vaktā, vacisvapi (VI, 1, 15) iti saṁprasāraṇam: uvāca, uktam, asyativaktikhyātibhyo 'ṅ (III, 1, 52), vaca um (VII, 4, 20): avocat. bhavyageya (III, 4, 68) iti kartari pravacanīyo 'nuvākasya Caitraḥ, yajayācaruca (VII, 3, 66) iti kutvaṁ nāsti: pravācyam, vaco 'śabdasaṁjñāyām (VII, 3, 67): vācyam, śabde vākyam, ghañ (III, 3, 19): anuvākaḥ, vākaḥ, upeyivān (III, 2, 109) ity anūcānaḥ, ślokavacaḥ pacādau (III, 1, 134), kṛke vacaḥ kaś ca (Uṇ. I, 6) iti ñuṇ: kṛkavākuḥ kukkuṭaḥ, pāṭṛtudivaci (Uṇ. II, 7) iti thak: ukthaṁ sāma, gudhṛvīpacivaci (Uṇ. IV, 166) iti tran[2]: vaktram, kvib vaci (Uṇ. II, 57) iti dīrghaḥ: vāk, asun (Uṇ. IV, 188): vacas[3], puṁsi saṁjñāyāṁ ghaḥ (III, 3, 118): vakaḥ. vacantīti neṣyate, anabhidhānāt. curādau (X, 298) vācayati. Pārāyaṇikair nādhīto 'yam (54)

vida jñāne. itaś catvāraḥ seṭaḥ parasmaipadinaś ca. vetti, vittaḥ, vidanti, vido laṭo vā (III, 4, 83) iti ṇalādayo vā: veda, vidatuḥ, viduḥ, daś ca (VIII, 2, 75) iti dasya vā ruḥ: aveḥ avet, samo gami (I, 3, 29) iti taṁ: saṁvitte, vetter vibhāṣā (VII, 1, 7) iti ruṭ: saṁvidrate budhāḥ, saṁvidate; rudavidamuṣa (I, 2, 8) iti seṭ saṁś ca ktvā ca kitau vā[4]: vividiṣati vivediṣati, viditvā veditvā, uṣavidajāgur anyatarasyām (*vgl.* III, 1, 38) ity ām vā: vidāṁcakāra, āmi vider aguṇatvam āhuḥ (III, 1, 38 Kāś.), viveda, sijabhyastavidibhyaś ca (III, 4, 109) iti jher jus: aviduḥ, vidāṁkurvantv ity anyatarasyām (III, 1, 41), pakṣe vidantu. ṇāv anupasargāl limpavinda (III, 1, 138) iti śaḥ: vedayaḥ, satsūdviṣa (III, 2, 61) iti kvip: vedavit, kte (I, 1, 26) viditaḥ, vidibhidichideḥ kurac (III, 2, 162): viduraḥ, vindur icchur (III, 2, 169) iti vindur vidvān, bidi avayave (I, 65) 'smāt tu bindur jalakaṇaḥ, oṣṭhyādiḥ; saṁjñāyāṁ samaja (III, 3, 99) iti kyap: vidyā, ghaṭṭivandividibhyo (III, 3, 107, 1) yuc: vedanā, karmaṇi dṛśividoḥ sākalye (III, 4, 29) ṇamul: brāhmaṇavedaṁ bhojayati, videḥ śatur vasur (VII, 1, 36) vā: vidvān vidan, vibhāṣā gamahana (VII, 2, 68) itīṭ: vividvān vividivān, hṛpiśiruhi (*vgl* Uṇ. IV, 118) itīn: vediḥ, halaś ca (III, 3, 121) iti karaṇe ghañ:

[1] P paribhāṣaṇe [2] *so alle Hss.* [3] *s.* I, 767 [4] *ein Irrtum, nach* I, 2, 8 *sind nur die Formen ohne* Guṇa *statthaft*

vedaḥ, nabhrāṇnapād (VI, 3, 75) iti na vidyate: navedāḥ, asun: sarvavedāḥ sarvasvadakṣiṇakratuyājī (*vgl.* Uṇ. IV, 226). divādau vida sattāyām (IV, 62): vidyate, tudādau vidḷ lābhe (VI, 138): vindati, rudhādau vida vicāraṇe (VII, 13): vintte, vinatti[1], curādau vida cetanākhyānavivādeṣu (X, 168) taṅānī: vedayate (55)

asa bhuvi. bhavanaṁ bhūḥ, sattā. asti, śnasor allopaḥ (VI, 4, 111): staḥ, santi, san, upasargaprādurbhyām astir yacpara (VIII, 3, 87) iti ṣaḥ: abhiṣyāt, abhiṣanti, prāduḥṣyāt, prāduḥṣanti, neha: abhistaḥ, tāsastyor lopaḥ (VII, 4, 50): tvam asi, vyatise[2], ri ca (VII, 4, 51): vyatire, ha eti (VII, 4, 52) iti sasya haḥ: vyatihe, ghvasor ed dhāv abhyāsalopaś ca (VI, 4, 119): edhi, astisico 'pṛkta (VII, 3, 96) itīṭ: āsīt, aster bhūḥ (II, 4, 52), gātisthā (II, 4, 77) iti sijluk, āhibhuvor īṭpratiṣedhaḥ (I, 1, 56, 21), bhūsuvos tiṅi (VII, 3, 88) iti guṇābhāvaḥ: abhūt, anuprayoge tu bhuvāsty abādhanam (II, 4, 52 Kāś.): kārayāmāsa, kṛbhvastiyoge cviḥ (V, 4, 50): śuklīsyāt (56)

mṛjūṣ śuddhau. vraścabhrasja (VIII, 2, 36) iti ṣaḥ, mṛjer vṛddhiḥ (VII, 2, 114): mārṣṭi, mṛjer ajādau saṁkrame vibhāṣā vṛddhiḥ: parimṛjanti parimārjanti, ūdittvād (VII, 2, 44) veṭ: mārṣṭā mārjitā. mṛṣṭaḥ, mṛjer vibhāṣā (III, 1, 113) kyap: parimṛjyaḥ, parimārgyaḥ, tundaśokayoḥ parimṛjāpanudoḥ (III, 2, 5) kaḥ: tundaparimṛjo 'lasaḥ, ghañ (III, 3, 18. 19): mārgaḥ, bhidādau (III, 3, 104) mṛjā, kañjimṛjibhyāṁ cid (Uṇ. III, 137) ity āran: mārjāraḥ, mārjālaḥ, mṛjeṣ ṭilopaś ca (Uṇ. I, 109) iti kalac: malaḥ. curādau mṛjūṣ śaucālaṁkārayoḥ (X, 304): mārjayati, mārjanā, mārjitaḥ, mārjitā rasāleti rūḍhiḥ (*vgl.* Amarak. II, 9, 44) (57)

rudir aśruvimocane. rudādibhyaḥ sārvadhātuka (VII, 2, 76) itīṭ: roditi, laṅi rudaś ca pañcabhya (VII, 3, 98) itīṭ: arodīt, aḍ GārgyaGālavayoḥ (VII, 3, 99): arodat, rudyād itīḍaṭau pūrvavipratiṣedhena bādhitvā yāsuṭ (III, 4, 103), irito vā (III, 1, 57) ity aṅ: arudat arodīt, ralo vyupadhād (I, 2, 26) iti niṣedhe prāpte rudavidamuṣa (I, 2, 8) iti saṁś ca ktvā ca kitau vā[3]: rurudiṣati rurodiṣati, ruditvā roditvā. roder ṇiluk ca (Uṇ. II, 22) iti rak: Rudraḥ (58)

udāttā udāttetaḥ 56

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[1] *so alle Hss.* [2] *vgl.* Mādh. II *p.* 90 [3] *s.* II, 55 *Anm.* 1

ñiṣvapa śaye. anudātta udāttet. svapiti, suṣvāpa, suvinirdurbhya (VIII, 3, 88) iti ṣaḥ: suṣupyate[1], vacisvapi (VI, 1, 15) iti saṁprasāraṇam: suṣupuḥ, laṅy (*s.* VII, 3, 98. 99) asvapīt asvapat, luṅy (*s.* III, 1, 43. 44) asvāpsīt, rudavida (I, 2, 8) iti suṣupsati, suptvā, svāpeś caṅi (VI, 1, 18) saṁprasāraṇam: asūṣupat, svapisyamivyeñāṁ yaṅi (VI, 1, 19): soṣupyate. svapo nan (III, 3, 91): svapnaḥ, ñītaḥ ktaḥ (III, 2, 187): suptaḥ, svapitṛṣor najiṅ (III, 2, 172): svapnak (59)

śvasa prāṇane. prāṇanaṁ jīvanam. ito vaṣṭyantā (70) dvādaśa seṭaḥ. śvasiti, aśvasīt aśvasat, luṅy ato halāder laghor (VII, 2, 7) vā vṛddhiḥ[2]: aśvasīt aśvāsīt. śyādvyadha (III, 1, 141) iti ṇaḥ: śvāsaḥ, Kāśakṛtsnā asya niṣṭhāyām aniṭtvam āhuḥ (*vgl.* VII, 2, 16 Kāś.): āśvastaḥ, viśvastaḥ, calanaśabdārthād (III, 2, 148) yuc: śvasanaḥ (60)

ana ca. cāt[3] prāṇane. prapūrvaḥ: prāṇiti, prāṇīt prāṇat, aniter (VIII, 4, 19) iti ṇatvam, antaḥ (VIII, 4, 20): prāṇ, ubhau sābhyāsasya (VIII, 4, 21): prāṇiṇiṣati. kīvīj̄īsi (*vgl.* Uṇ. III, 10) iti naḥ: annam, asun (Uṇ. IV, 188): anaḥ śakaṭam, aghnyādiṣv (Uṇ. IV, 111) anyaḥ (*vgl.* Uṇ. IV, 109), anidṛśibhyāṁ cit (*vgl.* Uṇ. IV, 17): anīkam, prāṇādyā ghañi (III, 3, 18. 19) (61)

jakṣa bhakṣahasanayoḥ. [jakṣiti,] jakṣati, ajakṣīt ajakṣat. jakṣityādayaḥ ṣaḍ (VI, 1, 6) abhyastāḥ, nābhyastāc chatur (VII, 1, 78) iti na num: jakṣat, vā napuṁsakasya (VII, 1, 79): jakṣati kulāni, jakṣanti. sijabhyasta (III, 4, 109) iti jher jus: ajakṣuḥ, luṅy (III, 1, 43. 44) ajakṣiṣuḥ (62)

udāttā udāttetaḥ 60

vṛt. rudādayaḥ pañcoktāḥ

jāgṛ nidrākṣaye. seṭ. jāgarti, jāgrataḥ, jāgrati budhāḥ, riṅ śayagliṅkṣv (VII, 4, 28) iti prāpte jāgro 'viciṇṇaliṭsv (VII, 3, 85) iti guṇaḥ: jāgaryate, uṣavidajāgur[4] anyatarasyām (*vgl.* III, 1, 38) ity ām vā: jāgarāṁcakāra jajāgāra, ṇal uttamo vā (VII, 1, 91) ṇit: jajāgāra jajāgara, hmyantakṣaṇa (VII, 2, 5) iti vṛddhir nāsti: ajāgarīt. jāgarter akāro vā (III, 3, 101 Bh.): jāgarā jāgaryā, jāgur ūkaḥ (III, 2, 165): jāgarūkaḥ, jīṣīstīj̄āgṛbhyaḥ kvin (Uṇ. IV, 54): jāgṛviḥ (63)

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[1] *so alle Hss.* [2] *s. jedoch* VII, 2, 5 *und* I, 763 [3] P cakārāt [4] P °jāgṛbhyo

daridrā durgatau. seṭ. daridrāti, id daridrasya (VI, 4, 114): daridritaḥ, śnābhyastayor āto (VI, 4, 112) lopaḥ: daridrati, daridrāter asārvadhātuke (*vgl.* VI, 4, 114, 1) daridryate, daridrāyate ity eke, pacādau (III, 1, 134) daridraḥ, daridrāter vā (*vgl.* III, 1, 35 Bh.) ity ām: daridrāṁcakāra, dadaridrau[1], abhyastāj (III, 4, 109) jher jus: adaridruḥ, luṅi vā (*vgl.* VI, 4, 114, 3): adaridrīt adaridrāsīt, tanipatidaridrāṁ (*vgl.* VII, 2, 49 Kāś.) sani veṭ: didaridrāsati didaridriṣati, na daridrāyake lopo daridrāṇe ca neṣyate, didaridrāsatīty eke didaridriṣatīti vā (VI, 4, 114 Bh.). daridritaḥ, yasya vibhāṣā (VII, 2, 15) itīṇniṣedho nāsti, tatraikāca (VII, 2, 10) ity anuvṛtteḥ, daridrāter yālopaś ca (Uṇ. I, 92) ity ūḥ: dardrūḥ (64)

udāttau. nodāttetau, daridrā jāgr ity anittvasmaraṇāt 62

cakāsṛ dīptau. cakāsti, cakāsati, cakāsat, kāsyanekājgrahaṇād (III, 1, 35 Bh.) ām: cakāsāṁcakāra, tipy anaster (VIII, 2, 73) iti sasya daḥ: acakād bhavān, sipi dhāto rur vā (VIII, 2, 74): acakāt tvam, acakās tvam; acakāsīt, cakāsitā (65)

śāsu anuśiṣṭau. anuśiṣṭir niyogaḥ. śāsti, śāsati, śāsitā, śāsa id aṅhaloḥ (VI, 4, 34), śāsivasi (VIII, 3, 60) iti ṣaḥ: śiṣṭaḥ, śā hau (VI, 4, 35): śādhi, tipy anaster (VIII, 2, 73) iti daḥ: aśād bhavān, sipi dhāto rur vā (VIII, 2, 74): aśāt tvam, aśās tvam, jher jus (*vgl.* III, 4, 111): aśāsuḥ, sartiśāstyartibhyaś ca (III, 1, 56) ity aṅ: aśiṣat, nāglopiśāsvṛditām (VII, 4, 2): aśaśāsat. etistuśāsv (III, 1, 109) iti kyap: śiṣyaḥ, tṛntṛcau[2] śaṁsikṣadādibhyaḥ saṁjñāyāṁ cāniṭau (Uṇ II, 94): śāstā Buddhaḥ, praśāstā ṛtvik, ktin ābādibhyaḥ (III, 3, 94 Kāś.): śiṣṭiḥ, śāstir uṇādau (IV, 179), bhāṣāyāṁ śāsiyudhi (III, 3, 130, 1) iti yuc: Duḥśāsanaḥ, udito vā (VII, 2, 56) iṭ: śiṣṭvā śāsitvā, śiṣṭaḥ (66)

udāttāv udāttetau 64

dīdhīṅ dīptidevanayoḥ. devanaṁ krīḍā. ādīdhīte, yīvarṇayor dīdhīvevyor (VII, 4, 53) lopaḥ: ādīdhyate, ādīdhitā. dīdhīvevīṭām (I, 1, 6) iti guṇavṛddhī na staḥ: ādīdhyanam, ādīdhyakaḥ; dīdhitiḥ, agrahādīnām (VII, 2, 9, 1) iti paryudāsāt titutra (VII, 2, 9) itīṇniṣedho nāsti (67)

[1] dadaridrau *beruht nach* Mādh. *auf* Kāśyapa *und den* Pārāyaṇika's [2] KC tṛṁstṛcau

vevīṅ vetinā tulye. vī gatyādau (II, 39), tattulye 'rthe, vetanātulya ity apapāṭhaḥ. āvevīte, śiṣṭaṁ prāgvat (68)

udāttau. nodāttetau, anittvasmaraṇāt (66)

vṛt. jakṣityādayaḥ prabhavābhyastā vṛttāḥ

ṣasa svapne. sasti. māchāsasisūbhyo yaḥ (Uṇ. IV, 109): sasyam, rāsnāsāsnā (Uṇ. III, 15). ṣasti sasana iti caike peṭhuḥ: saṁsti (69)

vaśa kāntau. kāntir icchā. vaṣṭi, grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam: uṣṭaḥ, uśanti, uśan, uśatī, vaśiṣyati, vivaśiṣati, yaṅi na vaśaḥ (VI, 1, 20) saṁprasāraṇam: vāvaśyate. ṇyantāl lyuḥ (III, 1, 134): vāśanaḥ, vaśaḥ kid (Uṇ. IV, 31) itīran: uśīram, vaśaḥ kanas (*vgl.* Uṇ. IV, 238): Uśanāḥ, uśik, abvidhau vaśiraṇyor upasaṁkhyānam (III, 3, 58 Kāś.): vaśaḥ (70)

udāttā udāttetaḥ 69

carkarītaṁ ca. carkarītaṁ parasmaipadam, yaṅlukaḥ pūrvācāryasaṁjñaiṣā, śapo luk prayojanam. vāvadīti, narnartti (71)

dīdhīṅādyāś chāndasāḥ

hnuṅ apanayane. anudāttaḥ. apanayanam apalāpaḥ. nihnute Caitrāya, ślāghahnuṅsthā (I, 4, 34) iti saṁpradānam; apahnotā (72)

vṛt. svapādayaḥ [1] svarārthaṁ [1] vartitāḥ 71

bhaṭṭeśvarasvāmiputrabhaṭṭaKṣīrasvāmyutprekṣitadhātuvṛttau Kṣīratarańgiṇyāṁ lugvikaraṇo 'dādigaṇaḥ saṁpannaḥ samāptaḥ [2]

om! hu dānādanayoḥ. dānam atra haviḥprakṣepaḥ, adanaṁ bhakṣaṇam. ito ḍudhāñantā (10) daśānitaḥ. juhotyādibhyaḥ śluḥ (II, 4, 75), ślāv (VI, 1, 10) iti dvirvacanam: juhoti, juhutaḥ, huśnuvoḥ sārvadhātuke (VI, 4, 87) yaṇ: juhvati, ad abhyastāt (VII, 1, 4); bhīhrībhṛhuvāṁ śluvac ca (III, 1, 39) iti vām: juhavāṁcakāra juhāva, hujhalbhyo her dhiḥ (VI, 4 101): juhudhi, hotā. arciśucihusṛpichādichardibhya isir (Uṇ. II, 109) itīsiḥ: haviḥ, artistusv (Uṇ. I, 139) iti man: homaḥ, huyāmā (Uṇ. IV, 167) iti tran: hotram, dyutigamijuhotīnāṁ dve ca (III, 2, 178, 3): juhūḥ sruk (1)

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[1] *so alle Hss.* [2] P iti Kṣīratarańgiṇyāṁ lugvikaraṇā adādayaḥ samāptāḥ

ñibhī bhaye. caurebhyo bibheti, bhītrārthānāṁ bhayahetur (I, 4, 25) apādānam, bhiyo 'nyatarasyām (VI, 4, 115) ittvam: bibhitaḥ bibhītaḥ, bhīhrī (III, 1, 39) iti bibhayāṁcakāra bibhāya, bhīsmyor hetubhaye (I, 3, 68) taṁ, bhiyo hetubhaye ṣuk (VII, 3, 40): muṇḍo bhīṣayate, bibheter hetubhaye (VI, 1, 56) ātvaṁ vā: muṇḍo bhāpayate, neha: kuñcikayainaṁ bhāyayati. bhiyaḥ kruklukanau (III, 2, 174): bhīruḥ, bhīlukaḥ, krukan api (III, 2, 174 Bh.): bhīrukaḥ, bhiyaḥ ṣug vā (Uṇ. I, 147) iti mak: Bhīmaḥ, Bhīṣmaḥ, ajvidhau bhayādīnām upasaṁkhyānam (III, 3, 56 Kāś.): bhayam, bhītiḥ, bhīḥ, ṛjrendrāgra (Uṇ. II, 28) iti bherabhelau, ānakaḥ śiṁbhiyaḥ (Uṇ. III, 82): bhayānakaḥ, iṇbhīkā (Uṇ. III, 43) iti kan: bhekaḥ (2)

hrī lajjāyām. jihreti, jihriyati, bhīhrī (III, 1, 39) iti jihrayāṁcakāra jihrāya, artihrīvlī (VII, 3, 36) iti puk: hrepayati. nudavidondatrā (VIII, 2, 56) iti vā natvam: hrīṇaḥ hrītaḥ, hrīḥ (3)

pṝ[1] pālanapūraṇayoḥ. piparti, pipūrtaḥ[2], pipurati[3], artipipartyoś ca (VII, 4, 77) ity abhyāsasyettvam; śṝdṝprāṁ hrasvo vā (VII, 4, 12): nipapruḥ nipaparuḥ, krādiniyamād (VII, 2, 13) iṭ: papriva, hrasvānto 'yam iti Nandī: papariva, ṛddhanoḥ sye (VII, 2, 70): pariṣyati. dhāripāri (III, 1, 138) iti ṇyantāc śaḥ: pārayaḥ, pāra tīra (X, 363. 364) ity asya pāram, ṝdor[2] ap[2] (III, 3, 57): paraḥ[4], na dhyākhyā (VIII, 2, 57) iti niṣṭhānatvābhāvaḥ: pūrtaḥ, pūrtiḥ, vā dāntaśānta (VII, 2, 27) iti ṇyantāt: pūrṇaḥ pūritaḥ, pūrī āpyāyane (IV, 43) 'smāt tu pūrṇaḥ. kryādau (IX, 19) pṛṇāti, tatraiva grahaṇaśeṣaṁ vakṣyāmaḥ (4)

ḍubhṛñ dhāraṇapoṣaṇayoḥ. bhṛñām it (VII, 4, 76): bibharti, bhartā. bhāraḥ, ktriḥ (III, 3, 88), trer mam nityam (IV, 4, 20): bhṛtrimam, ṭubhṛñ iti Dramiḍāḥ: bharathuḥ (III, 3, 89). bhīhrī (III, 1, 39) iti vāṁ śluvac ca: bibharāṁcakāra babhāra; bhṛtaḥ. kryādau bhṝ bharaṇe (IX, 21): bhṛṇāti, bharaḥ, bharitā bharītā. phalegrahir ātmaṁbhariś ca (III, 2, 26), cāt kukṣiṁbhariḥ (III, 2, 26 Kāś.), saṁjñāyāṁ bhṛtṛ (III, 2, 46) iti viśvaṁbharā, saṁjñāyāṁ samaja (III, 3, 99) iti bhṛtyā, bhṛtiḥ, bhṛño 'saṁjñāyām (III, 1, 112): bhṛtyaḥ, saṁjñāyāṁ puṁsi dṛṣṭatvān na te bhāryā prasidhyati (III, 1, 112 Bh.)[5], śṛṅgāra-

[1] P pṛ [2] P *om.* [3] P piprati [4] P pāraḥ [5] P *addit* striyāṁ bhāvādhikāro 'sti, tena bhāryā prasidhyati

bhṛṅgārau ca (*vgl.* Uṇ. III, 136) iti bhṛṅgāraḥ sādhuḥ, pacādau (III, 1, 134) jārabharā. bhvādau (I, 946) bharati (5)

māṅ māne śabde ca. mimīte, bhṛñām it (VII, 4, 76), māsīṣṭa, akittvād ītvaṁ [1] nāsti, sani mīmā (VII, 4, 54) iti mitsate. adādau mā māne (II, 53): māti, bhvādau meṅ praṇidāne [2] (I, 1010): vinimayate (6)

ohāṅ gatau. bhṛñām id (VII, 4, 76) iti jihīte, pannāni [3] nābhyujjihate tṛṇāni, hāyate grāmaḥ. haś ca vrīhikālayor (III, 1, 148) iti ṇyuṭ: hāyano nāma vrīhiḥ, varṣaṁ ca; oditaś ca (VIII, 2, 45) iti niṣṭhānatvam: hānaḥ, hātvā (7)

ohāk tyāge. kakāro haś ca vrihikālayor (III, 1, 148) iti sāmānyagrahaṇāvighātārthaḥ, akita (VII, 4, 83) ity abhyāsasya dīrghatvaniṣedhārtha ity eke. jahāti, jahāteś ca (VI, 4, 116) itītvaṁ vā: jahitaḥ jahītaḥ, jāhītīti yaṅluki, ā ca hāv (VI, 4, 117) itītvam ītvam ātvaṁ ca: jahihi jahīhi jahāhi, lopo yi (VI, 4, 118): jahyāt, ghumāsthā (VI, 4, 66) itītvam: hīyate, er liṅi (VI, 4, 67): heyāt. vātaśunītilaśardheṣv ajadheṭtudajahātibhyaḥ (III, 2, 28, 1) khaś: śardhaṁjahā mṛgāḥ [4], hīnaḥ, glājyāhābhyo niḥ (III, 3, 95, 4): hāniḥ, jahāteś ca ktvi (VII, 4, 43) itīttvam: hitvā, nau ha (Uṇ. III, 44) iti kan: nihākā godhā [5], nañi jahāteḥ (Uṇ I, 157) kanin: ahaḥ, kalaṁ [4] jahātīti kalahaḥ, kaḥ (III, 2, 3) (8)

ḍudāñ dāne. datte, ner gadanada (VIII, 4, 17) iti praṇidadāti, nābhyastāc chatur (VII, 1, 78) num: dadat, ghumāsthā (VI, 4, 66) itītvam: dīyate, āṅo do 'nāsyaviharaṇe (I, 3, 20) taṁ: vidyām ādatte, ghvasor ed dhāv abhyāsalopaś ca (VI, 4, 119): dehi, gātisthāghv (II, 4, 77) iti sijluk: adāt, sthāghvor ic ca (I, 2, 17) sic kic ca: adita [6], sani mīmā (VII, 4, 54) iti ditsati. ḍu (III, 3, 88): dattrimam, dadātidadhātyor vibhāṣā (III, 1, 139) iti śaḥ, pakṣe śyādvyadha (III, 1, 141) iti ṇaḥ: dadaḥ, dāyaḥ, pre dājñaḥ (III, 2, 6): vidyāpradaḥ, do dad ghoḥ (VII, 4, 46): dattaḥ, aca upasargāt taḥ (VII, 4, 47): prattam, dādheṭsi (III, 2, 159) iti ruḥ: dārur dānam [7], upasarge ghoḥ kiḥ (III, 3, 92): ādiḥ, āto yuc (III, 3, 128): sudāno gaus tvayā, dāyādaḥ (9)

ḍudhāñ dānadhāraṇayoḥ [8]. dhatte, praṇidadhāti, dadhat, dhīyate, dhehi, adhita, adhāt, dadhas tathoś ca (VIII, 2, 38)

[1] P ittvaṁ [2] KC praṇidhāne [3] KC parṇāni [4] *so alle Hss.* [5] P godhikā [6] K ādita [7] dānam *ist Akkusativ, vgl.* II, 3, 69 [8] P dhāraṇapoṣaṇayoḥ

iti bhaṣ: dhattaḥ, dhatsva. dhattrimam, pāyyasāṁnāyya (III, 1, 129) iti dhāyyā sāmidhenī, dadhaḥ, dhāyaḥ, dadhāter hiḥ (VII, 4, 42): hitam, vaṣṭi Bhāgurir allopam iti pihitam, pidhānam, spṛhigṛhi (III, 2, 158) ity āluc: śraddhāluḥ, śrad upasargavat; bhāṣāyāṁ dhāñkṛsr (III, 2, 171, 3) iti kikinau: dadhiḥ [1], āto 'nupasarge kaḥ (III, 2, 3): godhā, ātaś copasarge (III, 1, 136) kaḥ: vidhaḥ, vidhā, karkandhūr [2] badarī (*s.* Uṇ. I, 95), vayasi dhāñaḥ, purasi ca (Uṇ. IV, 228. 230) ity asiḥ: vayodhāḥ, purodhāḥ, vidhāño [3] vedha ca (Uṇ. IV, 224): vedhāḥ, sitanigami (Uṇ. I, 70) iti tun: dhātuḥ, dadhāter yan nuṭ ca (*vgl.* Uṇ. V, 48): dhānyam, susūdhāñgṛdhibhyaḥ kran (Uṇ. II, 24): dhīraḥ, kṝpṝvṛjimandi (Uṇ. II, 81) iti kyun: nidhanam, ānaka lūśiṅghidhāñbhyaḥ (*vgl.* Uṇ. III, 83): dhānakaḥ, andūdṛnbhv (*vgl.* Uṇ. I, 95) iti didhiṣūr jyeṣṭhānūḍhā, dhāpṝvasyajyatibhyo naḥ (Uṇ. III, 6): dhānāḥ, aghnyādau (Uṇ. IV, 111) sandhyā, upasarge ghoḥ kiḥ (III, 3, 92): sandhiḥ, vidhiḥ, karmaṇy adhikaraṇe ca (III, 3, 93): oṣadhiḥ, vāladhiḥ, bhidādau (III, 3, 104) śraddhā, āto yuc (III, 3, 128): sudhānas tvayā bhāraḥ. divādau dhīṅ ādhāre (IV, 28): dhīyate (10)

anudāttāḥ 10

ṇijir śaucapoṣaṇayoḥ. itas trayo 'niṭa ubhayapadinaś ca. nijāṁ trayāṇāṁ guṇaḥ ślau (VII, 4, 75): nenekti, nābhyastasyāci piti sārvadhātuke (VII, 3, 87) guṇaḥ: nenijāni, anijat anaikṣīt (III, 1, 57) (11)

vijir pṛthagbhāve. vevekti, vevijāni. vicir iti sabhyāḥ: vevicāni, vivecanam, vivekaḥ (12)

viṣḷ vyāptau. veveṣṭi, aviṣat (III, 1, 55), udid ity eke: avikṣat, viṣṭvā veṣitvā (VII, 2, 56). pariveṣaḥ, viṣer vyāptikarmaṇi kaḥ (III, 1, 135): viṣam, viṣeḥ kin nuś ca (*vgl.* Uṇ. III, 39): Viṣṇuḥ, ghañ (III, 3, 19): veṣo nepathyam (13)

ghṛ kṣaraṇadīptyoḥ. kṣaraṇaṁ sravaṇam. bahulaṁ chandasi (VII, 4, 78) itittvam: jigharti. man (Uṇ. I, 139): gharmaḥ (*vgl.* Uṇ. I, 148), añjighṛsibhyaḥ ktaḥ (Uṇ. III, 89): ghṛtam, ghṛṇā, ghṛṇipṛśni (Uṇ. IV, 52) iti ghṛṇiḥ. bhvādau (I, 985) gharati, curādau (X, 108) ghārayati (14)

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[1] *alle Hss.* dadhi [2] P karkandhur [3] KC vaṇ dhāño

hṛ prasahyakaraṇe[1]; balānmoṣe 'rthe. jiharti. bhvādau hṛñ haraṇe (I, 947): harati (15)

ṛ sṛ gatau. artipipartyoś ca (VII, 4, 77) itīttvam: iyarti, guṇo 'rtisaṁyogādyoḥ (VII, 4, 29): aryate, sartiśāstyartibhyaś ca (III, 1, 56) ity aṅ: ārat, iḍ attyartivyayatīnām (VII, 2, 66): āritha[2], smipūṅrañjv (VII, 2, 74) itīṭ: aririṣati, yaṅi ca (VII, 4, 30) iti guṇaḥ: arāryate, dīrgho 'kita (VII, 4, 83) ity[3] akittvād[3] dīrgho nāsti; bhvādāv (I, 983) ṛcchati. sisarti[4], sartiśāstyartibhyaś ca (III, 1, 56) ity aṅ: asarat; bhvādau (I, 982) sarati, tatraiva grahaṇāny uktāni, curādau (*vgl.* X, 322) sārayati (16. 17)

ki jñāne. ciketi, cikitaḥ, cikyati (19)

bhasa bhartsanadīptyoḥ. babhasti, bāhulakād (VII, 4, 78) ittvaṁ nāsti. na babhasti: nabhaḥ (*vgl.* Uṇ. IV, 210), bhasitaṁ bhasma, manin (Uṇ. IV, 144); huyāmāśrubhasibhyas tran (Uṇ. IV, 167): bhastrā, śṛdṛbhaso 'diḥ (Uṇ. I, 129): bhasad bhagam (18)

kita jñāne. ciketti, cikitāni. kitavaḥ, kiṁ tavāstīti vā; uḥ: ketuḥ (*vgl.* Uṇ I, 74), ketanam. bhvādau kita nivāsādau (I, 1042): ketati, cikitsati, curādau (X, 345) ketayati (20)

tura tvaraṇe. tutorti. turagaḥ, turitaḥ (21)

dhiṣa śabde. didheṣṭi. dhiṣaṇā, dhṛṣer dhiṣa ca (Uṇ. IV, 82) iti kyur vā, andū (Uṇ. I, 95) iti didhiṣūḥ, sānasivarṇasi (Uṇ. IV, 107) iti dhiṣṇyam (22)

dhana dhānye. dadhanti. kṛṣicamitanidhani (Uṇ. I, 82) ity ūḥ: dhanū rāśiḥ, artipṛvapi (Uṇ. II, 118) ity us: dhanus[5], vanip (*vgl.* Uṇ. I, 156): dhanvā, ac (III, 1, 134): dhanam. bhvādau (I, 481) dhanati (23)

jana janane. jajanti, īḍajanor dhve ca (VII, 2, 78) itīṭ: janiṣe, chāndasatvād dve na bhavataḥ. divādau janī prādurbhāve (IV, 41): jāyate (24)

gā stutau ca cchandasi. janane ca. bhṛñām it, bahulaṁ chandasi (VII, 4, 76. 78) iti ca: jigāti, jigītaḥ, jigati. bhvādau gāṅ gatau (I, 998): gāte, kai gai śabde (I, 964. 965): gāyati, iṇo gā luṅi (II, 4, 45): agāt, iṇo gāṅ liṭi (II, 4, 49): adhijage (25)

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[1] P prasahyaharaṇe [2] P ārivān [3] *alle Hss.* iti kittvād [4] C sasarti [5] *s.* I, 767

vṛt. anudāttāḥ. jighartyādayo dvādaśa cchāndasāḥ 25 bhaṭṭaKṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyāṁ śluvikaraṇā juhotyādayaḥ saṁpannāḥ [1]

om! divu krīḍāvijigīṣāvyavahāradyutistutigatiṣu [2]. vyavahāraḥ krayavikrayādiḥ. itaḥ ṣuhāntā (21) ekaviṁśatiḥ seṭaḥ parasmaipadinaś ca. divādibhyaḥ śyan (III, 1, 69): dīvyati (VIII, 2, 77), devitā, divaḥ karma ca (I, 4, 43): akṣān dīvyati, akṣair dīvyati vā, divas tadarthasya (II, 3, 58) iti ṣaṣṭhī: śatasya dīvyati, sanīvantardha (VII, 2, 49) iti veṭ: dudyūṣati, chvoḥ śūḍ anunāsike ca (VI, 4, 19) iti didevīṣati. dyūtvā devitvā, na ktvā seḍ (I, 2, 18) iti kittvābhāvaḥ; akṣadyūḥ, pacādau (III, 1, 134) devaḥ [3], devī, divo 'vijigīṣāyāṁ (VIII, 2, 49) niṣṭhānatvam: ādyūna audarikaḥ, vijigīṣāyāṁ dyūtam, vṛṣādibhyaś cit (Uṇ. I, 108): devalaḥ [4], śakādibhyo 'ṭan (Uṇ. IV, 81): devaṭaḥ, diver ṛn (*vgl.* Uṇ. II, 100): devā, patyuḥ kaniṣṭho [5] bhrātā, tathā artikamibhrami (Un. III, 132) iti devaraḥ, kṛvighṛṣvi (Uṇ. IV, 56) iti kikīdiviś cāṣaḥ, divo dve dīrghaś cābhyāsasya (Uṇ. IV, 55) iti kvin: dīdivir annam, diver ḍiv [6]: dyauḥ (1)

ṣivu tantusaṁtāne. sīvyati, siṣeva, parinivibhya (VIII, 3, 70) iti ṣatvam: [pariṣīvyati,] niṣīvyati, viṣīvyati, sivādīnāṁ vā (VIII, 3, 71) iti paryasīvyat, susyūṣati siseviṣati, stautiṇyor (VIII, 3, 61) iti niyamāt ṣatvaṁ nāsti, syūtvā sevitvā, syūtam, stanbhusivusahāṁ caṅy upasargāt (*vgl.* VIII, 3, 116, 1): paryasīṣivat. sivaḥ kid (*vgl.* Uṇ. IV, 93) iti caṭ: sūcaḥ, sūcī, sivimucyoṣ ṭer ū ca (Uṇ. IV, 162): sūtram, sivuṣṭhivor lyuṭi vā dīrghaḥ (*vgl.* Candra-S. I, 3, 98): sīvanam sevanam, prasevako bhastrādiḥ [7] (2)

srivu gatiśoṣaṇayoḥ. srīvyati. jvaratvara (VI, 4, 20) ity ūṭtvam: srūtvā srevitvā (3)

ṣṇasu nirasane. snasyati, mid ity eke [8]: siṣṇasayiṣati. ṣṇusa ardana [9] iti Dramiḍāḥ (5)

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[1] P iti Kṣīrataraṅgiṇyāṁ śluvikaraṇā juhotyādayaḥ parisamāptāḥ [2] P *addit* kānti *vor* gatiṣu [3] C devaṭ (*vgl. den* Gaṇa pacādi *und* IV, 1, 15) [4] P *addit* ūrṇājīvī [5] KC *om.* [6] = Hem. Uṇ. 949 [7] P vīṇāṅgam [8] *Variante zu* I, 864 (*vgl.* Mādh.) [9] KC adarśana

knasu hvaraṇadīptyoḥ hvaraṇaṁ kauṭilyam. knasyati. caricali (VI, 1, 12, 6) iti caknasam [1] (6)

pyusa vibhāge. pyusyati (7)

pluṣa dāhe. pluṣyati; ploṣitvā. bhvādau (I, 736) ploṣati, kryādau (IX, 56) pluṣṇāti (8)

nṛtī gātravikṣepe. gātravikṣepo nāṭyam. nṛtyati, se 'sici kṛtacṛtachṛdatṛdanṛta (VII, 2, 57) iti veṭ: nartsyati nartiṣyati, ninṛtsati ninartiṣati. nṛttam, yasya vibhāṣā (VII, 2, 15) ity aniṭtve siddhe īdittvaṁ yaṅlugartham: narīnṛttaḥ, kṣubhnāditvāṇ (VIII, 4, 39) ṇatvābhāvaḥ. na pādamyāṅyama (I, 3, 89) iti taṅ: nartayate (9)

trasī udvege [2]. udvego [2] bhayam. vā bhrāśabhlāśa (III, 1, 70) iti vā śyan: trasati trasyati, vā jṛbhramutrasāṁ (VI, 4, 124) liṭy etvābhyāsalopau: tresuḥ tatrasuḥ. trasigṛdhi (III, 2, 140) iti knuḥ: trasnuḥ [3] (10)

kutha pūtibhāve. pūtibhāvo durgandhiḥ kledaḥ. kuthyati. kothitva, kuthitam kothitam, kothaḥ (11)

putha hiṁsāyām. puthyati; pothanam [4] (12)

gudha pariveṣṭane. gudhyati. gudhitvā, gudher ūmaḥ (Uṇ. V, 2): godhūmaḥ, bhidadau (III, 3, 104) godhā, undyamigudhi (*vgl.* Uṇ. III, 68) iti kit saḥ: gutsaḥ, lakṣye chāntaḥ: gucchaḥ (13)

kṣipa preraṇe. kṣipyati, dvāv imāv ambhasi kṣipyeti loṭ, neṭ: kṣeptā navyo 'yam. tudādau (VI, 5) kṣipate, kṣipati (14)

puṣpa vikāse. puṣpyati. pacādau (III, 1, 134) puṣpam, puṣpitas tārakādau (V, 2, 36) (15)

tima tīma ṣṭima ṣṭīma ārdrībhave. timyati, tīmyati, stimyati, stīmyati, tiṣṭema, tiṣṭīma. iṣitimi (*vgl.* Uṇ. I, 52) iti kirac: timiram, ik (*vgl.* Uṇ. IV, 121): timiḥ; temanaṁ vyañjanam, stimitaḥ (16. 17)

vrīḍa codane. codanaṁ lajjā. vrīḍyati. vrīḍitaḥ, vrīḍā, bāhulakād (X, 392): vrīḍād amuṁ devam avīkṣy eti (18)

iṣa gatau. anviṣyati. eṣitvā, na ktvā seṭ (I, 2, 18) kit; preṣitaḥ, praiṣaḥ, praiṣyaḥ, prād ūhoḍhoḍhyeṣaiṣyeṣv (VI, 1, 89, 4)

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[1] *vgl.* VI, 1, 12, 5 Bh. [2] KC udvejane | udvejanaṁ [3] P *addit* curādau trasa dhāraṇe (X, 201): trāsayati [4] P *addit* pothayāmāsa

iti vṛddhiḥ; iṣer anicchārthasya (III, 3, 107, 2) iti yuc: eṣaṇā, anveṣaṇā, parer vā (III, 3, 107, 3): paryeṣaṇā; parīṣṭiḥ, iṣyaśibhyāṁ takan (Uṇ. III, 148): iṣṭakā, ksuś ceṣeḥ (*vgl.* Uṇ. III, 157): ikṣuḥ. bhvādāv eṣṛ gatau (I, 649): anveṣate, tudādāv iṣu icchāyām (VI, 59): icchati, kryādāv iṣa ābhīkṣṇye (IX, 53): iṣṇāti (19)

ṣuha śakyarthe. śakyarthas tṛptiḥ. suhyati, suṣoha. odanasya suhitaḥ. ṣaha ṣuha saṁbhaktāv iti Durgaḥ: viṣahyati (21. 20)

udāttā udāttetaḥ 21

jṝṣ jhṝṣ vayohānau. itaś catvāraḥ seṭaḥ. jīryati, jarā (III, 3, 104), vā jṝbhramutrasām (VI, 4, 124) ity etvābhyāsalopau vā: jajaruḥ jeruḥ, jṝstanbhv (*vgl.* III, 1, 58) iti vāṁ: ajarat ajārīt, vṝto vā (VII, 2, 38) itīṭo dīrgho vā: jaritā jarītā, iṭ sani vā (VII, 2, 41): jijīrṣati jijariṣati jijarīṣati, liṅsicor ātmanepadeṣu (VII, 2, 42) veṭ: jīrṣīṣṭa jariṣīṣṭa, na liṅi (VII, 2, 39) dīrghaḥ; ajīrṣṭa ajariṣṭa ajarīṣṭa, janījṝṣ (I, 863) iti mit: jarayati. ajaryaṁ saṁgatam[1] (III, 1, 105), kumi jīryati: kuñjaraḥ, ac (III, 1, 134); gatyarthākarmaka (III, 4, 72) iti ktaḥ; anujīrṇo vṛṣalīṁ Caitraḥ, jīryater atṛn (III, 2, 104): jaran, jaratī, dārajārau kartari ṇiluk ca (III, 3, 20, 4) ghañ: jāraḥ, jṝvraścyoḥ ktvi (VII, 2, 55) itīṭ: jaritvā jarītvā, jarjaraḥ, yaṅluky ac (III, 1, 134. II, 4, 74); jṝviśibhyāṁ[2] jhac (Uṇ. III, 126): jaranto mahiṣaḥ; kryādau jṝ vayohānau (IX, 24): jṛṇāti. jhīryati, jharjharaḥ, jharaḥ, nirjharaḥ, jharjharīkaḥ (22. 23)

ṣūṅ prāṇiprasave. sūyate strī, svaratisūtisūyati (VII, 2, 44) iti veṭ: sotā savitā. ito vrīhantā (32) navauditaḥ (VIII, 2, 45): sūnaḥ, sūnavān, prasūnaṁ puṣpam, ata evāyam aprāṇiprasava ity anye[3]. adādau (II, 21) sūte, sūtaḥ, tudādau ṣū preraṇe (VI, 115): suvati (24)

dūṅ paritāpe. paritāpaḥ khedaḥ. dūyate, davitā. dūnaḥ (25)

udāttāḥ 25

dīṅ kṣaye. ito doparyantās (40) trayodaśāniṭaḥ. dīyate, dīnaḥ, dīṅo yuṭ aci kṅiti (VI, 4, 63): upadidīye, upadidīyāte,

[1] P āryasaṁgatam [2] jṝviśibhya *bei* Aufrecht *ist natürlich Druckfehler* [3] P āhuḥ *f.* anye

mīnātiminotidīṅāṁ lyapi ca (VI, 1, 50) ity ātvam: upadātā, upadāya, upadeśa evātvāc śyādvyadha (III, 1, 141) iti ṇaḥ (*vgl.* VI, 1, 50, 1 *und* Bh.): upadāyaḥ, sthāghvor ic cety atra dīṅaḥ pratiṣedhaḥ (I, 1, 20, 6): upādāsta svaraḥ śikṣakasya; upadedīyate; upadidīṣate, upadidāsata ity apīṣyate (26)

ḍīṅ gatau. ḍīyate, ḍīnaḥ. bhvādau (I, 1017) ḍayate, ḍayitaḥ, ḍayater eveha śyanartha odittvārthaś ca pāṭha ity eke: ḍīnaḥ, Vyāghrabhūtis tu: śviḍīṅ ivarṇeṣv atha śīṅśriṅāv api (VII, 2, 10 Kār. 1) iti ḍīṅaḥ seṭtvam aviśeṣeṇāha (27)

dhīṅ ādhāre. Śeṣo bhuvaṁ dhīyate. dhīnaḥ (28)

mīṅ hiṁsāyām. mīyate, mīnaḥ, mīnavān, mātā (VI, 1, 50), sani mīmā (VII, 4, 54) itīs: mitsate. kryādau mīñ (IX, 4): mīnāti (29)

rīṅ sravaṇe. rīyate, rīṇaḥ, artihrī (VII, 3, 36) iti puk: repayati. vijantān matup (*vgl.* VI, 1, 37, 6): Revatī, srurībhyāṁ tuṭ ca (Uṇ. IV, 201) ity asun: retaḥ, ajivṛrībhyo nic ca (Uṇ. III, 38) iti ṇuḥ: reṇuḥ. kryādau rī gatireṣaṇayoḥ (IX, 30): riṇāti (30)

līṅ śleṣaṇe. līyate, vililye, līnaḥ, vibhāṣā līyater (VI, 1, 51) ity ātvaṁ vā: vilātā vileṭā, vilāsyate vileṣyate. nimimīliyāṁ khalacoḥ pratiṣedhaḥ (VI, 1, 50, 2): durlayaḥ, nilayaḥ, pralayaḥ, vilayaḥ. liyaḥ saṁmānanaśālīnīkaraṇayoś ca (I, 3, 70) iti taṁ: jaṭābhir ālāpayate, liyaḥ pralambhanaśālīnīkaraṇayor (I, 3, 70 Kāś.) ṇau nityam ātvam iṣṭam, līlor nuglukāv anyatarasyāṁ snehavipāṭane[1] (*vgl.* VII, 3, 39): ghṛtaṁ vilīnayati, praśleṣanirdeśād īkārāntād eva nug iṣṭaḥ, neha: vilāpayati, vilāyayati. śyādvyadha (III, 1, 141) iṭi ṇaḥ: vilāyaḥ. kryādau (IX, 31) lināti, leṣyati, curādau lī dravīkaraṇa (X, 269) ādhṛṣīyaḥ: vilāpayati, vilayati, ullāpayate (31)

vrīṅ vṛṇotyarthe. vṛṇotyartho varaṇam. vrīyate, vrīṇaḥ. kryādau vrī varaṇe (IX, 33): vrīṇāti (32)

svādaya (24) oditaḥ 32

pīṅ pāne. parayāpi tṛṣā vibādhito na hi rathyāgatam ambu pīyate; petā (33)

māṅ māna iti Durgaḥ: māyate. hvādau (III, 6) mimīte (34)

īṅ gatau. sarvaḥ svārthaṁ pratīyate (35)

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[1] KC [0] vipādane

prīñ prītau. prīyate. igupadhajñā (III, 1, 135) iti kaḥ: priyaḥ. kryādau prīñ tarpaṇe kāntau ca (IX, 2): prīṇīte, prīṇāti, prīñ tarpaṇa (X, 293) ādhṛṣīyaḥ: prīṇayati, prayate, prayati (36)

śo tanūkaraṇe. śyati, otaḥ śyani (VII, 3, 71) lopaḥ, vibhāṣā ghrādheṭśāchāsa (II, 4, 78) iti sico vā luk: aśāt aśāsīt. śāchor anyatarasyām (VII, 4, 41) itīt: niśitam niśātam, saṁśitavrata iti nityam iṣyate (VII, 4, 41, 1), śitiḥ śātiḥ, śāchāsāhvā (VII, 3, 37) iti ṇau yuk: niśāyayati, ātaś copasarge (III, 3, 106): niśā, śaḥ kit sanvac ca (Uṇ. I, 21) iti kuḥ: śiśuḥ, śāśapibhyāṁ dadanau (Uṇ. IV, 97): śādaḥ paṅkaḥ (37)

cho chedane. avacchyati, avācchāt avācchāsīt, avacchāyayati. chitaḥ chātaḥ, māchāsasi (Uṇ. IV, 109) iti yaḥ: chāyā, kṛvighṛṣvi (Uṇ. IV, 56) iti cchaviḥ, chāpūkhaḍibhyo (Uṇ. I, 123) gak: chāgaḥ, kambalādau chagalaḥ [1] (38)

ṣo antakarmaṇi. antakarma vināśaḥ. syati, avasyati, praṇiṣyati (VIII, 4, 17), upasargāt (VIII, 3, 65) ṣaḥ, prāk sitād aḍvyavāye 'pi (VIII, 3, 63): abhyaṣyat, vibhāṣā ghrā (II, 4, 78) iti vā sijluk: avāsāt avāsāsīt, ghumāsthā (VI, 4, 66) itītvam: avasīyate, śāchā (VII, 3, 37) iti yuk: avasāyayati. ṇaḥ (III, 1, 141): avasāyaḥ, dyatisyati (VII, 4, 40) itīttvam: avasitaḥ, ūtiyūtijūtisāti (III, 3, 97) iti sātiḥ, sātibhyām (Uṇ. IV, 152) iti manin: sāma; [sātma,] sātmano bhāvaḥ sātmyam [2] (39)

do avakhaṇḍane. dyati, gātisthā (II, 4, 77) iti sijluk: avādāt. avadātum, dyatisyati (VII, 4, 40) itīttvam: nirditam, avattam: aca upasargāt taḥ (VII, 4, 47); ghugrahaṇāni (I, 1, 20) samānāni (40)

anudāttāḥ 38

janī prādurbhāve. prādurbhāva utpattiḥ. ito vāśrantāś (54) caturdaśa seṭa ātmanepadinaś ca. jñājanor jā (VII, 3, 79): jāyate, ye vibhāṣā (VI, 4, 43): jāyate janyate, jājāyate jañjanyate, janitā. janaḥ, abhijāyate [3] 'nenety [3] abhijanaḥ [3]. īḍajanor dhve ca (VII, 2, 78) itīṭ: janiṣe, janidhve, gamahanajana (VI, 4, 98) ity upadhālopaḥ: jajñe, dīpajanabudha (III, 1, 61) iti kartari ciṇ vā: ajani ajaniṣṭa, janivadhyoś ca (VII, 3, 35) iti vṛddhir nāsti; janakhanasanāṁ sañjhalor (*vgl.* VI, 4, 42) lopaḥ:

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[1] *vgl.* Uṇ. I, 112 *und* Hem. Uṇ. 471; P chāgalaḥ [2] *vgl.* Hem. Uṇ. 916 [3] KC *om.*

jātaḥ, janījṝṣ (I, 862) iti mit: janayati. bhavyageya (III, 4, 68) iti kartari: Caitro janyaḥ, manin (Uṇ. IV, 144): janma, janer usiḥ (Uṇ. II, 116): janus[1], janer aṭharaḥ (*vgl.* Uṇ. V, 38): jaṭharam, janeḥ ko jaṅgha ca (*vgl.* Uṇ. V, 31): jaṅghā; janighasibhyām iṇ (Uṇ. IV, 129), janivadhyoś ca (VII, 3, 35) iti vṛddhiniṣedhaḥ: janiḥ, dṝsani (Uṇ. I, 3) iti ñuṇ: jānu[2], phalipāṭi (Uṇ. I, 19) iti jatu, kamimanijani (Uṇ. I, 73) iti tun[3]: jantuḥ, yajimani (Uṇ. III, 20) iti yuc: janyuḥ, janer yak (Uṇ. IV, 110): jāyā, janes to raś ca: jartaḥ[4], stanihṛṣipuṣigadimadighuṣigaḍimaṇḍijaninandibhyo ṇer itnuc: janayitnuḥ[5], janeṣ ṭo lopaś ca (*vgl.* Uṇ. V, 30): jaṭā, jatrvādayaś ca (Uṇ. IV, 102) iti jatru[6], andūdṛnbhv (*vgl.* Uṇ. I, 95) iti jambūḥ, kṛñādibhyaḥ saṁjñāyāṁ vun (Uṇ. V, 35): Janakaḥ[7], jāyate 'syām (III, 3, 117) iti jananī, upasarge ca saṁjñāyāṁ (III, 2, 99) ḍaḥ: prajā, anau karmaṇaḥ (*vgl.* III, 2, 100): strīm anujātaḥ stryanujaḥ, anyeṣv api (III, 2, 101): pūrvajaḥ, gatyarthākarmaka (III, 4, 72) iti ktaḥ: pumāṁsam anujātaḥ, janaḥ sakarmakārtham; alaṁkṛñ (III, 2, 136) itīṣṇuc: prajanīṣṇuḥ, janasana (III, 2, 67) iti viṭ, viḍvanor anunāsikasyāt (VI, 4, 41): abjāḥ, gojāḥ, ṛtajāḥ, adrijāḥ (41)

dīpī dīptau. dīpyate, dīpitā, dīptaḥ (VII, 2, 14), dīpajanabudha (III, 1, 61) iti kartari ciṇ vā: adīpi adīpiṣṭa, bhrājabhāsa (VII, 4, 3) iti vā hrasvaḥ: adīdipat adidīpat. sūdadīpadīkṣaś ca (III, 2, 153) iti ṭṛn, yuc prāptaḥ (III, 2, 149): dīpitā, namikampismi (III, 2, 167) iti raḥ: dīpraḥ, ac (III, 1, 134): dīpaḥ, pradīpaḥ (42)

pūrī āpyāyane. āpyāyanaṁ vṛddhiḥ. pūryate, pūritā, pūrṇaḥ, pūrtiḥ, dīpajanabudha (III, 1, 61) iti kartari vā ciṇ: apūri apūriṣṭa. vā dāntaśānta (VII, 2, 27) iti ṇyantāt pūrṇaḥ pūritaḥ, carmodarayoḥ pūrer (III, 4, 31) ṇamul: carmapūraṁ bhuṅkte, varṣapramāṇa ūlopaś cāsyānyatarasyām (III, 4, 32): goṣpadapraṁ vṛṣṭo devaḥ, goṣpadapūraṁ vṛṣṭo devaḥ, ūrdhve śuṣipūroḥ (III, 4, 44): ūrdhvapūraṁ pūrṇaḥ (43)

tūrī gatitvaraṇahiṁsanayoḥ; gates tvaraṇe hiṁsane ca. tūryate, tūritā; tūrṇaḥ, tūryam. tūreti Durgaḥ (44)

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[1] *s.* I, 767 [2] *alle Hss.* jānuḥ [3] *so alle Hss.* [4] *vgl* Hem. Uṇ. 200 [5] *vgl.* Hem. Uṇ. 797 [6] P jatruḥ [7] *vgl.* Hem Uṇ. 27: Janakaḥ Sītāpitā

ghūrī jūrī hiṁsāvayohānyoḥ. ghūryate, ghūritā; ghūrṇaḥ. jūryate, jūritā; jūrṇaḥ. gūrī ceti Durgaḥ (47. 48. 46)

dhūrī hiṁsāgatyoḥ. dhūryate, dhūḥ (45)

śūrī hiṁsāstambhanayoḥ. śūryate, śūraḥ (49)

cūrī dāhe. cūryate, cūrṇaḥ (50)

tapa aiśvarye. tapyate. anye tu tapa saṁtāpa (I, 1034) ity asyaiva bhvāder aiśvarye saṁtāpe ca śyaṁstaṅau vā manyante, vāgrahaṇād aiśvarye 'pi bhvāder ity eke: pratapati. nandyādau (III, 1, 134) tapanaḥ saṁjñāyām; dviṣantapaḥ, parantapaḥ (III, 2, 39). pateti Dramiḍāḥ: patyate patati, apatiṣṭa apaptat (51)

vāvṛtu varaṇe. vāvṛtyate, tato vāvṛtyamānā sā Rāmaśālām avikṣata iti Bhaṭṭiḥ (Bhaṭṭik. IV, 28). anye bhvāder eva (I, 795) varaṇe divāditvaṁ vā manyante, tena varaṇe dyutādikāryaṁ na bhavati: avartiṣṭa, vartiṣyate, vivartiṣate (52)

kliśa upatāpe. kliśyate, parārthe kliśyataḥ sata iti tu lakṣyam. kryādau kliśū vibādhane (IX, 50): kliśnāti. kliśaḥ ktvāniṣṭhayor (VII, 2, 50) veṭ: kliṣṭvā kliśitvā, mṛḍamṛda (I, 2, 7) iti kit, kliṣṭaḥ kliśitaḥ, nindahiṁsakliśa (III, 2, 146) iti vuñ: kleśakaḥ, kliśer ī copadhāyāḥ kaṁ lopaś ca lo nām ca[1] (*vgl.* Uṇ V, 56): kīnāśaḥ, kliśer aṁ lopaś ca laḥ (*vgl.* Uṇ. V, 33): keśaḥ, kiśorādayaś ca (Uṇ. I, 66) iti kiśoraḥ. bhvādau kleśa vyaktāyāṁ vāci (I, 638): kleśate (52 a)

kāśṛ dīptau. kāśyate, kāśaḥ, acakāśat. ikaḥ kāśe (VI, 3, 123) dīrghaḥ: pratīkāśaḥ[2], saṁkāśaḥ, nīkāśaḥ, avakāśaḥ, uṇādau (II, 2) kāṣṭham. bhvādau (I, 678) kāśate (53)

vāśṛ śabde. vāśyate, vāśitam, avavāśat. etāv anṛditāv ity eke: acīkaśat, avīvaśat. kathaṁ cākaśīti, vāvaśīti? prakṛtyantaratvāt. vāśā, vāśikā, nandyāder (*vgl.* III, I, 134) ṇyantād vāśanaḥ, mandivāśi (Uṇ. I, 39) ity urac: vāśuro gardabhaḥ[3] (54)

udāttā anudāttetaḥ 52

mṛṣa titikṣāyām. italḥ pañca svaritetaḥ, dvau seṭau trayo 'niṭaḥ. mṛṣyate, mṛṣyati, marṣitā, parer mṛṣaḥ (I, 3, 82) parasmaipadam: parimṛṣyati. mṛṣas titikṣāyām (I, 2, 20) seṇ niṣṭhā na kit: marṣitaḥ, bhāṣāyāṁ śāsiyudhi (III, 3, 130 Kāś.)

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[1] *alle Hss. om.* ca [2] P *addit* sadṛśaḥ [3] P *addit* bhvādau vāśate

iti yuc: durmarṣaṇaḥ, nandyādau (III, 1, 134) marṣaṇaḥ, tṛṣimṛṣikṛśeḥ Kāśyapasya (I, 2, 25) iti vā kit: marṣitvā mṛṣitvā. curādāv (X, 305) ā dhṛṣād vā: marṣayati marṣati, tudādau mṛśa āmarśane (VI, 131) tālavyāntaḥ (55)

īśucir pūtibhāve. pūtibhāvaḥ kledaḥ. śucyate, śucyati, aśucat aśocīt, aśuciṣṭa; śuktam. bhvādau śuca śoke (I, 198): śocati, śucyī abhiṣave (I, 546): śucyati (56)

udāttau svaritetau 54

ṇaha bandhane. nahyate, nahyati, naddhā, naho dhaḥ (VIII, 2, 34). nahivṛti (VI, 3, 116) iti kvau dīrghaḥ: upānat. vaṣṭi Bhāgurir allopam avāpyor upasargayor iti pinahyati, apinahyati. ṣṭran (III, 2, 182): naddhrī carmarajjuḥ, ṛnahibhyām uṣac (*vgl.* Uṇ. IV, 75): Nahuṣaḥ, naho bha ca (*vgl.* Uṇ. IV, 125) itīñ: nābhiḥ, naher divi bha ca cit (*vgl.* Uṇ. IV, 210): nabhas [1]; saṁnāhaḥ (57)

ranja rāge. rajyate, rajyati, raṅktā. bhvādau (I, 1048) rajati, tatraiva grahaṇāny uktāni. svaritettvārthaṁ vikaraṇārthaṁ ceha pāṭhaḥ, evaṁ śapaḥ (58)

śapa ākrośe. śapyate, śapyati, śaptā; śaptvā. bhvādau (I, 1049) śapati (59)

anudāttāḥ svaritetaḥ 57

pada gatau. gatir yānaṁ jñānaṁ ca. ito liśāntā (70) navāniṭa ātmanepadinaś ca. ner gada (VIII, 4, 17) iti praṇipadyate, ciṇ te padaḥ (III, 1, 60) kartari: udapādi bhaikṣam, prapattā, sani mīmā (VII, 4, 54) iti pitsate, nīg vañcv (VII, 4, 84) iti panīpadyate. jucaṅkramya (III, 2, 150) iti padanaḥ, laṣapatapada (III, 2, 154) ity ukañ: upapādukaḥ, padaruja (III, 3, 16) iti kartari ghañ: pādaḥ, khalaṁ bhagaḥ padaṁ ca (*vgl.* III, 3, 125 Kāś. *Fußnote*) iti ghaḥ karaṇe: padam, viśipatipadi (III, 4, 56) iti ṇamul: gehānuprapādam āste, gehaṁ geham anuprapādam, saṁpadādibhyo (III, 3, 108, 9) bhāve kvip: saṁpat, pratipat, saṁjñāyāṁ samaja (III, 3, 99) iti kyap: padyā mārgaḥ, artistusv (Uṇ. I, 139) iti man: padmam, rak (Uṇ. II, 13): padro grāmaḥ, ṇit kasipadyarteḥ (*vgl.* Uṇ. I, 87): pādūḥ, pādukā, padavī bāhulakād (III, 3, 1) aṭavīvat (*vgl.* Uṇ. IV, 133). curādāv (*vgl.* X, 350) āgarvīyaḥ: upapādayate (60)

[1] *s.* I, 767

atraiva khida dainya iti Durgaḥ: khidyate, khettā; khidyata iti karmakartarīti tu Vāmanaḥ (*vgl.* Kāvyālaṁkāravṛtti V, 2, 7). rudhādau (VII, 12) khintte, tudādau khida paritāpe (VI, 142): khindati; khedaḥ, khinnaḥ (61)

vida sattāyām. sattā bhāvaḥ. vidyate, vettā; vinnaḥ[1]. adādau vida jñāne (II, 55): vetti, veditā, tudādau vidḷ lābhe (VI, 138): vindati, rudhādau vida vicāraṇe (VII, 13): vintte, vinatti[2], curādau vida cetanādiṣu[3] (X, 168): vedayate (62)

budha avagamane. budhyate, boddhā, dīpajana (III, 1, 61) iti vā ciṇ: abodhi vidvān, abuddha; budhayudha (I, 3, 86) iti bodhayati. ke (III, 1, 135) budhaḥ, matibuddhi (III, 2, 188) iti vartamāne ktaḥ: rājñāṁ buddhaḥ. bhvādau bodhane (I, 924): bodhati (63)

yudha saṁprahāre. saṁprahāro hananam. yudhyate, yoddhā, yodhayati. rājani yudhikṛñaḥ (III, 2, 95) kvanip: rājayudhvā, sahe ca (III, 2, 96): sahayudhvā, ghañarthe kaḥ (III, 3, 58, 4): āyudham, bhāṣāyāṁ śāsiyudhi (III, 3, 130, 1) iti yuc: suyodhanaḥ (64)

ano[4] rudha kāme. anupūrvo rudhir icchārthe divādiḥ: anurudhyate, neha: ruṇaddhi, rodhayati (VII, 1) (65)

mana jñāne. manyakarmaṇi (II, 3, 17) iti caturthī: na tvā tṛṇāya manye, ehi manye prahāse lṛṭ (VIII, 1, 46), prahāse ca manyopapade manyater uttama ekavac ca (I, 4, 106): ehi manye rathena yāsyasi, na yāsyasi, yātas te[5] pitā[5]. manyater (III, 2, 82 *und* Kāś.) ṇiniḥ: śobhanamānī, manaḥ puṁvac cātra (*s.* VI, 3, 36): paṭvīṁ manyate, paṭumānī, ātmamāne khaś ca (III, 2, 83): śūramānī, śūraṁmanyaḥ, saṁjñāyāṁ samaja (III, 3, 99) iti kyap: manyā kṛkāṭikā, matibuddhi (III, 2, 188) iti vartamāne ktaḥ: rājñāṁ mataḥ, matiḥ, śṛsvṛsnihi (Uṇ. I, 11) iti Manuḥ, kamimani (Uṇ. I, 73) iti mantuḥ, yajimani (Uṇ. III, 20) iti yuc: manyuḥ, phalipāṭi (Uṇ. I, 19) iti madhu, maner dīrghaś ca (Uṇ. III, 64) iti saḥ: māṁsam, maner uc ca (Uṇ. IV, 122): muniḥ, asun (Un. IV, 188): manas[6], vanimanibhyāṁ cid vā (*vgl.* Uṇ. V, 39): maṭharo mūḍhaḥ, gudhṛvīpacivaci (*vgl.* Uṇ. IV, 166)

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[1] P vittaḥ [2] *so alle Hss.* [3] KC vedanādiṣu [4] *alle Hss.* anu; *vgl.* I, 660. II, 12 [5] P tava pitāmahaḥ [6] *s.* I, 767

iti tran: mantraḥ. tanādau manu avabodhane (VIII, 9): manute, curādau mana stambhe (X, 169): mānayate, mānaḥ (67)

yuja samādhau. samādhiś cittavṛttinirodhaḥ (*vgl.* Patañjali, Yogasūtra I, 2). yujyate, yoktā, sṛjiyujidhūñāṁ (*vgl.* III, 1, 87, 15) karmavadbhāvaḥ śyaṁś ca: yujyate rathaḥ svayam eva. yugyaṁ ca pattre (III, 1, 121) sādhu, gāṁ yunaktīti goyugaḥ, karmaṇy aṇ (III, 2, 1), nyaṅkvādiḥ (VII, 3, 53); añcuyuji (III, 2, 59) iti kvin, yujer asamāse (VII, 1, 71) num, kvinpratyayasya kuḥ (VIII, 2, 62): yuṅ, yuñjau, neha: aśvayuk; ṣṭran (III, 2, 182): yoktram, man (*vgl.* Uṇ. I, 145): yugmam, nyaṅkvādiḥ (VII, 3, 53); ke (III, 1, 135) ca: yugam, yojanam, yojanā, yogaḥ, yathāsvaṁ grahaṇāni. rudhādau yujir yoge (VII, 7): yuṅkte, yunakti, curādau yuja pṛcī saṁparcane (X, 264. 265) vā ṇic: yojayati, yojati (68)

sṛja visarge[1]. sṛjyate, sṛjiyujidhūñāṁ (*vgl.* III, 1, 87, 15) karmavadbhāvaḥ śyaṁś ca: sṛjyate mālā svayam eva, sṛjidṛśor jhaly am akiti (VI, 1, 58): sraṣṭā. pāṇau sṛjer ṇyat (III, 1, 124, 1): pāṇisargyā rajjuḥ, samavapūrvāc ca (III, 1, 124, 2): samavasargyā, ṛtvigdadhṛg (III, 2, 59) iti srak, sṛjer asum ca (Uṇ. I, 16)[2] iti rajjuḥ. tudādau (VI, 121) sṛjati (69)

liśa alpībhāve. liśyate, leṣṭā; leśaḥ. tudādau (VI, 127) liśati (70)

anudāttā anudāttetaḥ 66

rādho 'karmakād vṛddhāv eva. itaḥ snihāntā (91) ekaviṁśatir aniṭaḥ parasmaipadinaś ca. rādhnoter (V, 16) akarmakakriyād vṛddhyarthe śyan: rādhyati, sakarmakād vṛddher anyatra ca śnuḥ: rādhnoty odanam, pacatīty arthaḥ. curādau (?) rādhayati (71)

vyadha tāḍane. grahijyā (VI, 1, 16) iti saṁprasāraṇam: vidhyati, liṭy abhyāsasya (VI, 1, 17): vivyādha, vyaddhā. śyādvyadha (III, 1, 141) iti ṇaḥ: vyādhaḥ, nahivṛti (VI, 3, 116) iti kvau dīrghaḥ: marmāvit, pīvyadhibhidi (*vgl.* Uṇ. I, 24) iti kuḥ: vidhuḥ, vyadhajapor anupasarge (III, 3, 61): vyadhaḥ, āvyādhaḥ, ghañarthe kaḥ (III, 3, 58, 4): āvidham (72)

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[1] *hier fehlt in* P *Blatt* 74. 73 *schließt mit* sṛja vi-, 75 *beginnt mit* kṣudha bubhukṣāyām (IV, 79) [2] *zu* asuś *f.* asum *bei Aufrecht vgl.* I, 1, 47

puṣa puṣṭau. akarmakam amum āhur: varāha iva puṣyati, puṣādidyutādi (III, 1, 55) ity aṅ: apuṣat, ā gaṇāt puṣādiḥ; poṣṭā. puṣyasidhyau nakṣatre (III, 1, 116). bhvādau (I, 732) poṣati, kryādau (IX, 57) puṣṇāti, curādau puṣa dhāraṇe (X, 210): poṣayati (73)

śuṣa śoṣaṇe. śuṣyati, aśuṣat. śuṣeḥ kaḥ (*vgl.* VIII, 2, 51): śuṣkaḥ, ūrdhve śuṣipūror (III, 4, 44) ṇamul: ūrdhvaśoṣaṁ śuṣkaḥ, avisiviśuṣibhyaḥ kid (*vgl.* Uṇ. I, 143) iti man: śuṣmaṁ balam, śuṣmeti lakṣyam; śuṣmā barhiḥ (74)

tuṣa prītau. tuṣyati, atuṣat, toṣṭā (75)

duṣa vaikṛtye. vaikṛtyaṁ rūpabhaṅgaḥ. duṣyati, aduṣat, doṣṭā, doṣo ṇāv (VI, 4, 90) ity upadhāyā ūt: dūṣayati, vā cittavirāge (VI, 4, 91): cittaṁ doṣayati, cittaṁ dūṣayati. nandyādau (III, 1, 134) dūṣaṇaḥ, kaṣidūṣibhyām īkan (Uṇ. IV, 16): dūṣīkā netramalam (76)

śliṣa āliṅgane. śliṣyati, aśliṣat, śliṣa āliṅgane (III, 1, 46), śliṣaḥ prāṇyāśleṣa eva cleḥ ksaḥ: āślikṣat kanyām, neha: samāśliṣaj jatu ca kāṣṭhaṁ ca; śleṣṭā. śyādvyadha (III, 1, 141) iti ṇaḥ: śleṣaḥ, gatyarthākarmaka (III, 4, 72) iti ktaḥ: āśliṣṭaḥ kanyāṁ Caitraḥ, śliṣer ac copadhāyāḥ (Uṇ. III, 19): ślakṣṇam, manin (Uṇ. IV, 144): śleṣmā. bhvādau (I, 734) dāhārthaḥ: śleṣati, curādau śliṣa śleṣaṇe (X, 38): śleṣayati (77)

śaka vibhāṣito marṣaṇe. śaknoteḥ (V, 15) parasmaipadaṁ śyani vikalpyate, aṅ vā, iḍ vā, iti matabhedaḥ: śakyate śakyati, aśakīt aśakat, śakitā śaktā, anyatra śaknoti, śaktā; sani mīmā (VII, 4, 54) iti śikṣati. śakisahoś ca (III, 1, 99) iti yat: śakyam, vanip (Uṇ. IV, 112): śakvā, śakvarī, śakiśamyor nit (Uṇ. I, 111): śakalaḥ, rak (Uṇ. II, 13): Śakraḥ, śaker unontontyunayaḥ (Uṇ. III, 49): śakunaḥ, śakuntaḥ, śakuntiḥ, śakuniḥ, śaker ṛtin (Uṇ. IV, 58): śakṛt, śakādibhyo 'ṭan (Uṇ. IV, 81): śakaṭaḥ; śakaṭiḥ, śakaṭī, śaktiḥ, śaktī, śakadhṛṣajñā (III, 4, 65) iti śakyate bhoktum (78)

ṣvidā gātraprakṣaraṇe. gātraprakṣaraṇaṁ gharmasrutiḥ. svidyati, siṣveda, asvidat, asiṣvidat, svettā. svinnaḥ, svinnam anena, sveditam anena, prasvinnaḥ prasveditaḥ (VII, 2, 17). bhvādau (I, 780) svedate (79)

krudha kope. Caitrāya krudhyati, krudhadruherṣya (I, 4, 37) iti saṁpradānam; akrudhat, kroddhā. krudhamaṇḍārthebhyaś ca (III, 2, 151) iti yuc: krodhanaḥ (80)

kṣudha bubhukṣāyām. kṣudhyati, akṣudhat, kṣoddhā. ukañ (III, 2, 154) iṣyate: kṣodhukaḥ [1], vasatikṣudhor iṭ (VII, 2, 52) ktvāniṣṭhayoḥ: kṣudhitaḥ, kṣudhitvā kṣodhitvā, ralo vyupadhād (I, 2, 26) iti vā kittvam (81)

śudha śauce. śaucaṁ nairmalyam. śudhyati, aśudhat, śoddhā (82)

ṣidhu saṁrāddhau. saṁrāddhir niṣpattiḥ. sidhyati, asidhat, siṣedha, seddhā, sidhyater apāralaukike (VI, 1, 49) ṇāv ātvam: kāryaṁ sādhayati, neha: sedhayati dharmam. siddhvā sidhitvā sedhitvā, puṣyasidhyau nakṣatre (III, 1, 116). bhvādau (I, 48) niṣedhati (83)

radha hiṁsāsaṁrāddhyoḥ. saṁrāddhiḥ pākaḥ. radhyati, radhādibhyaś ca (VII, 2, 45) itīṭ vā: radhitā raddhā, radhijabhor aci (VII, 1, 61) iti num: randhayati, neṭy aliṭi radher (VII, 1, 62) num: radhiṣyati, liṭi rarandhiva, aradhat, aniditām (VI, 4, 24) iti nalopaḥ; aratsyat aradhiṣyat. raddhaḥ, randhanam (84)

ṇaśa adarśane. adarśanam anupalabdhiḥ. praṇaśyati, naśeḥ ṣāntasya (VIII, 4, 36) iti ṇo nāsti: pranaṣṭaḥ, pranaṅkṣyati, masjinaśor jhali (VII, 1, 60) iti num: naṁṣṭā naśitā. naśer vā (VIII, 2, 63) kutvam, naśyatīti nak naṭ, jīvo naśyati: jīvanag āhutiḥ, jīvanaṭ; budhayudha (I, 3, 86) iti nāśayati, nandyādau (III, 1, 134) vittanāśanaḥ, nindahiṁsa (III, 2, 146) iti vināśakaḥ, iṇnaśaji (III, 2, 163) iti kvarap: naśvaraḥ, kartror jīvapuruṣayor (III, 4, 43) iti ṇamul: jīvanāśaṁ naṣṭaḥ (85)

tṛpa prītau. prītiḥ sauhityam. tṛpyati, tarpitā traptā tarptā, anudāttasya cardupadhasya (VI, 1, 59) ity amāgamo vā; tṛptaḥ, spṛśamṛśakṛṣatṛpadṛpaḥ sij vā (III, 1, 44, 7): atṛpat atrāpsīt atārpsīt. tudādau tṛpa tṛnpa tṛptau (*vgl.* VI, 24. 25): tṛpati, tṛmpati, rak (Uṇ. II, 13): tṛpram. svādau kṣubhnāditvāt (VIII, 4, 39) pāṭha unneyaḥ: tṛpnoti, atarpīt, tṛpitam (86)

dṛpa harṣamohanayoḥ. mohanaṁ garvaḥ. dṛpyati, draptā darptā darpitā, dṛptaḥ, adṛpat adrāpsīt adārpsīt (87)

druha jighāṁsāyām. krudhadruha (I, 4, 37) iti śatrave druhyati, vā druhamuhaṣṇuhaṣṇihāṁ (VIII, 2, 33) kutvam: drogdhā droḍhā drohitā. satsūdviṣa (III, 2, 61) iti kvip: mitradhruk mitradhruṭ. adruhat (88)

[1] *so alle Hss.*

muha vaicittye. vaicittyam avivekaḥ. muhyati, mogdhā moḍhā mohitā; mugdhaḥ mūḍhaḥ; amuhat, na pādami (I, 3, 89) iti taṅ: parimohayate. muheḥ kho mūr ca (Uṇ. V, 22): mūrkhaḥ (89)

ṣṇuha udgiraṇe. snuhyati, suṣṇoha, snogdhā snoḍhā snohitā; snugdhaḥ snūḍhaḥ; asnuhat (90)

ṣṇiha prītau. snihyati, siṣṇeha, snegdhā sneḍhā snehitā; snigdhaḥ snīḍhaḥ; asnihat ṛtvigdadhṛg (III, 2, 59) ity uṣṇik chandaḥ. curādau (*vgl.* X, 36) snehayati (91)

vṛt. radhādir vṛttaḥ. etadantaḥ puṣādir ity eke, ato 'gre aśamīt, atamīt, adamīt, aśramīt, abhramīt, akṣamīt, aloṭīt, akledīt, akopīt, aharṣīd ityādy udājahruḥ

anudāttā udāttetaḥ 87

śamu upaśame. ito gṛdhyantāḥ (136) ṣaṭcatvāriṁśat[1] seṭaḥ parasmaipadinaś ca. śamām aṣṭānāṁ dīrghaḥ śyani (VII, 3, 74): śāmyati, aśamat, śamo 'darśane (I, 870) mit: śamayati rogam, darśane tu: niśāmayati rūpam; śamitā. śāntvā śamitvā, śāntaḥ, por adupadhāt (III, 1, 98): śamyam, kvip (III, 2, 76): praśān, mo no dhātoḥ (VIII, 2, 64), tasya pūrvatrāsiddhatvān (VIII, 2, 1) nalopaḥ prātipadikāntasya (VIII, 2, 7) nāsti; śam ity aṣṭābhyo ghiniṇ (*vgl.* III, 2, 141): śamī, ghañ (III, 3, 18. 19): śamaḥ, gaurādau (IV, 1, 41) śamī vṛkṣaḥ; śāntiḥ, vā dāntaśānta (VII, 2, 27) iti śāntaḥ śamitaḥ, śakiśamyor nit (Uṇ. I, 111): śamalam, janidācyv (Uṇ. IV, 104) iti śaṇṭhaḥ, śameḥ khaḥ (Uṇ. I, 104): śaṅkhaḥ, śamer ḍhaḥ (Uṇ. I, 101): śaṇḍhaḥ (92)

tamu kāṅkṣāyām. tāmyati, atamat. tāntvā tamitvā, tāntaḥ, ghañ (III, 3, 18. 19): tamaḥ[2], gaurādau (IV, 1, 41) tamī rātriḥ, amitamyor dīrghaś ca (Uṇ. II, 16): tāmram, asun (Uṇ. IV, 188): tamas[3], kramitamistanbhām ata ic ca (*vgl.* Uṇ. IV, 121) iti timir matsyaḥ, atyavicami (Uṇ. III, 117) ity asac: Tamasā[4] nadī (93)

damu upaśame. dāmyati, adamat, dāntvā damitvā, na pādami (I, 3, 89) iti taṅ: damayate. nandyādau (III, 1, 134) kuladamanaḥ, saṁjñāyām (III, 2, 46) Arindamaḥ, vā dāntaśānta (VII, 2, 27) iti dāntaḥ damitaḥ, vyavasthitavibhāṣayā dānto

[1] KC catuścatvāriṁśat [2] P tamo 'lpadeśaḥ [3] *s.* I, 767
[4] KC Tamasākhyā

brahmacāriṇi, damer ḍos (*vgl.* Uṇ. II, 69): dor bāhuḥ, hasimṛgriṇvā (Uṇ. III, 86) iti tan: dantaḥ, damer ūnasiḥ (*vgl.* Uṇ. IV, 234): damūnā vahniḥ [1], ghiniṇ (*vgl.* III, 2, 141): damī (94)

śramu tapasi khede ca. śrāmyati, aśramat. śrāntvā śramitvā, śrāntaḥ, śramyam, nandyādau (III, 1, 134) śramaṇaḥ, viśrāmaḥ [2], viśramo 'pīṣṭaḥ (95)

bhramu anavasthāne. anavasthānaṁ deśāntaragamanam. vā bhrāśa (III, 1, 70) iti bhrāmyati bhramati, abhramat. bhrāntvā bhramitvā, bhrameś ca ḍūḥ (Uṇ. II, 68): bhrūḥ. bhvādau bhramu calane (I, 903): bhramati bhramyati (96)

kṣamūṣ sahane. kṣāmyati, akṣamat, kṣantā kṣamitā; kṣāntvā kṣamitvā. bhvādau (I, 469) kṣamate, akṣamiṣṭa, ṣittvāt (III, 3, 104) kṣamā, bāhulakāt (X, 392) kṣāntiḥ, ata eva kṣamū sahana iti sabhyāḥ (97)

klamu glānau. klāmyati klāmati, vā bhrāśa (III, 1, 70) iti, ṣṭhivuklamvācamāṁ śiti (VII, 3, 75) iti dīrghaḥ; aklamat (98)

madī harṣe. mādyati, amadat, maditā, mattaḥ, harṣaglapanayor (I, 853) mit: madayati, anyatronmādayati. mado 'nupasarge (III, 3, 67) 'p: madaḥ, pramadasaṁmadau harṣe (III, 3, 68), gadamada (III, 1, 100) iti yat: madyam, ugraṁpaśya (III, 2, 37) itīraṁmado meghajyotiḥ, alaṁkṛñ (III, 2, 136) itīṣṇuc: unmadiṣṇuḥ, iṣitimimadi (*vgl.* Uṇ. I, 52) iti kirac: madirā, kṛdhūmadibhyaḥ kit (Uṇ. III, 73): matsaraḥ, ṛtanyañji (Uṇ. IV, 2) iti matsyaḥ, matsī gaurādiḥ (IV, 1, 41), janidācyv (Uṇ. IV, 104) iti matsaḥ [3], maccha [4] ity eke. curādau mada tṛptiśodhane (X, 165): mādayate (99)

vṛt. śamādir antargaṇaḥ

asu kṣepaṇe. asyati, asyates thuk (VII, 4, 17): nirāsthat, asyativaktikhyātibhyo 'ṅ (III, 1, 52) iti karmakartary ātmanepade 'py aṅ: upāsthetāṁ kuṇḍe svayam eva, upasargād asyatyūhor vā (I, 3, 29, 3) taṅ: nirasyate, nirasyati, ner gada (VIII, 4, 17) iti praṇyasyate. astvā asitvā, astaḥ, asyam, śīṛsvṛsnihi (Uṇ. I, 11) ity uḥ: asavaḥ, aser uran (Uṇ. I, 43): asuraḥ, suñy aser ṛn (Uṇ. II, 97): svasā, asisañjibhyāṁ kthin (Uṇ. III, 154): asthi,

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[1] P agniḥ [2] *vgl.* Candra-Vṛtti VI, 1, 42 *und* Hem. Dh. IV, 90 [3] P matsyaḥ [4] P matsa

asyatitṛṣoḥ kriyāntare kāleṣv (III, 4, 57) iti ṇamul: dvyahātyāsam ajāḥ pāyayati, in (Uṇ. IV, 117): asiḥ (100)

yasu yatne. yaso 'nupasargāt, saṁyasaś ca (III, 1, 71. 72) iti vā śyan: yasyati yasati, saṁyasyati saṁyasati, ayasat. yastvā yasitvā, āyastaḥ. na pādami (I, 3, 89) iti taṁ: āyāsayate (101)

jasu mokṣaṇe. jasyati, ajasat. jastvā jasitvā, namikampi (III, 2, 167) iti raḥ: ajasram. curādau jasa hiṁsāyām (X, 130): ujjāsayati (102)

tasu upakṣaye. tasyati, loṭsipi tasya, atasat. tastvā tasitvā, vitastiḥ (Uṇ. IV, 181), Vitastā[1] (103)

dasu ca. dasyati, adasat. dastvā dasitvā, vā dāntaśānta (VII, 2, 27) iti dastaḥ dāsitaḥ, rak (Uṇ. II, 13): Dasrāv Aśvinau, yajimaniśundhi (Uṇ. III, 20) iti yuc: dasyuḥ (104)

vasu stambhe. vasyati, avasat. vastvā vasitvā, vastaś chāgaḥ, vastir meḍhrordhvam (Uṇ. IV, 179) (105)

pyusa vibhāge. pyusyati, apyusat; pyusitaḥ. pyuṣeti Durgaḥ, pusety eke: pustakam, pustaṁ lepyādi karma (106)

pluṣa dāhe. pluṣyati, apluṣat. bhvādau (I, 736) ploṣati, pluṣṭvā pluṣitvā, ploṣitvā, kryādau (IX, 56) pluṣṇāti (107)

bisa preraṇe. bisyati, abisat. ke (III, 1, 135) bisam (108)

kusa śleṣaṇe. kusyati, akusat. kusitaḥ, kusumam (Uṇ. IV, 106). kuśeti Durgaḥ: kuśaḥ, kuśy āyasī (IV, 1, 42), kośo bhāṇḍāgārādi, kośī (109)

busa utsarge. utsargas tyāgaḥ. busyati, abusat. ke (III, 1, 135) busaṁ tuṣaḥ (110)

musa khaṇḍane. musyati, amusat. uṇādau mustaḥ[2], musalam (Uṇ. I, 108)[3] (111)

masī pariṇāme. pariṇāmo vikāraḥ. masyati, amasat. masitvā, śvīdito niṣṭhāyāṁ (VII, 2, 14) neṭ: mastaḥ, mastakaḥ, ghañ (III, 3, 18. 19): māsaḥ, mās[4] iti prakṛtyantaram, pūrṇamāsā yuktaḥ kālaḥ (*vgl.* IV, 2, 3): paurṇamāsī, sitanigamimasi (Uṇ. I, 70) iti tun: mastu. basī ceti Kaṇṭhaḥ (112)

luṭa viloṭane[5]. luṭyati, aluṭat. bhvādau (I, 336) loṭati, aloṭīt, curādau bhāsārthaḥ (X, 214): loṭayati (113)

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[1] *vgl.* Hem. Uṇ. 200 [2] *vgl.* Hem. Uṇ. 201 [3] P *addit* muṣṭiḥ
[4] *s.* I, 767 [5] KC viloḍane

uca samavāye. samavāya aikyam. ucyati, uvoca, aucicat. oka ucaḥ ke (VII, 3, 64), ucitam, ucaḥ kuś ca (*vgl.* Uṇ. IV, 215) ity asun: okas[1], dyaur oko yeṣāṁ te divaukasa iti vṛddhiviṣaye, divaśabdo 'danto 'stīty eke; sthalajalayor vaukasi pararūpam āhuḥ: sthalokāḥ sthalaukāḥ, jalokāḥ jalaukāḥ (114)

bhṛśu bhranśu adhaḥpatane. tālavyāntāś catvāraḥ, ādya ṛdupadhaḥ. bhṛśyati, abhṛśat. bhṛṣṭvā bharśitvā, na ktvā seṭ (I, 2, 18) kit; bhṛṣṭam, barībhṛśyate, ke (III, 1, 135) bhṛśam. bhraśyati, abhraśat. bhraṣṭvā bhraṁśitvā, bhraṣṭaḥ, bābhraśyate. bhvādau (I, 792) bhraṁśate, abhraṁśiṣṭa, bhraṁśitā, banībhraśyate, vāhābhraṭ (*vgl.* III, 2, 76 Kāś.) (115)

vṛśa varaṇe. vṛśyati, avṛśat. ke (III, 1, 135) vṛśo yavāsaḥ (116)

kṛśa tanūkaraṇe. kṛśyati, akṛśat. ke (III, 1, 135) kṛśaḥ, anupasargāt phullakṣība (VIII, 2, 55) iti kte kṛśaḥ, upasargāt tu prakṛśitaḥ, tṛṣimṛṣikṛśeḥ Kāśyapasya (I, 2, 25) iti vā kit: kṛśitvā karśitvā, ṛtanyañji (Uṇ IV, 2) iti kṛśānuḥ (117)

ñitṛṣa pipāsāyām. tṛṣyati, atṛṣat. tṛṣitvā, tṛṣimṛṣi (I, 2, 25) iti tarṣitvā, ñītaḥ ktaḥ (III, 2, 187): tṛṣitaḥ, tarṣaḥ, asyatitṛṣor (III, 4, 57) iti ṇamul: dvyahatarṣaṁ gāḥ pāyayati, svapitṛṣor najiṅ (III, 2, 172): tṛṣṇak, kvipi (III, 2, 178) tṛṭ, tṛṣiśuṣirasibhyaḥ kit (Uṇ. III, 12): tṛṣṇā (118)

hṛṣa tuṣṭau. hṛṣyati, ahṛṣat; hṛṣitaḥ. bhvādau hṛṣu alīke (I, 741): harṣati, aharṣīt, hṛṣṭaḥ. hṛṣer lomasv (VII, 2, 29) iti veṭ: saṁhṛṣṭāni lomāni, saṁhṛṣitāni, vismitapratīghātayoś ca (*vgl.* VII, 2, 29 Kāś.): hṛṣṭaś Caitraḥ, hṛṣitaḥ, hṛṣṭā dantāḥ, hṛṣitāḥ. Nandy asyāpy udittvam āha (119)

ruṣa roṣe. ruṣyati, aruṣat. tīṣusahalubharuṣariṣa (*vgl.* VII, 2, 48) iti veṭ: roṣṭā roṣitā, ruṣyamatvara (VII, 2, 28) iti ruṣṭaḥ ruṣitaḥ. bhvādau ruṣa himsāyām (I, 724): roṣati (120)

ḍipa kṣepe. ḍipyati, aḍipat. tudādau (VI, 78) ḍipati, curādau ḍipa stipa kṣepe (X, 133): ḍepayati (121)

stūpa samucchrāye. stūpyati, astūpat, tustūpayiṣati. curādau (X, 134) stūpayati, stūpaḥ. ṣṭupeti Durgaḥ: stupyati (127)

kupa krodhe. kupyati, akupat. pacādau (III, 1, 134) kopaḥ, krudhamaṇḍārthebhyaś ca (III, 2, 151) iti yuc: kopanaḥ (122)

[1] *s.* I, 767

gupa vyākulatve. gupyati, agupat. rājasūyasūrya (III, 1, 114) iti kupyaṁ svarṇarajatābhyām anyad dhanam, gopyam anyat. bhvādau gupa gopane (I, 1019): jugupsate, gupū rakṣaṇe (I, 422): gopāyati, curādau bhāsārthaḥ (X, 231): gopayati (123)

yupa rupa lupa vimohane. yupyati, ayupat; ralo vyupadha (I, 2, 26) iti yupitvā yopitvā, yuyupiṣati yuyopiṣati. rupyati, arupat; ropaḥ śaraḥ, rūpyam[1]. lupyati, alupat. tudādau lupḷ chedane (VI, 137): lumpati (124—126)

lubha gārddhye. gārddhyam abhikāṅkṣā. lubhyati, alubhat, tīṣasaha[2] (VII, 2, 48) iti lobdhā lobhitā. lubho vimohana (VII, 2, 54) iṭ: vilubhitāḥ keśāḥ, lubdho 'nyaḥ (128)[3]

kṣubha saṁcalane. saṁcalanaṁ rūpānyathātvam. kṣubhyati, akṣubhat, kṣobhitā. kṣubdhasvānta (VII, 2, 18) iti kṣubdho manthaś cet, kṣubhito 'nyaḥ: kṣubhitāmbhodhivarṇanā. kryādau (IX, 47) kṣubhnāti, bhvādau (I, 787) kṣobhate (129)

ṇabha tubha hiṁsāyām. praṇabhyati, anabhat. bhvādau (I, 788) nabhate, kryādau (IX, 48) nabhnāti. atyavicami (Uṇ. III, 117) ity asac: nabhasam adantam, nabho nañi babhasteḥ (III, 18), naher nābhiḥ (Uṇ. IV, 125). tubhyati, atubhat (130. 131)

klidū ārdrabhāve. klidyati, aklidat, klettā kleditā; klinnaḥ caricali (VI, 1, 12, 6) ityādi dve ca: ciklidaḥ[4] (132)

ñimidā snehane. mider guṇaḥ (VII, 3, 82) medyati, amidat. ñītaḥ ktaḥ (III, 2, 187), āditaś ca (VII, 2, 16) iti neṭ: minnaḥ, vibhāṣā bhāvādikarmaṇoḥ (VII, 2, 17): prameditaḥ praminnaḥ, meditam anena, minnam, niṣṭhā śīṅsvidi (I, 2, 19) iti seṭ niṣṭhā na kit; ac (III, 1, 134): Medākhyo deśaḥ, asun (Uṇ. IV, 188): medo vasā, medinī. bhvādau (I, 779) medate, amediṣṭa, curādau mida snehane (*vgl.* X, 8): medayati (133)

ñikṣvidā snehanamohanayoḥ[5]. kṣvidyati, akṣvidat. kṣviṇṇaḥ, prakṣviṇṇaḥ prakṣveditaḥ, kṣviṇṇam anena, kṣveditam. bhvādāv (I, 1027) avyakte śabde: kṣvedati (134)

ṛdhu vṛddhau. ṛdhyati, ārdhat, mā ṛdhat, ānṛdhuḥ, sanīvantardha (VII, 2, 49) iti veṭ: ardidhiṣati īrtsati, āpjñapṛdhām īt (VII, 4, 55); ardhayati, ārdidhat. ṛdupadhāc ca (III, 1, 110)

[1] *vgl.* Hem. Uṇ. 364 [2] KC tīṣusaha [3] 127 *vor* 122 [4] *vgl. vielmehr* VI, 1, 12, 5 [5] *so alle Hss.*

iti kyap: ṛdhyaḥ, ghañ (III, 3, 18. 19): ardhaḥ, ṛddhvā ardhitvā, na ktvā seṭ (I, 2, 18); ṛddhaḥ. svādāv (V, 24) ṛdhnoti (135)

gṛdhu abhikāṅkṣāyām. gṛdhyati, agṛdhat, jighṛtsati, sipi dhāto rur vā (VIII, 2, 74): ajargdhāḥ ajargdhāt, yaṅlugantāl laṅ, ajargardhīt: luṅ. trasigṛdhi (III, 2, 140) iti knuḥ: gṛdhnuḥ, jucaṅkramyadandramyasṛgṛdhijvala (III, 2, 150) iti yuc: gardhanaḥ, susūdhāgṛdhibhyaḥ kran (*vgl.* Uṇ. II, 24): gṛdhraḥ, gṛddhvā gardhitvā, gardhaḥ, gṛddhaḥ. curādau[1] gṛdhivañcyoḥ pralambhane (I, 3, 69) taṅ: gardhayate (136)

udāttā udāttetaḥ 133

vṛt. puṣādayo vartitāḥ.

śrīmadbhaṭṭaKṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyāṁ divādigaṇaḥ saṁpūrṇaḥ[2]

om! ṣuñ abhiṣave. abhiṣavaḥ kledanaṁ saṁdhānākhyam. itaḥ kṛñantāḥ (7) saptāniṭaḥ. svādibhyaḥ śnuḥ (III, 1, 73): sunoti, sunute, abhiṣuṇoti, abhyaṣuṇot, upasargāt sunoti (VIII, 3, 65) iti ṣatve prāpte sthādiṣv abhyāsena (VIII, 3, 64) iti niyamān nāsti: abhisuṣāva, abhisuṣuve, sunoteḥ syasanoḥ (VIII, 3, 117): abhisoṣyati, abhisusūṣati; sunvaḥ sunuvaḥ, sunmaḥ sunumaḥ, lopaś cāsyānyatarasyāṁ mvoḥ (VI, 4, 107), stusudhūñbhya (VII, 2, 72) iti sicīḍāgamaḥ: asāvīt. suño ṇajñasaṁyoge (III, 2, 132) śatā[3]: sunvan, saṁjñāyāṁ samaja (III, 3, 99) iti sutyā, rājasūyasūrya (III, 1, 114) iti rājasūyaḥ, āsuyuvapi (III, 1, 126) iti ṇyat: āsāvyam, some suñaḥ (III, 2, 90) kvip: somasut, suyajor ṅvanip (III, 2, 103): sutvā, vaṇo ra ca (IV, 1, 7): sutvarī, artistusv (Uṇ. I, 139) iti man: somaḥ[4], susūdhāgṛdhibhyaḥ kran (*vgl.* Uṇ. II, 24): surā, suyuruvṛño yuc (Uṇ, II, 74): savanaḥ, suño dīrghaś ca (Uṇ. III, 13): sūnā vadhasthānam, kusuyubhyaś ca (*vgl.* Uṇ. III, 26. 27) iti sūpaḥ (1)

ṣiñ bandhane. sinoti, sinute, siṣāya. ṇvul (III, 1, 133): sāyakaḥ, parinivibhyaḥ seva (VIII, 3, 70) iti ṣatvam: viṣayaḥ, kte (III, 2, 102) prasitaḥ, añjighṛsibhyaḥ ktaḥ (Uṇ. III, 89): sitaḥ, dādheṭsi (III, 2, 159) iti ruḥ: seruḥ, sitanigami (Uṇ. I, 70)

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[1] ?, *vgl. aber* Hem. Dh. IV, 44 [2] P iti Kṣīrasvāmyutprekṣitāyāṁ dhātuvṛttau Kṣīrataraṅgiṇyāṁ divādayaḥ samāptāḥ [3] *Nom. Sing. von* śatṛ; P śatrā [4] P *addit:* suño rir iti dīrghaś ca: sūriḥ

iti tun: setuḥ, śusicimyāṁ dīrghaś ca (*vgl.* Uṇ. II, 25): sīram, iṇsidhṇuṣyavibhyo nak (*vgl.* Uṇ. III, 2): sino baddhaḥ, kṛvṛjṛsi (*vgl.* Uṇ. III, 10) iti naḥ: senā (2)

śiñ niśāne. niśānaṁ tanūkaraṇam. śinoti, śinute, śetā (3)

ḍumiñ prakṣepaṇe. minoti, minute, mīnātiminoti (VI, 1, 50) ity ātvam: mātā, māsyati, lyapi ca (VI, 1, 41) iti pramāya, sani mīmā (VII, 4, 54) iti gāmādāgrahaṇeṣv aviśeṣān (Paribhāṣā 106) mitsati, mitsate. mitrimam, kṛvāpāji (Uṇ. I, 1) ity uṇ: māyuḥ pittam, bhṛmṛśītṛcaritsaritanimimasjibhya ur (*vgl.* Uṇ. I, 7) ity uḥ: mayuḥ kinnaraḥ, bahulavacanād (III, 3, 1) ātvaṁ na; vātapramīḥ (Uṇ. IV, 1), naptṛneṣṭr (Uṇ. II, 96) iti jāmātā, sicimyām (*vgl.* Uṇ. II, 25): mīrā[1] (4)

ciñ cayane[2]. cinoti, cinute, ner gada (VIII, 4, 17) iti praṇicinoti, vibhāṣā cer (VII, 3, 58) iti saḷliṭor vā kutvam: cikīṣati cicīṣati, cikāya cicāya, cisphuror ṇāv (VI, 1, 54) ātvam: uccāpayati, curādau (X, 86) mittvāc capayati[3]. kratau kuṇḍapāyyasaṁcāyyau, agnau paricāyyopacāyyasamūhyāḥ, cityāgnicitye ca (III, 1, 130—132), ktin (III, 3, 94): citiḥ, agnau ceḥ (III, 2, 91) kvip: agnicit, karmaṇy agnyākhyāyām (III, 2, 92): śyena iva cīyate: śyenacit, hastādāne cer asteye (III, 3, 40) ghañ: puṣpapracāyaḥ, nivāsacitiśarīropasamādhāneṣv ādeś ca kaḥ (III, 3, 41): nikāyaḥ, ākāyam agniṁ cinvīta, kāyaḥ, gomayanikāyaḥ, saṁghe cānauttarādharye (III, 3, 42): Caikkhilikāyaḥ[4], cayo 'nyatra, grahivṛdr (III, 3, 58) ity ap: niścayaḥ, śusicimyāṁ dīrghaś ca (*vgl.* Uṇ. II, 25): cīram, amicimidi (Uṇ. IV, 163) iti ktraḥ: citram (5)

stṛñ ācchādane[5]. stṛṇoti[6], stṛṇute, guṇo 'rtisaṁyogādyoḥ (VII, 4, 29): āstaryate; vistṛtaḥ. kryādau stṝñ (IX, 14): āstṛṇāti, āstīryate, āstīrṇaḥ (6)

kṛñ hiṁsāyām. kṛṇoti, kṛṇute, ārdhadhātuke karotivat (VIII, 10): cakāra, cakre (7)

anudāttāḥ 7

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[1] *vgl.* Hem. Uṇ. 392 [2] KC caye [3] *so alle Hss.* [4] *vgl. zu diesem Namen* III, 3, 41 Kāś. *nebst Anm.;* C *hat dafür* pakṣinikāyaḥ, *was für* bhikṣunikāyaḥ *verschrieben sein dürfte* [5] KC chādane [6] P āstṛṇoti

vṛñ varaṇe[1], dhūñ kampane. udāttau. vṛṇoti, vṛṇute, prāvaritā prāvarītā, vṛto vā (VII, 2, 38) itīṭo vā dīrghaḥ, sici parasmaipadeṣv (*vgl.* VII, 2, 40) itīṭ: prāvārīt, prāvāriṣṭām, liṅsicor ātmanepadeṣu (VII, 2, 42) vā: prāvariṣātām prāvṛṣātām, vṛṣīṣṭā variṣīṣṭa, na liṅi (VII, 2, 39) iti dīrgho nāsti, iṭ sani vā (VII, 2, 41): vuvūrṣati vivariṣati vivarīṣati. avadyapaṇyavaryā (III, 1, 101) ity anirodhe[2] varyaḥ, vāryo 'nyaḥ, etistuśāsv (III, 1, 109) iti kyap: vṛtyam, ṇyad apīṣyate: vāryam, saṁjñāyāṁ bhṛtr (III, 2, 46) iti patiṁvarā kanyā, grahavṛdr (III, 3, 58) ity ap: varaḥ, nau vṛ dhānye (III, 3, 48) ghañ: nīvāraḥ, vṛṇoter ācchādane (III, 3, 54): prāvāraḥ, aṇḍan kṛsṛbhṛvṛñaḥ (Uṇ. I, 128): varaṇḍaḥ, jṝvṛña ūthan (*vgl.* Uṇ. II, 6): varūtho rathaguptiḥ, suyuruvṛño yuc (Uṇ. II, 74): varaṇaḥ, ajivṛrībhyo nic ca (Uṇ. III, 38): Varṇur nāma nadaḥ, kṝgṝśṝvṛñcatibhyaḥ ṣvarac (*vgl.* Uṇ. II, 123): varvaraḥ kuñcitāḥ keśāḥ, sṛvṛbhūśuṣimuṣibhyaḥ kit (*vgl.* Uṇ. III, 41): vṛkaḥ, vṛñaś cit (Uṇ. III, 107): varatrā carmarajjuḥ, janidācyv (Uṇ. IV, 104) iti vṛśo vāśikā, vasivapivadirāji (*vgl.* Uṇ. IV, 124) itīñ: vāri, ṇyantāt kvipi vāḥ[3]: vārāṁ nidhiḥ (8)

dhūñ kampane. dhūñ itīhāmuṁ Śivasvāmī dīrgham āha: dhūnoti, dhūnute, svaratisūti (VII, 2, 44) iti veṭ: vidhotā vidhavitā, vidhūtaḥ, dhūñprīñor nuk (VII, 3, 37, 1): vidhūnayati. dhuñ iti Candraḥ (*vgl.* Candra-Dh. V, 9): dhunoti, vidhutaḥ. artilūdhūsūkhanasahacara itra (III, 2, 184) iti dhavitram, iṣiyudhi (Uṇ. I, 144) iti mak: dhūmaḥ, kṛdhūmadibhyaḥ kit (Uṇ. III, 73): dhūsaraḥ. kryādau (IX, 17) dhunāti, tudādau dhū vidhūnane (VI, 105): dhuvati (9)

ṭudu upatāpe. itaś catvāro 'niṭaḥ. dunoti, dotā; davathuḥ (III, 3, 89). bhauvādikena grahaṇāni, du dru gatau (I, 991. 992): davati (10)

hi gatau vṛddhau ca. hinumīnā (VIII, 4, 15) ṇatvam: prahiṇoti, her acaṅi (VII, 3, 56) iti kutvam: prajighāya; kamimani (Uṇ. I, 73) iti tun: hetuḥ, mak (*vgl.* Uṇ. I, 146): himam, manin (Uṇ. IV, 144): hema, ūtiyūti (III, 3, 97) iti hetir āyudham (11)

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[1] P saṁvaraṇe, *aber vgl.* IX, 38 *und* X, 308 [2] P anirodhane
[3] *vgl.* Hem. Uṇ. 944

pṛ prītau. pṛṇoti, partā, pupūrṣati, iṭ sani vā (VII, 2, 41) iti nāsty upadeśādhikārāt (VII, 2, 10) (12)

smṛ prītibalanayoḥ. balanaṁ jīvanam. smṛṇoti, sasmāra. spṛ ity eke. etau chāndasaprāyau (13)

anudāttāḥ. nodātteta[1] ekāctvāt 13

āpḷ vyāptau. catvāro 'niṭaḥ. āpnoti, āpat (III, 1, 55), āptā, āpjñapṛdhām īt (VII, 4, 55): īpsati. udake numbhau ca (Uṇ. IV, 209) ity ambhaḥ; lyapi laghupūrvāt, vibhāṣāpa (VI, 4, 56. 57) iti ṇer vā lopaḥ: prāpya prāpayya, guroś ca hala (III, 3, 103) ity aṅi prāpte ktin ābādibhyaḥ (III, 3, 94, 1): āptiḥ (14)

śakḷ śaktau. śaknoti, śaknuvanti, anyad divādāv (IV, 78) uktam. sani mīmā (VII, 4, 54) iti śikṣati, aśakat, puṣāditvād (IV, 73) aṅi siddhe lṛdittvam ātmanepadārthaṁ karmavyatihāre (III, 1, 87): vyatyaśakata; śakadhṛṣajñā (III, 4, 65) iti tumun: śakto ghaṭaṁ kartum, śakitaḥ (15)

rādha ṣādha saṁsiddhau. saṁsiddhiḥ phalasaṁpattiḥ. rādhīkṣyor yasya vipraśnaḥ (I, 4, 39): Caitrāya rādhnoti, rādho hiṁsāyām (VI, 4, 123) etvābhyāsalopau: aparedhuḥ, rādho hiṁsāyāṁ sanīsvaktavyāt (VII, 4, 54 Kāś.) pratiritsati; ktin ābādibhyaḥ (III, 3, 94, 1): rāddhiḥ; divādau rādho 'karmakād vṛddhāv eva (IV, 71): rādhyati. sādhnoti, siṣātsati, aṣopadeśa ity eke: sisātsati; nandyādau (III, 1, 134) ṇyantāt sādhanaḥ, kṛvāpāji (Uṇ. I, 1) ity uṇ: sādhuḥ; divādau[2] sādhyati (16. 17)

anudāttā udāttetaḥ 17

aśū vyāptau. aśnute, aṣṭā aśitā, aśnoteś ca (VII, 4, 72) iti nuṭ: vyānaśe[3], smipūṅranjvaśāṁ sani (*vgl.* VII, 2, 74) itīṭ: aśiśiṣate, atyartyaśūrṇotīnāṁ (III, 1, 22 Kāś.) yaṅ: aśāśyate. kṛvāpāji (Uṇ. I, 1) ity āśu, śāv aśer āptāv (Uṇ. I, 45) uran: śvaśuraḥ, aśūprusi (Uṇ. I, 151) iti kvan: aśvaḥ, aśe raśa ca (Uṇ. II, 75) iti yuc: raśanā, aśe raś ca (*vgl.* Uṇ. IV, 46) iti miḥ: raśmiḥ, aśipaṇāyyo ruḍāyalukau ca (Uṇ. IV, 132): rāśiḥ, artisṛdhṛdhami (Uṇ. II, 103) ity aniḥ: aśaniḥ, manin (Uṇ. IV, 146): aśmā, aśer devane (Uṇ. III, 65) saḥ: akṣaḥ, aśeḥ saran (Uṇ. III, 70): akṣaram, aśer nid (Uṇ. III, 156) iti ksiḥ: akṣi, aśer devane[4] yuṭ ca (*vgl.* Uṇ. IV, 190): yaśaḥ. kryādāv aśa bhojane (IX, 51): aśnāti (18)

[1] P na tūdātteta [2] *s.* Candra-Dh. IV, 22 [3] KC ānaśe [4] P vane, KC dhane

ṣṭigha āskandane. stighnute (19)

udāttāv anudāttetau 19

tika tiga ca. itaś camvantā (28) nava seṭaḥ parasmaipadinaś ca. cakārād āskandane. tiknoti, tignoti, ke (III, 1, 135) Tikaḥ (20)

ṣagha hiṁsāyām. saghnoti, sisaghiṣati, siṣāghayiṣati, Durgasyāṣopadeśo 'yam: sisāghayiṣati. tika tigha caṣagha hiṁsāyām ity eke: tighnoti, caṣaghnoti (21)

ñidhṛṣā prāgalbhye. dhṛṣṇoti. dhṛṣṭaḥ, pradhṛṣṭaḥ pradharṣitaḥ, dhṛṣṭam anena, dharṣitam, niṣṭhā śīṅsvidi (I, 2, 19) iti kittvaṁ nāsti; trasigṛdhidhṛṣikṣipeḥ knuḥ (III, 2, 140): dhṛṣṇuḥ, bhāṣāyāṁ śāsiyudhi (III, 3, 130, 1) iti yuc: durdharṣaṇaḥ, dhṛṣer dhiṣa ca saṁjñāyām (Uṇ. II, 82) iti kyuḥ: dhiṣaṇā dhīḥ, śakadhṛṣajñā (III, 4, 65) iti tumun: dhṛṣṇoti bhoktum, ṛtvigdadhṛg (III, 2, 59) iti dadhṛk. curādau dhṛṣa aprasahane (X, 306): dharṣayati (22)

danbhu dambhe. dabhnoti, śranthigranthidanbhisvanjīnāṁ (*vgl.* I, 2, 6 Kāś.) kiti nalopaḥ: debhuḥ, sanīvantardha (VII, 2, 49) iti veṭ: didambhiṣati, aniṭpakṣe dambha ic ca (VII, 4, 56): dhipsati dhīpsati, halantāc ca (I, 2, 10) iti kittve haljātir āśrīyate. dabdhvā dambhitvā, dabdhaḥ (23)

ṛdhu vṛddhau. ṛdhnoti. divādāv (IV, 135) ṛdhyati, tatraiva grahaṇāny uktāni (24)[1]

chandasy aha vyāptau. ahnoti (26)

dagha ghātane. ā gaṇāntāc chando'dhikāraḥ. daghnoti (27)

camu bhakṣaṇe. ācamnoti. bhvādāv (I, 497) ācāmati (28)

ṛkṣi ciri jiri dāśa dṛ hiṁsāyām. ṛkṣṇoti, ānarkṣa; ṛṇoti, kṣiṇotīty eke. ciriṇoti, jiriṇoti, ekācāṁ ca cirer jirer (*vgl.* I, 1 (*S.* 3)) iti nānubandhitā. dāśnoti, dāśaḥ. dṛṇoti. Durgas tu tika tigha ṣagha[2] ṛkṣa kṣi ri ciri jiri dāśa dru hiṁsāyām ity āha. chāndasā amī jighartyādivan (III, 14) niyataviṣayāḥ (29—34)

bhaṭṭaKṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyāṁ svādigaṇaḥ saṁpūrṇaḥ[3]

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[1] *zu* 25 *vgl.* IV, 86 [2] P caṣagha [3] P iti Kṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyāṁ svādir gaṇaḥ samāptaḥ

om! tuda vyathane. itaḥ kṛṣāntāḥ (6) ṣaḍ aniṭa ubhayapadinaś ca. tudādibhyaḥ śaḥ (III, 1, 77), sārvadhātukam apid (I, 2, 4) iti ṅittvam: tudati, tudate, tottā. pratodaḥ, todaḥ, āc chīnadyor num (VII, 1, 80) vā: tudatī tudantī, vidhvaruṣos tudaḥ (III, 2, 35) khaś: vidhuntudaḥ, aruntudaḥ, vātaśunītila (III, 2, 28, 1) iti tilantudaḥ, kte tunnaḥ (VIII, 2, 42), dāmnīśasa (III, 2, 182) iti ṣṭran: tottram, pāṭṭtudi (Uṇ. II, 7) iti thak: tuttham añjanaṁ dhātuviśeṣaś ca (1)

ṇuda preraṇe. praṇudati, praṇudate, nottā. nudavidondatrā (VIII, 2, 56) iti vā niṣṭhānatvam: nuttaḥ nunnaḥ, glānudibhyāṁ ḍau (*vgl.* Uṇ. II, 64): nauḥ (2)

diśa atisarjane. atisarjanaṁ tyāgaḥ. diśati, diśate. ktin (III, 3, 94): diṣṭir vitastiḥ, ṛtvigdadhṛg (III, 2, 59) iti kvin: dik, nāmny ādiśigrahor (III, 4, 58) ṇamul: nāmādeśam āmantrayate; diṣṭaṁ daivam (3)

bhrasja pāke. grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam: bhṛjjati, bhṛjjate, bhrasjo ropadhayo ram anyatarasyām (VI, 4, 47): bhraṣṭā bharṣṭā, prasāraṇaviṣaye neṣyate bhṛṣṭalucitaliṅgāt (*vgl.* II, 2, 31 G.)[1]: bhṛjjyāt; babhrajja babharja, vṛścatipṛcchatibhṛjjatīnām (VI, 1, 16) aviśeṣaḥ; sanīvantardha (VII, 2, 49) iti veṭ: bibharjiṣati bibhrajjiṣati bibharkṣati bibhrakṣati. vraścabhrasya (VIII, 2, 36) iti ṣaḥ: bhṛṣṭaḥ, bhṛṣṭiḥ, prathimradibhrasjāṁ saṁprasāraṇaṁ salopaś ca (Uṇ. I, 29): Bhṛguḥ, nyaṅkvādiḥ (VII, 3, 53); bhrasjibhūsūyudhūñbhyaḥ kit (*vgl.* Uṇ. II, 80): bhṛjjanam, lyuṭi (III, 3, 115) bhrajjanam bharjanam, bhrasjigami (Uṇ. IV, 159) iti ṣṭran: bhrāṣṭram (4)

kṣipa preraṇe. kṣipati, kṣipate, abhipratyatibhyaḥ kṣipaḥ (I, 3, 80) parasmaipadam: abhikṣipati, pratikṣipati, atikṣipati. saṁpṛca (III, 2, 142) iti parikṣepī, nindahiṁsa (III, 2, 146) iti parikṣepakaḥ, trasigṛdhidhṛṣikṣipeḥ knuḥ (III, 2, 140): kṣipnuḥ, bhidādau (III, 3, 104) kṣipā, rak (Uṇ. II, 13): kṣipram, kṣiper aniḥ kic ca (*vgl.* Uṇ. II, 108): kṣipaṇiḥ kṣipaṇī vā. divādau (IV, 14) kṣipyati (5)

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[1] *die gedruckte Ausgabe der* Kāś. *(auch* Bö.) *liest* mṛṣṭaluñcitam, *die sehr korrekte Hs.* IOL Nr. 2440 *hingegen in der Tat* bhṛṣṭalucitam. lucita *in diesem* Gaṇa *(ohne* ñ) *wird auch durch* Mādh. I p. 214 *bezeugt,* bhṛṣṭa *f.* mṛṣṭa *durch* Vardhamāna Gaṇar. 78

kṛṣa vilekhane. kṛṣati, kṛṣate, anudāttasya cardupadhasyānyatarasyām (VI, 1, 59) am: karkṣyati krakṣyati, spṛśamṛśakṛṣatṛpadṛpaḥ sij vā (III, 1, 44, 7): akṛkṣat akrākṣīt akārkṣīt. bhvādau (I, 1039) karṣati, tatraiva grahaṇāny uktāni; kṛśa tanūkaraṇe tu divādis (IV, 117) tālavyāntaḥ (6)

anudāttāḥ svaritetaḥ 6

ṛṣī gatau. udātta udāttet. ṛṣati, upasargād ṛti dhātau (VI, 1, 91) vṛddhir ekādeśaḥ: upārṣati, arṣitā. snuvraścikṛtyṛṣibhyaḥ kit (Uṇ. III, 66): ṛkṣaḥ, ik (*vgl.* Uṇ. IV, 119): ṛṣiḥ, ktin (III, 3, 94): ṛṣṭiḥ, ṛṣivṛṣibhyāṁ kit (Uṇ. III, 123): ṛṣabhaḥ, śvīdito niṣṭhāyām (VII, 2, 14): ṛṣṭaḥ (7)

juṣī prītisevanayoḥ. itaś catvāraḥ seṭa ātmanepadinaś ca. juṣate, joṣitā. joṣitvā juṣitvā, īdittvāj (VII, 2, 14) juṣṭaḥ, etistuśāsv (III, 1, 109) iti kyap: juṣyaḥ, saha juṣata iti sajūḥ (VIII, 2, 66) (8)

ovijī bhayacalanayoḥ. udvijate, vija iḍ (I, 2, 2) itīḍādiḥ pratyayaḥ kit: udvijitā. karaṇe halaś ca (III, 3, 121) iti ghañ: vegaḥ; vignaḥ, ṇyantād udvejitaḥ (9)

olajī olasjī vrīḍe. lajate, lajitā; lajitaḥ, lagnas tu lagnamliṣṭa (VII, 2, 18) iti sakte sādhuḥ, lagito 'nyaḥ, īdittvaṁ tarhy anarthakam, tasmāl lager (I, 823) etan nipātanam, ata eva onajīti Candraḥ (*vgl.* Ca. Dh. VI, 100): nagnaḥ. lajjate, lajjitā. anayos tudādau prayojanābhāvād bhvādau yuktaḥ pāṭhaḥ (10)

udāttā anudāttetaḥ 11

ovraścū chedane. itaḥ sphulāntās (96) triśataṁ[1] seṭaḥ parasmaipadinaś ca. grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam: vṛścati, vraṣṭā vraścitā (VII, 2, 35). mūlavṛṭ, vṛkṇaḥ, ṣatve niṣṭhādeśaḥ siddho vaktavyaḥ (VIII, 2, 6, 7); jīvraścyoḥ ktvi (VII, 2, 55) itīṭ: vraścitvā, vraścikṛṣoḥ kikan (*vgl.* Uṇ. II, 40): vṛścikaḥ, snuvraści (Uṇ. III, 66) iti ksaḥ: vṛkṣaḥ (11)

vyaca saṁbhave. vicati (VI, 1, 16), vyaceḥ kuṭāditvam anasi (I, 2, 1 Kāś.): vicitā, neha: uruvyacāḥ (12)

vyaja vyājīkaraṇe. vyajati. vyājīkaraṇe liṅgād ghañi (III, 3, 18. 19) kutvābhāvaḥ: vyājaḥ (12a)

uchi uñche. uñcha uccayaḥ. uñchati, uñchitā (13)

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[1] P triṁśat, KCS triṁśatis (!)

uchī vivāse. vivāso 'tikramaḥ. ucchati, vyuṣṭā rātriḥ (14)

ṛcha indriyapralayamūrtibhāvayoḥ; indriyāṇāṁ pralaye, mohe, mūrtibhāve ca. ṛcchati, samo gamyṛchi (I, 3, 29) iti taṅ: samṛcchate, ijāder gurumāto 'nṛcha (*vgl.* III, 1, 36) ity ām nāsti: ānarcha (15)

micha utkleśe. utkleśo bādhanam. micchati. picheti Dramiḍāḥ: picchā ācāmaḥ (16)

jarja jharjha carcha paribhāṣaṇe. jarjati, jarjaraḥ. jharjharaḥ. carceti ca Durgaḥ [1] (17)

tvaca saṁvaraṇe. saṁvaraṇam ācchādanam. tvacati. kvipi (III, 2, 178) tvak, aci (III, 1, 134) tvacaḥ (18)

ṛca stutau. ṛcati, kvip (III, 2, 178): ṛk, ānarca, ānṛcuḥ. arciśuci (Uṇ. II, 109) itīsiḥ: arciḥ (19)

ubja ārjave ārjavaṁ [2] spṛṣṭatā [2]. ubjati, ubjijiṣati, na ndrāḥ saṁyogādaya ity atra vaktavyād (VI, 1, 3 Kāś.) bo na dvir ucyate; samudgādisiddhatvād bopadho 'yam, upadhmānīyopadhatve jaśtvasyāsiddhatvaṁ syāt. bhujanyubjau pāṇyupatāpayoḥ (VII, 3, 61), ubjer bale balopaś ca (Uṇ. IV, 191) ity asun: ojas [3] (20)

udjha utsarge. ujjhati, dopadho 'yam, lākṣaṇikaṁ (VIII, 4, 40) cutvam; ujjijhiṣati. ṇyati [4] Bhidyoddhyau nade (III, 1, 115), kvipy (III, 2, 178) ut (21)

lubha vimohane. vimohanaṁ vyākulīkaraṇam. lubhati, tīṣusaha (*vgl.* VII, 2, 48) iti lobdhā lobhitā. lubho vimohana (VII, 2, 54) iṭ: vilubhitāḥ keśāḥ. divādau lubha gārddhye (IV, 128): lubhyati, lubdhaḥ (22)

ṛha [5] katthanayuddhahiṁsādāneṣu. ṛhati, arhayati. riheti Dramiḍāḥ: rihati, rehayati (23)

ṛpha ṛnpha hiṁsāyām. ṛphati, ṛmphati, śe ṛnphādīnām upasaṁkhyānād aniditām (VI, 4, 24) iti nalope kṛte num, tṛnphādīnām (*vgl.* VII, 1, 59, 1) ity eke (30)

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[1] P: jarca jarcha jarjha jharja paribhāṣaṇe. jarcati, jarchati, jarjhati. jarjaraḥ. jharjhati, jharjharaḥ. carceti Durgaḥ [2] P *om.* [3] *s.* I, 767 [4] *so alle Hss.; lapsus f.* kyapi [5] *so (mit* h, *nicht* ph) *alle Hss.*

tṛpha tṛnpha tṛptau. tṛphati, tarphitvā. tṛmphati, nopadhāt thaphāntād vā (I, 2, 23) iti vā kittvam: tṛphitvā tṛmphitvā. tṛpa tṛnpety eke (24. 25)

tupa tunpa tupha tunpha hiṁsāyām. tupati, tumpati, tuphati, tumphati. bhvādau tunpatunphapāṭho (I, 432. 436) vyarthaḥ. prāt tumpatau gavi kartari (VI, 1, 157 Kāś.) suṭ: prastumpati gauḥ (26. 27)

dṛpha[1] dṛnpha[1] utkleśe[1]. [dṛphati dṛmphati] (28. 29)

gupha gunpha granthe. guphati, gophitvā guphitvā. gumphati, nopadhāt thaphāntād vā (I, 2, 23): guphitvā gumphitvā, ghañ (III, 3, 18. 19): gumpho bandhaḥ (31)[2]

ubha unbha pūraṇe. ubhati, ubhau (III, 1, 135). umbhati, umbhitā; umbhitvā (32)

śubha śunbha śobhārthe. ata eva nipātanāc śobhā sādhuḥ. śubhati, śuśobha, śubham, aśobhīt; bhvādau (I, 786) śobhate, śuśubhe, aśubhat, rak (Uṇ. II, 13): śubhram. śumbhati, śuśumbha, tṛnphādiḥ (VII, 1, 59, 1). bhvādau śunbha bhāṣaṇe hiṁsāyāṁ ca (I, 460) ity arthabhedāt pāṭhaḥ. tatra ṣopadeśaḥ, sumbhatisumbhanādyartha ity eke (33)

dṛbhī granthe. dṛbhati. dṛbdhaḥ, andūdṛnbhv (Uṇ. I, 95) iti dṛnbhūḥ sarpaḥ (34)

cṛtī hiṁsāgranthanayoḥ. cṛtati, cṛttaḥ, se 'sici kṛta (VII, 2, 57) iti veṭ: cartiṣyati cartsyati. īdittvaṁ yasya vibhāṣā (VII, 2, 15) iti niṣṭhāyām itpratiṣedhānityatvārtham: patitaḥ[3], yaṅlugarthaṁ vā: carīcṛttaḥ; kvip (III, 2, 178): cṛt, cartyam (III, 1, 110) (35)

vidha vidhāne. vidhati. asun (Uṇ. IV, 188): vedhāḥ (36)

juna gatau. junati. juḍeti Durgaḥ (37)

mṛḍa sukhane, pṛḍa ca. mṛḍati; mṛḍaḥ, mṛḍamṛda (I, 2, 7) iti ktvā kit: mṛḍitvā. pṛḍati; parḍitvā (38. 39)

pṛṇa prīṇane. pṛṇati. ke (III, 1, 135) pṛṇaḥ; lokasya pṛṇe (VI, 3, 70, 4), lokaṁ pṛṇatīti mum: lokaṁpṛṇaḥ (40)

mṛṇa hiṁsāyām. mṛṇati. mṛṇālam (Uṇ. I, 117) (41)

tuṇa kauṭilye. tuṇati. tundam[4] (42)

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[1] KC *om.* [2] 30 *vor* 24 [3] *alle Hss.* cṛtitaḥ, *aber vgl.* VII, 2, 15 Kāś. *und* VII, 2, 49 Kāś. [4] *so alle Hss.; vgl.* Uṇ. IV, 98 *und* Hem. Uṇ. 170

puṇa karmaṇi śubhe ca[1]. puṇati. puṇyam, ke (III, 1, 135) nipuṇaḥ (43)

muṇa pratijñāne. muṇati (44)

kuṇa śabdopakaraṇayoḥ. kuṇati, igupadhāt kit (Uṇ. IV, 119): kuṇiḥ kupāṇiḥ, kvādibhyaḥ kit (Uṇ. I, 114): kuṇḍam, uṇādau kuṇindaḥ (IV, 85), kuṇālam (III, 76), kuṇapaḥ (III, 143); koṇaḥ (45)

śuna gatau. śunati. śunakaḥ śvā, kvun (Uṇ. II, 32); śunaś ca sīraṁ ca: Śunāsīraḥ (46)

druṇa hiṁsāgatikauṭilyeṣu. druṇati. ke (III, 1, 135) druṇaḥ, ghañ (III, 3, 18. 19): droṇaḥ, droṇī (47)

ghuṇa ghūrṇa bhramaṇe. ghuṇati; ghuṇo dārukrimiḥ, ghoṇā. ghūrṇati; ghūrṇatī ghūrṇantī. bhvādau (I, 464. 465) ghoṇate, ghūrṇate (48. 49)

sura aiśvaryadīptyoḥ. surati; suraḥ. ṣopadeśo 'yam iti Durgaḥ: suṣora (50)

kura śabde. kurati. korakam, kuraḥ karan[2]: kuraraḥ, kuryāt (VIII, 2, 79), Kuruḥ (51)

kṣura khura vilekhane. vilekhanaṁ chedaḥ. kṣurati; kṣuraḥ. khurati; khuraḥ (54)

mura saṁveṣṭane. murati. Muraḥ, murā oṣadhiviśeṣaḥ, murmuraḥ (53)

ghura bhīmārthaśabdayoḥ. ghurati. ghañ (III, 3, 19): ghoraḥ; ghurghuraḥ (55)[3]

pura agragamane. purati. puram, kvip (III, 2, 178): pūḥ; puruṣaḥ, puru bahu (56)

bṛhū udyame. udyama uddharaṇam. bṛhati, barhitā barḍhā. udbarhaḥ, barhaṇam, barhaḥ; prabhau parivṛḍhaḥ (VII, 2, 21). bhvādau bṛha vṛddhau (1, 771): barhati (57)

tṛhū tṛnhū stṛhū stṛnhū hiṁsāyām. tṛhati, tarhitā tarḍhā; tarhaṇam; rudhādau tṛhi hisi hiṁsāyām (VII, 18. 19): tṛṇeḍhi, tṛṇḍhaḥ, tṛṁhanti. tṛṁhati, tṛṁhitā tṛṇḍhā. stṛhati, stṛṁhati; ṣopadeśāv iti Durgaḥ (58)

iṣu icchāyām. iṣugamiyamāṁ chaḥ (VII, 3, 77): icchati, tīṣusaha (*vgl.* VII, 2, 48) iti veṭ: eṣṭā eṣitā. iṣyata itīṭ, iṣe tvā,

[1] *so alle Hss.* [2] *vgl.* Uṇ. III, 133 *und* Hem. Uṇ. 399 [3] 54 *vor* 53

ūrje tvā (Taitt. Saṁh. I, 1, 1, 1 *u. s.*), bindur icchuḥ (III, 2, 169), iṣa āśvayujaḥ, iḍ annam asyāsty atra vā, arśaādyac (V, 2, 127); iṣyaśibhyāṁ takan (Uṇ. III, 148): iṣṭakā, ksu ceṣeḥ (*vgl.* Uṇ. III, 157): ikṣuḥ, icchā (III, 3, 101) sādhuḥ, śruyajīṣistubhyaḥ karaṇe (*vgl.* III, 3, 95, 3): iṣṭiḥ, iṣṭaḥ. divādāv iṣa gatau (IV, 19): anviṣyati, iṣuḥ, kryādāv iṣa ābhīkṣṇye (IX, 53): iṣṇāti (59)

miṣa spardhāyām. miṣati, meṣitā. meṣo 'ci (III, 1, 134), ke (III, 1, 135) āmiṣam, ghañ (III, 3, 18. 19): nimeṣaḥ (60)

kila śvaityakrīḍanayoḥ. kilati. keliḥ, ke (III, 1, 135) kilakilā ravaḥ, avyaktānukaraṇaṁ vā; kilāsaṁ sidhmam [1] (61)

tila snehane. tilati. ke (III, 1, 135) tilaḥ [2]. curādau (X, 67) telayati (62)

cila vasane. cilati. pacādau (III, 1, 134) celaḥ, celam; celaṭ (VI, 3, 43), garhitā brāhmaṇī: brāhmaṇicelī, gharūpakalpeti hrasvaḥ; celakheṭakaṭukakāṇḍaṁ garhāyām (VI, 2, 126) ity uttarapadādyudāttatvam [3] (63)

cala vilasane. calati; calatī calantī. cala kampane jvalādiḥ (I, 885): calaḥ, cālaḥ, śapśyanor nityaṁ (VII, 1, 81) num: calantī; kampane calir (I, 850) mit: calayati latām. curādau cala bhṛtau (X, 68): cālayati (64)

vila saṁvaraṇe; dantyoṣṭhyādiḥ. vilati. āvilam [4], velā (66)

ila svapnakṣepaṇayoḥ [5]. ilati. ilā bhūḥ, elā, elayati (65)

bila bhedane. bilati. bilālaḥ, ābilam, bilmam, bilvam (67)

ṇila gahane. praṇilati (68)

hila hāvakaraṇe [6]. hilati; helā [7] (69)

mila śleṣaṇa iti Durgaḥ: milati; melaḥ (71)

śila ṣila uñche. śilati; śilam, śilā. silam, selu śleṣmātakaḥ (70)

likha akṣaravinyāse. likhati. ālekhyam, pacādau (III, 1, 134) lekhaḥ, ghañ (III, 3, 18. 19): lekhaḥ, vilekhaḥ, bhidādau (III, 3, 104) lekhā (72)

kuṭa kauṭilye. kuṭati, gāṅkuṭādibhyo 'ñṇin ṅit (I, 2, 1): kuṭitā. utkuṭaḥ, kuṭo ghaṭaḥ, koṭaraḥ, kuṭaraḥ, koṭiḥ, kuṭīram,

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[1] *vgl.* Hem. Uṇ. 575 [2] KC tilāḥ [3] KC uttarapadāntodāttatvam, P *om.* [4] *alle Hss.* āvelam [5] P svapnaprakṣepaṇayoḥ [6] KC bhāvakaraṇe [7] KC bhidādau *vor* helā

uṣikuṭi (Uṇ. III, 142) iti kapan: kuṭapo 'nnamānam, igupadhāt kiḥ (*vgl.* Uṇ. IV, 119): kuṭiḥ, kuṭikuṣibhyāṁ kmalan (Uṇ. IV, 186): kuṭmalam, kuṭilaḥ. kathaṁ kuṭitvā? na ktvā seṭ (I, 2, 18) iti hi kittvaṁ bādhitam, na ṅittvam (73)

puṭa saṁśleṣaṇe. puṭati. puṭaḥ, puṭī, ghañ (III, 3, 18. 19): poṭā napuṁsakam, poṭakaḥ. curādau puṭa saṁcūrṇane (X, 73), tathā bhāsārthaḥ (X, 213): poṭayati (74)

luṭa viloḍana[1] iti Durgaḥ: luṭati, luṭitā; luṭitvā. luṭha saṁśleṣaṇa ity eke (87)

kuca saṁkocane. saṁkucati, arthe saṁgrahaṇāt tadupasargatvam; saṁkucitā. kucitvā, kucau. bhvādau saṁparcanādau (I, 910) saṁkocati (75)

guja śabde. gujati, gujitā. bbvādau (I, 218) gojati, gojitā (76)

guḍa rakṣāyām. guḍati. guḍā hastisaṁnāhaḥ, guḍaḥ svādudravyam, bhūgolaḥ, golakaṁ yugmam, gulikā mauktikaviśeṣaḥ (77)

ḍipa kṣepe[2]. ḍipati, ḍipitā. divādau (IV, 121) ḍipyati, ḍepitā, curādau (X, 138) ḍepayati (78)

chura chedane. churati, ācchuritam, churyāt, rvor na bhakuruchurām (*vgl.* VIII, 2, 79) iti dīrgho nāsti; churikā (79)

sphuṭa vikasane. sphuṭati, sphuṭitā, asphuṭīt; sphuṭaḥ. bhvādau sphuṭir viśaraṇe (I, 352): sphoṭati, sphoṭitā, asphuṭat asphoṭīt; sphoṭaḥ (80)

muṭa ākṣepapramardanayoḥ. muṭati, muṭitā. bhvādau (I, 346) moṭati, vimoṭitakarāṅguliḥ, curādau moṭayati (*vgl.* X, 73) (81)

truṭa chedane. vā bhrāśabhlāśa (III, 1, 70) iti śyan vā: truṭyati truṭati, truṭitā, troṭayati (82)

tuṭa kalahakarmaṇi. tuṭati, tuṭitā. ik (Uṇ. IV, 119): tuṭiḥ, toṭakam (83)

cuṭa chuṭa chedane. cuṭati; uccoṭanam. chuṭati; choṭikā (84)

juḍa bandhe. juḍati, juḍitā. juḍa gatau (37): juḍati, joḍitā (85)

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[1] P loṭana [2] P prakṣepe

kaḍa ghasane. ghasanaṁ bhakṣaṇam. kaḍati. kaḍyate: kalamaḥ [1], kaḍaṅgaro busam, Kaliḥ, kalahaḥ, kaḍatram kalatram, bhāryā nitambaś ca, kaḍitraṁ dyūtaṁ lekhanacarma ca. kuṭādau phalābhāvād yūthabhraṣṭo 'yam (86)

kuḍa bālye. kuḍati. kuḍaḥ, kuḍaṅgaḥ (89)

kṛḍa ghanatve. ghanatvaṁ sāndratā. kṛḍati (88) [2]

guḍa pratighāte [3]. guḍati. ayoguḍaḥ. ghuṭeti Durgaḥ: ghuṭikā gulphāsthi [4] (91)

tuḍa toḍane. toḍanaṁ bhedaḥ pṛthakkaraṇaṁ vā. tuḍati. toḍaḥ, toḍanam, tuḍiḥ (92)

sthuḍa thuḍa saṁvaraṇe. sthuḍati; sthulaḥ paṭakuṭiḥ. thuḍati (94. 93)

duḍa huḍa nimajjane. duḍati; doḍaḥ, dolā. huḍati; hoḍiḥ, huḍaḥ, huḍuḥ. kruḍety eke (102. 100)

vruḍa bhruḍa saṁvaraṇe. vruḍati, bhruḍati (99. 101)

sphara sphura sphala sphula calane. spharati; spharaḥ; sphāraḥ sphāyi (Uṇ. II, 13) iti sphāye rak. sphurati; sphuraḥ sphoṭakaḥ. sphalati; āsphālaḥ, āsphālanā. sphuratisphulatyor nirnivibhyaḥ (VIII, 3, 76) ṣatvaṁ vā: niḥsphurati, niḥṣphurati, cisphuror ṇau (VI, 1, 54) vātvam: visphārayati, visphorayati; sphuritam, sphurisphulyor ghañi (*vgl.* VI, 1, 47) vātvam: sphāraḥ sphoraḥ, sphālaḥ spholaḥ, itthaṁ cobhau pramādād āmnātau. sphula saṁcaye ca. sphulati; sphuliṅgaḥ (95. 96)

udāttā udāttetaḥ 114

gurī udyame. udātto 'nudāttet. gurate, guritā. gūrṇaḥ, apaguro ṇamuli (VI, 1, 53) vāttvam: apagāram apagāram, apagoram apagoram. curādāv (X, 155) āgūrayate gūreḥ (103) [5]

ṇū stave. itaś catvāraḥ seṭaḥ. praṇuvati, nuvitā. nūtaḥ, śryukaḥ kiti (VII, 2, 11) itīṇ nāsti, anye nuvita ity āhuḥ, ṅittvena kittvasya nivartanād, evaṁ dhūtadhuvitādyāḥ (104)

dhū vidhūnane. dhuvati. svādau (V, 9) dhūnoti dhunoti, kryādau (IX, 17) dhunāti (105)

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[1] *vgl.* Uṇ. IV, 84 *und* Hem. Uṇ. 347 [2] 87 *vor* 75 [3] *so alle Hss.* [4] P *addit* mantrasiddhau pratiba[n]dhaḥ [5] 99 bis 102 *vor* 95

gū purīṣotsarge. guvati, guvitā. tithapṛṣṭhagūtha (Uṇ. II, 12) iti gūtham[1] (106)

dhru gatisthairyayoḥ. dhruvati. aci (III, 1, 134) dhruvaḥ, dhruvitā, dhrutaḥ dhruvitaḥ. bhvādau (I, 990) sthairye dhravati (107)

udāttāḥ 119

kuṅ śabde. itaḥ saptāniṭaḥ. kuvate, kutā. kūṅ ity eke: ākuvitā, ākūtam (108)

vṛt. kuṭādayo vartitāḥ

pṛṅ vyāyāme. vyāyāma udyogaḥ. vyāpriyate, vṛttau vigrahaṇāt. vyāpṛtaḥ, vyāpāraḥ (109)

mṛṅ prāṇatyāge. mriyate, mriyater luṅliṅoś ca (I, 3, 61) iti taṅ: amṛta, mṛṣīṣṭa, ata eva vā ṅitaṁ peṭhuḥ; mamāra, mariṣyati. Māraḥ, mārakaḥ, abhimaras taikṣṇye (*vgl.* Amarak. III, 3, 53), marma, marmaraḥ, pacādāv (III, 1, 134) amaraḥ, bhujimṛṅbhyāṁ yuktyukau ca (*vgl.* Uṇ. III, 21): mṛtyuḥ, bhṛmṛśī (Uṇ. I, 7) ity uḥ: maruḥ, mṛgror utiḥ (Uṇ. I, 96): marut, mṛkaṇibhyām īciḥ (Uṇ. IV, 70): marīciḥ, marūko nirdaśanaḥ karī[2], hasimṛgr (Uṇ. III, 86) iti tan: martaḥ, svārthe yaḥ (*vgl.* V, 4, 36, 7): martyaḥ (110)

ri pi gatau. riyati. piyati; pikaḥ kokilaḥ (111. 112)

dhi dhāraṇe. dhiyati, dhetā[3] (113)

kṣi nivāsagatyoḥ. kṣiyati, kṣetā. kṣayyajayyau śakyārthe (VI, 1, 81): kṣayyaḥ, kṣeyo 'nyaḥ; niṣṭhāyām aṇyadarthe (VI, 4, 60) dīrghaḥ, kṣiyo dīrghān (VIII, 2, 46) natvam: kṣīṇaḥ, vākrośadainyayoḥ (VI, 4, 61): kṣīṇāyur jālmaḥ, kṣitāyuḥ, kṣīṇas tapasvī, kṣitaḥ, artistusv (Uṇ. I, 139) iti man: kṣemam, ṣṭran (Uṇ. IV, 158): kṣetram, kṣitiḥ, er ac (III, 3, 56): kṣayo gṛham, bhidādau (III, 3, 104) kṣiyā. svādau (V, 30) kṣiṇoti, bhvādau (I, 255) kṣayati (114)

anudāttāḥ 126

ṣū preraṇe. suvati, upasargāt sunotisuvati (VIII, 3, 65) iti ṣatvam: abhiṣuvati, savitā, soṣūyate, susūṣati, stautiṇyor eva ṣaṇi (VIII, 3, 61) iti niyamāt ṣatvaṁ nāsti (115)

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[1] P *addit* bhvādau (I, 997) gavati [2] *vgl.* Uṇ. IV, 39 *und* Hem. Uṇ. 58 [3] KC vi, viyati, vetā (v *und* dh *werden in der* Śāradā-*Schrift leicht verwechselt, vgl.* Bühler, Palaeographie § 25, B 6)

kṝ vikṣepe. kirati, kirater harṣajīvikā (I, 3, 21, 4) iti tan, apāc catuṣpācchakuniṣv ālekhane (VI, 1, 142) suṭ: apaskirate vṛṣabho hṛṣṭaḥ, apaskirate kukkuṭo bhakṣārthī, apaskirate śvāśrayārthī. kirater lavane (*vgl.* VI, 1, 140) suṭ: upaskāraṁ [1] Madrakā lunanti, hiṁsāyāṁ prateś ca (VI, 1, 141): upaskāras [2] te jālma bhūyāt, pratiskāraḥ, maraṇam astv iti; praticaskare nakhaiḥ (Śiśupālav. I, 47); kiraś ca pañcabhyaḥ (VII, 2, 75) sanīṭ, asyeṭo vṛto vā (VII, 2, 38) iti dīrgho neṣyate (VII, 2, 75 Kāś.): vicikariṣati, pakṣe vicikīrṣati. igupadha (III, 1, 135) iti kaḥ: kiraḥ sūkaraḥ, kiriś ca (Uṇ. IV, 142), viṣkiraḥ śakunir vikiro vā (VI, 1, 150), kṝpṝvṛji (Uṇ. II, 81) iti kyuḥ: kiraṇaḥ, kṝśṝśali (Uṇ. III, 122) ity abhaḥ: karabhaḥ, kṝvṛtṝdāribhya unan (*vgl.* Uṇ. III, 53): karuṇaḥ, karuṇā kṛpā; kṝtṝbhyām īṣan (Uṇ. IV, 26): karīṣaḥ śuṣkagomayam, kṝśṝpṝkaṭi (Uṇ. IV, 30) itīran: karīram aṅkuraḥ, kṝgṝbhyāṁ kiḥ (*vgl.* Uṇ. IV, 142): kiriḥ, kṝgṝkṛpibhyaḥ kīṭan (*vgl.* Uṇ. IV, 184): kirīṭam, kṝvṝjṝsi (*vgl.* Uṇ. III, 10) iti naḥ: karṇaḥ śrotram, kṝgror uc ca (*vgl.* Uṇ. I, 25): Kurur deśaḥ, kṝgṝśṝpṝvṛñcatibhyaḥ ṣvarac (*vgl.* Uṇ. II, 123): karvaraḥ, kṝ dhānya (III, 3, 30) iti ghañ: utkāro dhānyasya, nikāraḥ, anyatrotkaraḥ, nikaraḥ; varcaske 'vaskaraḥ (VI, 1, 148), avakaro 'nyaḥ (116)

gṝ nigaraṇe. nigaraṇaṁ gilanam. girati gilati, aci vibhāṣā (VIII, 2, 21) iti laḥ, gro yaṅi (VIII, 2, 20) iti nijegilyate, garitā, jigariṣati jigīrṣati, avād gras (I, 3, 51) tan: avagirate, avajigariṣate, vṛto vā (VII, 2, 38) nāsti; samaḥ pratijñāne (I, 3, 52) tan: saṁgirate, nigaraṇacalanārthebhyaś ca (I, 3, 87): nigārayati. pacādau (III, 1, 134) garaḥ, ajagaraḥ śvapacacakradharavad akārād anupapadāt, karmopapade vipratiṣedhena (I, 4, 2) ity aṇ (III, 2, 1) prāptaḥ; unnyor graḥ (III, 3, 29): udgāraḥ, nigāraḥ, ap [3] (III, 3, 57): garaḥ, galaḥ, bāhulakād (*s.* X, 392) ghañ (III, 3, 18. 19): nigāraḥ, nigālaḥ; na gāraḥ: agāram; mṛgror utiḥ (Uṇ. I, 96): garut pakṣaḥ, garmut (Uṇ. I, 97) tṛṇam, hasimṛgr (Uṇ. III, 86) iti tan: gartaḥ, kṝgṝbhyāṁ kiḥ (*vgl.* Uṇ. IV, 142): giriḥ, mudigror gaggau (Uṇ. I, 127): Gargaḥ, artigṝbhyāṁ bhan (Uṇ. III, 152): garbhaḥ, śevāyahva (Uṇ. I, 154) iti grīvā (117)

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[1] KP apaskāraṁ [2] KP apaskāras [3] *alle Hss.* ac

udāttāḥ 129

dṛṅ ādare, dhṛṅ sthāne. anudāttau. ādara ity āgrahaṇād ādriyate, ādartā, ādidariṣate; etistuśāsv (III, 1, 109) iti kyap: ādṛtyam, dṛtir[1] bhastrā, ṇyantāt pūḥsarvayor dārisahoḥ (III, 2, 41) khac: Purandaraḥ, grahavṛdr (III, 3, 58) ity ap: ādaraḥ, daribhalibhyāṁ bhaḥ (*vgl.* Uṇ. III, 151): darbhaḥ. dhriyate, dhartā, didhariṣate, anyāni bhvādau (I, 1009) grahaṇāni: dharate (118. 119)

pracha jñīpsāyām. jñīpsā jijñāsā[2]. itaḥ ṣadḷparyantāḥ (133) pañcadaśāniṭaḥ parasmaipadinaś ca. grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam: pṛcchati, samo gamyṛchiprachi (I, 3, 29) iti taṅ: saṁpṛcchate, āṅi nuprachyos (I, 3, 21, 6) taṅ: āpṛcchate, pipṛcchiṣati. rudavida (I, 2, 8) iti kit: pṛṣṭvā, kvib vaci (III, 2, 178 Kāś.) iti śabdaprāṭ, prāḍvivāko nirṇetā, nyaṅkvāditvāt (VII, 3, 53) kutvam, yajayācayata (III, 3, 90) iti naṅ: praśnaḥ, chvoḥ śūḍ anunāsike ca (VI, 4, 19), pracher anaṅīti saṁprasāraṇābhāvaḥ (VI, 1, 16 Kāś.) (120)

vṛt. kirādayaḥ pañca vartitāḥ

sṛja visarge. sṛjati, sraṣṭā, vraścabhrasja (VIII, 2, 36) iti ṣaḥ, sṛjiyujidhūñāṁ karmavadbhāvaḥ śyaṁś ca (*vgl.* III, 1, 87, 15): sṛjyati rajjuḥ svayaṃ eva, vibhāṣā sṛjidṛśos (VII, 2, 65) thalīṭ: sasarjitha sasraṣṭha, sṛjidṛśor jhaly am akiti (VI, 1, 58) ity ami kṛte vadavraja (VII, 2, 3) iti vṛddhiḥ: asrākṣīt. uṇādau (I, 16) rajjuḥ (121)

ṭumasjo śuddhau. śuddhyā snānaṁ vruḍanaṁ ca lakṣyate. majjati, masjinaśor jhali (VII, 1, 60) iti num: maṅktā. jāntanaśāṁ vibhāṣā (VI, 4, 32) ktvāyāṁ[3] num: maṅktvā maktvā, oditaś ca (VIII, 2, 45) iti natvam: magnaḥ; majjathuḥ (III, 3, 89), guroś ca halaḥ (III, 3, 103): majjā, majjanam, śvanukṣan (Uṇ. I, 158) niti majjāsthisāraḥ, bhṛmṛśītr (Uṇ. I, 7) ity uḥ: madguḥ, nyaṅkvāditvāt (VII, 3, 53) kutvam, masjer num ca (Uṇ. IV, 77) ity ūṣan: mañjūṣā peṭā (122)

rujo bhaṅge. rujati. rugṇaḥ, padaruja (III, 3, 16) iti kartari ghañ: rogaḥ, bhidādau (III, 3, 104) rujā, ruk, udi kūle

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[1] *vgl.* Uṇ. IV, 183 *und* Hem. Uṇ. 651 [2] P jñātum icchā
[3] *Lok. von* ktvā

rujivahoḥ (III, 2, 31) khaś: kūlamudrujaḥ, nahivṛti (*vgl.* VI, 3, 116) iti dīrghaḥ: vīruk[1]; rukmaṁ ruceḥ[2] (I, 781) (123)

bhujo kauṭilye. nirbhujati. bhugnaḥ, bhogaḥ sarpakāyaḥ. ke (III, 3, 58, 4) bhujena kauṭilyena gacchatīti bhujagaḥ, bhujaṁgaḥ. rudhādau bhuja pālanābhyavahārayoḥ (VII, 17): bhunakti, bhuṅkte (124)

chupa saṁsparśe. chupati, choptā (125)

ruśa riśa hiṁsāyām. ruśati, arukṣat. riśati. tālavyāntau, prastāvād bhvādau (I, 724. 725) mūrdhanyāntau: roṣati, reṣati, divādau ruṣa roṣe (IV, 120): ruṣyati (126)

liśa gatau. liśati, leṣṭā. bhvādau[1] (? *vgl.* IV, 70) liśa alpībhāve: leśati[1], leśaḥ (127)

spṛśa saṁsparśe. spṛśati, spraṣṭā sparṣṭā, anudāttasya cardupadhasyānyatarasyām (VI, 1, 59) amāgamaḥ, spṛśamṛśakṛṣatṛpadṛpaḥ sij vā (III, 1, 44, 7): aspṛkṣat asprākṣīt aspārkṣīt. padaruja (III, 3, 16) iti kartari ghañ: sparśa upataptā, spṛśo 'nudake kvin (III, 2, 58), kvinpratyayasya kur (VIII, 2, 62) iti kutvam, anyathā vraścādisūtreṇa (VIII, 2, 36) chaśāṁ ṣa iti ṣatvaṁ syāt, tataś cāntaryāt ṣasya khaḥ, khasya vāvasāna (VIII, 4, 56) iti cartvena kaḥ, pakṣe jaśtvena gaḥ, iti grantho 'yuktaḥ: pādaspṛk, udakasparśaḥ; spṛśeḥ śvaṇśuṇau pṛ ca (Uṇ. V, 27): pārśvam, parśuḥ, tithapṛṣṭha (Uṇ. II, 12) iti pṛṣṭham (128)

vicha gatau. gupūdhūpavicha (*vgl.* III, 1, 28) ity āyaḥ: vicchāyati. viches tudādipāṭhaḥ sārvadhātuke 'py āyānityatve liṅgaṁ paṇativat: vicchati, vicchatī vicchantī, tathā ca śapi nityam iti Bhāṣyam. Āryāḥ śe vikalpam, Dramiḍās tu pāṭhabalād āyavyavāye 'pi kāryam āhuḥ: vicchāyantī vicchāyatī, yathā jugupsata iti sanvyavāye 'pi taṅ. yajayāca (III, 3, 90) iti naṅ: viśno 'ntarāyaḥ. curādau bhāsārthaḥ (X, 233): vicchayati (129)

viśa praveśane. viśati, veṣṭā, ner viśas (I, 3, 17) taṅ: niviśate, abhiniviśaś ca (I, 4, 47) iti karma: grāmam abhiniviśate. vibhāṣā gamahanavidaviśāṁ (VII, 2, 68) kvasau veṭ: viviśivān viviśvān, padaruja (III, 3, 16) iti kartari ghañ: veśo veśyāvāṭaḥ, nepathye, vyāptyarthe veśaḥ; viśipatipadi (III, 4, 56) iti ṇamul: gehānupraveśam āste, gehaṁ geham anupraveśam, geham anu-

[1] *so alle Hss.* [2] P *om.*

praveśam anupraveśam; aśūpruṣi (Uṇ. I, 151) iti kvan: viśvam, viṭapaviṣṭapa (Uṇ. III, 145) iti viṣṭapaṁ lokaḥ; viśipam, jṝviśibhyāṁ jhac (Uṇ. III, 126): veśantaḥ palvalam, veḥ śālaj (V, 2, 28) iti viśālaviśaṅkaṭau (130)

mṛśa āmarśane. āmarśanaṁ sparśaḥ. parāmṛśati, āmarśana ity ukteḥ sopasargaḥ, vimraṣṭā vimarṣṭā, spṛśamṛśa (III, 1, 44, 7) ity amṛkṣat amrākṣīt amārkṣīt (131)

ṇuda preraṇe. nudati. tundaśokayoḥ parimṛjāpanudoḥ (III, 2, 5) kaḥ: śokāpanudaḥ putraḥ. nudis tuder anantaraṁ paṭhitaḥ (VI, 2) svaritet, tasmād iha parasmaipadimadhye na pāṭhyaḥ (132)

śadḷ śātane. pāghrādhmā (VII, 3, 78) iti śīyādeśaḥ: śīyate, śadeḥ śitas (I, 3, 60) taṅ; śatsyati, śader agatau to (VII, 3, 42) ṇici: phalāni śātayati; aśadat (III, 1, 55) (134)

ṣadḷ. viśaraṇagatyavasādaneṣu. sīdati, sadeḥ sīdādeśaḥ (VII, 3, 78), sīdatī sīdantī, siṣatsati, asadat, sattā. etayor bhvādau paṭhitayor (I, 908. 907) dviḥpāṭhe phalaṁ notpaśyāmaḥ, vikaraṇasvare viśeṣa iti vābhyūhyam (133)

anudāttā udāttetaḥ 146

mucḷ mokṣaṇe. itaḥ pañcāniṭa ubhayapadinaś ca. śe mucādīnāṁ (VII, 1, 59) num: muñcati, muñcate, amucat, amukta, moktā, muco 'karmakasya guṇo vā (VII, 4, 57) iti sany abhyāsalopo vā: mokṣate vatsaḥ svayam eva, mumukṣate. igupadhāt kiḥ (*vgl.* Uṇ. IV, 119): muciḥ; Namuciḥ, nabhrāṇnapād (VI, 3, 75) iti nañ prakṛtyā; sivimuceṣ ṭer ū ca (*vgl.* Uṇ. IV, 162): mūtram, vṛtīvadi (Uṇ. III, 62) iti saḥ: mokṣaḥ (136)

lupḷ chedane. lumpati, lumpate, alupat, alupta, lupasadacara (III, 1, 24) iti yaṅ: lolupyate (137)

vidḷ lābhe. vindati, vindate, avidat, avitta, uṣavidajāgur anyatarasyām (*vgl* III, 1, 38) ām: viveda vidāṁcakāra [1]. vibhāṣā gamahanavida (VII, 2, 68) iti veṭ: vividvān, vividivān; anupasargāl limpavinda (III, 1, 138) iti śaḥ: vindaḥ, Govindaḥ, aravindam, vitto bhogapratyayayoḥ (VIII, 2, 58): vittaṁ dhanam, keśair [2] vittaḥ, anyatra vinnaṁ labdham; yāvati vindajīvor (III, 4, 30) ṇamul: yāvadvedam adhīte (138)

[1] KC *addunt:* āmi jñānārthasya grahaṇaṁ vida (III, 1, 38) ity adantanirdeśāt, asya tu viveda [2] P kleśair

lipa upadehe. upadeho vṛddhiḥ. limpati, limpate, lipisicihvaś ca (III, 1, 53) ity aṅ: alipat, ātmanepadeṣv anyatarasyām (III, 1, 54): alipta alipata. anupasargāl limpa (III, 1, 138) iti śaḥ: Limpaḥ, nau limpeḥ (III, 1, 138, 1): Nilimpā devāḥ (139)

ṣica kṣaraṇe. siñcati, siñcate, upasargāt sunoti (VIII, 3, 65) iti ṣaḥ: abhiṣiñcati, sthādiṣv abhyāsena cābhyāsasya (VIII, 3, 64): abhiṣiṣeca, abhyaṣiñcat, asicat, asikta asicata. dāmnī (III, 2, 182) iti ṣṭran: sektram, siceḥ saṁjñāyāṁ kan numhau ca (*vgl.* Uṇ. V, 62): siṁhaḥ. sico yaṅi (VIII, 3, 112) na ṣatvam: abhisesicyate, ṇyantasyopasaṁkhyānam: asīsicat (140)

anudāttāḥ svaritetaḥ 151

kṛtī chedane. itas trayaḥ seṭaḥ parasmaipadinaś ca. kṛntati, kartitā, se 'sici (VII, 2, 57) iti kartsyati kartiṣyati. kṛttaḥ, īdittvaṁ (VII, 2, 14) yaṅlugartham: carīkṛttaḥ, nirupapadāt kvip (III, 2, 178): kṛt, kartarī chedanī, kṛttiś carma, kṛteś chakrū ca (Uṇ. II, 21): kṛcchram, kruraḥ, kṛtyaśūbhyāṁ ksnaḥ (Uṇ. III, 17): kṛtsnam, kṛtibhidi (Uṇ. III, 147) iti tikan: kṛttikāḥ. rudhādau kṛtī veṣṭane (VII, 10): kṛṇatti (141)

khida paritāpe. khindati; bhidādau (III, 3, 104) khidā. rudhādau khida dainye (VII, 12): khintte, khidyata iti karmakartari, divādau vā pāṭho (IV, 61) 'bhyūhyaḥ (142)

piśa avayave. piṁśati. hṛpiśiruhi (*vgl.* Uṇ. IV, 118) itīn: peśir māṁsaleśaḥ; piśunaḥ, piśitam, peśalaḥ (143)

udāttā udāttetaḥ 154

vṛt. mucādayo vartitāḥ

bhaṭṭaKṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅginyāṁ tudādigaṇaḥ saṁpūrṇaḥ [1]

om! rudhir āvaraṇe. āvaraṇaṁ vyāptiḥ. itaḥ saptāniṭa ubhayapadinaś ca. rudhādibhyaḥ śnam (III, 1, 78): ruṇaddhi, anusvārībhūto ṇatvam atikrāmati: runddhe, śnasor allopaḥ (VI, 4, 111); irito vā (III, 1, 57): arudhat arautsīt, aruddha, sipi dhāto rur vā (VIII, 2, 74): aruṇat tvam, aruṇaḥ, na rudha (III, 1, 64) iti karmakartari ciṇ nāsti: aruddha gauḥ svayam eva, roddhā. saṁpṛcādāv (III, 2, 142) anurodhī, saptamyāṁ copapīḍarudhakarṣaḥ (III, 4, 49): vraja uparudhya, vrajoparo-

[1] P iti Kṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅginyāṁ tudādir gaṇaḥ samāptaḥ

dhaṁ gāḥ pāyayati, iṣitimimadi (*vgl.* Uṇ. I, 52) iti kirac: rudhiram (1)

bhidir vidāraṇe. bhinatti, bhintte, abhidat abhaitsīt, abhitta, bhettā. bhittaṁ śakalam (VIII, 2, 59), bhinnam anyat, Bhidyoddhyau nade (III, 1, 115), kāṣṭhabhit, vidibhidichideḥ kurac (III, 2, 162): bhiduraṁ paviḥ, bhittiḥ, kṛtibhidilatibhyaḥ kit (Uṇ. III, 147): bhittikā, kṝgṝśṝpṝkuṭi (Uṇ. IV, 142) itīḥ: bhidir vajram, karmakartari kelimaḥ (III, 1, 96 Kāś.): bhidelimaṁ kāṣṭham, rak (Uṇ. II, 13): bhidram, iṣitimi (*vgl.* Uṇ. I, 52) iti kirac: bhidiram, bhidādau (III, 3, 104, 1) bhidā vidāraṇe (2)

chidir dvaidhīkaraṇe; advaidhasya pṛthaktve. chinatti, chintte, acchidat acchaitsīt, acchitta. chiduram, rajjucchit, rak (Uṇ. II, 13): chidram, chidiḥ paraśuḥ, chidiraḥ, chitvaraḥ, bhidādau (*vgl.* III, 3, 104, 2) chidā dvaidhībhāve, vicchittir anyatra (3)

ricir virecane. virecanaṁ niḥsāraṇam. riṇakti, riṅkte, aricat araikṣīt, arikta. riktaḥ, rikthaṁ dhanam, rekṇas[1]. curādau rica viyojanasaṁparcanayoḥ (X, 273): recayati (4)

vicir pṛthagbhāve. vinakti, viṅkte, avicat avaikṣīt, avikta. vivekaḥ. juhotyādau (III, 12) vevekti, vivikte (5)

kṣudir saṁpeṣe. kṣuṇatti, kṣuntte, kṣottā, akṣudat akṣautsīt, akṣutta. kṣuṇṇaḥ, rak (Uṇ. II, 13): kṣudraḥ (6)

yujir yoge. yunakti, yuṅkte, ayujat ayaukṣīt, ayukta, propābhyāṁ yujer ayajñapātreṣu (I, 3, 64) taṁ: prayuṅkte, upayuṅkte, neha: dvandvaṁ yajñapātrāṇi prayunakti. divādau yuja samādhau (IV, 68): yujyate, asyaiva graḥaṇāni (7)

anudāttāḥ svaritetaḥ 7

uchṛdir dīptidevanayoḥ, utṛdir hiṁsānādarayoḥ. udāttau svaritetau. chṛṇatti, chṛntte, acchṛdat acchardīt, acchardiṣṭa, caṅy acacchardat acicchṛdat, ur ṛd (VII, 4, 7) iti vā ṛkāraḥ, se 'sici kṛti (*vgl.* VII, 2, 57) iti veṭ: chardiṣyati chartsyati. udito vā (VII, 2, 56): chṛttvā charditvā, chṛṇṇaḥ, arciśuci (Uṇ. II, 109) itīsiḥ: chardiḥ. curādau charda vamane (X, 51): chardayati. tṛṇatti, tṛntte, atṛdat atardīt, tartsyati tardiṣyati. tṛttvā tarditvā, tṛṇṇaḥ, vitardikā vediḥ (8. 9)

[1] *s.* I, 767

kṛtī veṣṭane. udātta udāttet. kṛṇatti, kartitvā, kartsyati kartiṣyati. kṛttaḥ, īdittvaṁ (VII, 2, 14) yaṅlugartham: carīkṛttaḥ, kṛter ādyantaviparyayaś ca (Uṇ. I, 17): tarkuḥ. tudādau kṛtī chedane (VI, 141): kṛntati, kṛttiḥ (10)

ñiindhī dīptau. udātto 'nudāttet. inddhe, śnān nalopaḥ (VI, 4, 23). iddham, bhrāṣṭrāgnyor indhe (VI, 3, 70, 6) mum: bhrāṣṭramindhaḥ, agnimindhaḥ, agnim inddhe: agnīt, avodaidha (VI, 4, 29) ity edha idhmaḥ, edhas tv edher (I, 2) asuni (Uṇ. IV, 188), vāv indhe (Uṇ. II, 26) rak: vīdhraṁ vimalam, nīdhraṁ paṭalaprāntaḥ (11)

khida dainye, vida vicāraṇe. anudāttāv anudāttetau. khintte; divādau (IV, 61) khidyate, tudādau (VI, 142) khindati. vintte, nudavidondatrā (VIII, 2, 56) iti vā niṣṭhānatvam: vittaḥ vinnaḥ (12. 13)

śiṣḷ viśeṣaṇe. viśeṣaṇaṁ guṇāntarotpādanam itaś catvāro 'niṭaḥ parasmaipadinaś ca. viśinaṣṭi, vyaśiṣat, karmaṇi taṅi ksaḥ (III, 1, 45): vyaśikṣata, viśiṣyate. curādau śiṣa asarvopayoge (X, 274): śeṣayati, śiṣyata iti śeṣaḥ (14)

piṣḷ saṁcūrṇane. caurasya pinaṣṭi, jāsiniprahaṇa (II, 3, 56) iti ṣaṣṭhī, apiṣat, apiṣṭa apikṣata, peṣṭā. śuṣkacūrṇarūkṣeṣu piṣo (III, 4, 35) ṇamul: śuṣkapeṣaṁ pinaṣṭi, snehane piṣaḥ (III, 4, 38): tailapeṣaṁ[1] pinaṣṭi, uṇādau (IV, 15) pinākapiṇyākau (15)

bhanjo āmardane. bhanakti, bhaṅktā, abhāṅkṣīt, bhañjeś ca ciṇi (VI, 4, 33): abhāji abhañji, japajabha (VII, 4, 86) ity abhyāsasyānusvāraḥ: bambhajyate (VIII, 4, 58). jāntanaśāṁ vibhāṣā (VI, 4, 32) iti vā num: bhaktvā bhaṅktvā, bhañjabhāsamido ghurac (III, 2, 161): bhaṅguraḥ; ghañ (III, 3, 19), bhajyate 'neneti bhaṅgas taraṅgaḥ, kte (VIII, 2, 45): bhagnaḥ; bhaṅgiḥ (16)

bhuja pālanābhyavahārayoḥ. abhyavahāro bhojanam. bhunakti bhuvam, bhujo 'navane (I, 3, 66) taṅ: bhuṅkte 'nnam, bhoktā, gatibuddhipratyavasānārtha (1, 4, 52) iti karmasaṁjñā: bhojayati Caitraṁ saktūn. bhojyaṁ bhakṣye (VII, 3, 69) sādhu, bhogyam[2] anyatra, Bhojo 'ci (III, 1, 134), bhujanyubjau pāṇyupatāpayoḥ (VII, 3, 61), anyatra bhogaḥ (III, 3, 121) sukham, viśvabhojaḥ, Bhujyur[3] Gandharvaḥ, rucibhujibhyāṁ kiṣyan (Uṇ.

[1] P tilapeṣaṁ [2] P bhogyo [3] *vgl.* Hem. Uṇ. 802

IV, 178): bhujiṣyo dāsaḥ. tudādau bhujo kauṭilye (VI, 124): nirbhujati (17)

anudāttā udāttetaḥ 17

tṛhi hisi hiṁsāyām. ito 'ṣṭau seṭaḥ parasmaipadinaś ca. tṛṇaha im (VII, 3, 92): tṛṇeḍhi, tṛṇḍhaḥ, tṛṁhanti, tṛṇḍhi. tṛheḥ kno halopaś ca (Uṇ. V, 8): tṛṇam. hinasti, hindhi, dhi ca (VIII, 2, 25) iti salopaḥ, tipy anasteḥ (VIII, 2, 73): ahinad bhavān, sipi dhāto rur vā (VIII, 2, 74): ahinat tvam, ahinas tvam; nindahiṁsa (III, 2, 146) iti hiṁsakaḥ, namikampi (III, 2, 167) iti raḥ: hiṁsraḥ, hiṁsā, hiṁsīro (Uṇ. V, 18) galākarṣaṇaśṛṅkhalā (18. 19)

undī kledane. unatti, undidiṣati. ghañy avodaidha (VI, 4, 29) ity avodaḥ kledanam, nudavidondatrā (VIII, 2, 56) iti vā natvam: samunnam samuttam, under ic cādeḥ (Uṇ. I, 13): induḥ, rak (Uṇ. II, 13): udraḥ, unduraḥ khanakaḥ [1], udakam, under nalopaś ca (Uṇ. II, 76) iti yuc: odanaḥ, utsaḥ prasravaṇam (20)

anjū vyaktimrakṣaṇagatiṣu. vyaktiḥ prakaṭatā, mrakṣaṇaṁ ghṛtādisekaḥ. anakti, aṅktā añjitā, smiṅpūṅrañjvaśāṁ sani (*vgl.* VII, 2, 74): añjijiṣati. añjer ṇyaty ājyam iṣyate (III, 1, 109, 2), aktaḥ, ṛtanyañji (Uṇ. IV, 2) ity alic: añjaliḥ, añjiṣṭhus tilādi, aṅktvā aktvā añjitvā (21)

tanjū saṁkocane. tanakti. taṅktvā taktvā tañjitvā, taktaḥ. tancū iti Dramiḍāḥ: taktvā tañcitvā (22)

ovijī bhayacalanayoḥ. vinakti; udvignaḥ. udvijate tudādau (VI, 9) (23)

vṛjī varjane. vṛṇakti, avṛṇak. apavṛktaḥ, vargaḥ, vṛjinaṁ pāpam. vṛcī varaṇa iti Daurgāḥ: varkaḥ. adādau (II, 19) vṛkte (24)

pṛcī saṁparke. pṛṇakti saṁpṛktaḥ, ghañ (III, 4, 18. 19): saṁparkaḥ, madhuparkaḥ. adādau (II, 20) pṛkte, curādau yuja pṛcī saṁparcane (X, 264 265) vā ṇic: saṁparcayati saṁparcati (25)

bhaṭṭaKṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyāṁ rudhādigaṇaḥ saṁpūrṇaḥ [2]

[1] *vgl.* Hem. Uṇ. 423 [2] P iti KṣīrasvāmyutprekṣitaKṣīrataraṅgiṇyāṁ dhātuvṛttau rudhādigaṇaḥ saṁpūrṇaḥ

om! tanu vistāre. itaḥ ṣaṭ seṭa ubhayapadinaś ca. tanādikṛñbhya uḥ (III, 1, 79): tanoti, tanute, tanvaḥ tanuvaḥ, tanmaḥ tanumaḥ, tanoter yaki (VI, 4, 44) iti tāyate tanyate, atanīt atānīt (VII, 2, 7), tanādibhyas tathāsoḥ (II, 4, 79) sijlug vā: atata, atathāḥ, vanatitanotyādīnām (VI, 4, 37) ity anunāsikalopaḥ, ataništa, atanišṭhāḥ. nahivṛti (VI, 3, 116) iti kvau dīrghaḥ: parītat, tatvā tanitvā, tataḥ, vitataḥ. sanīvantardha (VII, 2, 49) iti veṭ: titanišati, aniṭpakṣe tanoter vibhāṣā (VI, 4, 17) dīrghaḥ: titāṁsati titaṁsati. tanoter ṇaḥ (III, 1, 140, 1): avatānaḥ, ghañi (III, 3, 18. 19) vitāno yajñaḥ, saṁtānaḥ, ekatānaḥ, bhṛmṛśī (Uṇ. I, 7) ity uḥ: tanuḥ, kṛṣicamitani (Uṇ. I, 82) ity ūḥ: tanūḥ, sitanigami (Uṇ. I, 70) iti tun: tantuḥ, tuk, tokam apatyam [1], sānasivarṇasi [2] (Uṇ. IV, 107) iti [2] taṇḍulam [2], tanyṛṣibhyāṁ ksarac (Uṇ. III, 75): tasaraḥ sūtraveṣṭanam [3], trasaras tu paṭṭasūtram; tanimṛñbhyāṁ kic ca (Uṇ. III, 88): tatam, tātaḥ pitā (Uṇ. III, 90), taneḥ kayan (*vgl.* Uṇ. IV, 99): tanayaḥ, ṣṭran (Uṇ. IV, 158): tantram, na ktici dīrghaś ca (VI, 4, 39): tantiḥ, tantrīḥ, ktini (III, 3, 94) tatiḥ paṅktiḥ, tanoter ḍaüḥ sanvac ca (Uṇ. V, 52): titaüḥ [4] paripavanam [4], taner anaś ca vaḥ (*vgl.* Uṇ. II, 63): tvak, vā lyapi (VI, 4, 38) ity anunāsikalopaḥ: pratatya pratanya (1)

ṣaṇu dāne. sanoti, sanute, sātvā sanitvā, sāyate sanyate, asanīt asānīt, asāta asaniṣṭa, asāthāḥ asaniṣṭhāḥ, sanīvantardha (VII, 2, 49) iti sisaniṣati siṣāsati. sanoter anunāsikalopa ātvaṁ ca (VI, 4, 42): sātaḥ, na ktici dīrghaś ca (VI, 4, 39): santiḥ, lopaś cāsyānyatarasyām (VI, 4, 45): satiḥ, ūtiyūti (III, 3, 97) iti sātir dānam; ñuṇ (Uṇ. I, 3): sānuḥ (2)

kṣaṇu himsāyām. kṣaṇoti, kṣaṇute, kṣatvā kṣaṇitvā, hmyantakṣaṇa (VII, 2, 5) iti vṛddhir nāsti: akṣaṇīt. kṣataḥ, kṣatiḥ. kṣiṇv iti Durgaḥ: kṣiṇoti; kṣitaḥ, kṣitiḥ (3. 4)

ṛṇu gatau. ṛṇoti, ṛṇute (5)

tṛṇu adane. tṛṇoti, tṛṇute. tṛtvā tṛṇitvā. cṛṇu ardana iti Nandī (6)

ghṛṇu dīptau. ghṛṇoti, ghṛṇute. ghṛtvā ghṛṇitvā, ghṛṇiḥ, ghṛṇā, ghṛtam (7)

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[1] *vgl.* Hem. Dh. VIII, 1 [2] P vṛñluṭi (*vgl.* Uṇ. V, 9) ity ulac: taṇḍulaḥ [3] *vgl.* Amarak. III, 2, 24 [4] P titaüś cālanī

udāttāḥ svaritetaḥ 6. ete sārvadhātuke saṁdigdhaguṇāḥ: arṇoti, tarṇoti, gharṇoti

vanu yācane, manu avabodhane. udāttāv anudāttetau. vanute, vavane, vatvā vanitvā, vataḥ, glāsnāvanuvamāṁ ca (I, 868) iti mittvaṁ vā: vanayati vānayati, atrānupasargād (I, 867) ity anuvṛtteḥ sopasargān nityam: pravanayatīti prāg (I, 868) uktam; vanitā, vaṇḍaḥ (Uṇ. I, 113), vaniṣṭhuḥ (*vgl.* Uṇ. IV, 2)[1]; bhvādau vanu ca nocyate (I, 841): vanati. manute, matvā manitvā, matam, amata amaniṣṭa, amathāḥ amaniṣṭhāḥ; divādau mana jñāne (IV, 67): manyate (8. 9)

ḍukṛñ karaṇe. anudāttaḥ. karoti, kurute, karoter (*vgl.* VI, 4, 110) ity uttvam, tanādikṛñbhya (III, 1, 79) iti pṛthak kṛño grahaṇād anyat tanādikāryaṁ nāsti; anuparābhyāṁ kṛño (I, 3, 79) na taṅ: anukaroti, parākaroti, gandhanādau (I, 3, 32) taṅ: śyeno vartikām apakurute[2], adheḥ prasahane (I, 3, 33): taṁ hādhicakre, veḥ śabdakarmaṇaḥ (I, 3, 34): śvā vikurute svaram[3], akarmakāc ca (I, 3, 35): vikurvate dāntāḥ, saṁparyupebhyaḥ karotau bhūṣaṇe, samavāye ca (VI, 1, 137. 138) suṭ: saṁskurute, pariṣkurute, upaskurute, nityaṁ karoter (VI, 4, 108) iti mvor vikaraṇalopaḥ: kurvaḥ, kurmaḥ, kṛsṛbhṛvr (VII, 2, 13) iti liṭi neṭ: cakartha, cakṛva, cakṛma, ṛddhanoḥ sya (VII, 2, 70) iṭ: kariṣyati, ye ca (VI, 4, 109) iti vikaraṇalopaḥ: kuryāt, na bhakurchurām (VIII, 2, 79) iti dīrgho nāsti, hṛkror anyatarasyāṁ (I, 4, 53) karmasaṁjñā: ghaṭaṁ kārayati Caitraṁ Caitreṇa vā, tiro 'ntardhau, vibhāṣā kṛñi (I, 4, 71. 72) gatisaṁjñā, tiraso (VIII, 3, 42) gatau satvam: tiraskṛtya, tiraḥ[4] kṛtvā, kṛbhvastiyoge (V, 4, 50) cviḥ: śuklīkaroti, mithyopapadāt kṛño 'bhyāse (I, 3, 71) taṅ: padaṁ mithyā kārayate. kṛtrimam (III, 3, 88), vibhāṣā kṛvṛṣor (III, 1, 120) iti kyap: kṛtyam, kāryam, ataḥ kṛkami (VIII, 3, 46) iti satvam: ayaskāraḥ, kṛño hetutācchīlyānulomyeṣu (III, 2, 20) ṭaḥ: vidyā yaśaskarī, divāvibhā (III, 2, 21) ity ac: divākaraḥ, karmaṇi bhṛtau (III, 2, 22): karmakaraḥ, stambaśakṛtor in (III, 2, 24): stambakarir vrīhiḥ[3], śakṛtkarir[3] vatsaḥ[3], meghartibhayeṣu kṛñaḥ (III, 2, 43) khac: meghaṁkaraḥ, kṣemapriyamadre 'ṇ ca (III, 2, 44): kṣemaṁkaraḥ, kṣemakāraḥ,

[1] P *addit* duḥpātram [2] P apaskurute [3] P *om.* [4] *alle Hss.* tiras

āḍhyasubhaga (III, 2, 56) iti khyun: āḍhyaṁkaraṇam, kartṛkarmaṇoś ca bhūkṛñoḥ (III, 3, 127) khal: īṣadāḍhyaṁkaraḥ, svāḍhyaṁkaraḥ, sukarmapāpa (III, 2, 89) iti kvip: sukṛt, rājani yudhikṛñaḥ (III, 2, 95) kvanip: rājakṛtvā, sahe ca (III, 2, 96): sahakṛtvā, alaṁkṛñnirākṛñ (III, 2, 136) itīṣṇuc: alaṁkariṣṇuḥ, nirākariṣṇuḥ, kṛñaḥ śa ca (III, 3, 100): kriyā, kṛtyā, kṛtiḥ, praśnākhyānayor iñ ca (*vgl.* III, 3, 110): kāṁ kārim akārṣīḥ? imāṁ kārim akārṣam, kārikām; ṇyantāt (III, 3, 107) kāraṇā, bhidādau (III, 3, 104) kārā bandhane, karmaṇy ākrośe kṛñaḥ khamuñ (III, 4, 25): cauraṁkāram ākrośati, svādumi ṇamul (III, 4, 26): svāduṁkāraṁ bhuṁkte, anyathaivaṁkathamitthaṁsu siddhāprayogaś cet (III, 4, 27): anyathākāram, evaṁkāram, yathātathayor asūyāprativacane (III, 4, 28): yathākāram astu, kiṁ tavānena? tiryacy apavarge (III, 4, 60): tiryakkṛtya, tiryakkāram, samāpyety arthaḥ, svāṅge taspratyaye kṛbhuvoḥ [1] (*vgl.* III, 4, 61): mukhataḥkṛtya, mukhataḥ kṛtvā, mukhataḥkāram, nādhārthapratyaye cvyarthe (III, 4, 62): nānākṛtya, nānākāram, dvidhākṛtya, dvidhākāram. bhvādau kṛñ karaṇe (I, 949): karati, karate, svādau kṛñ hiṁsāyām (V, 7): kṛṇoti, kṛṇute. kṛvāpāji (Uṇ. I, 1) ity uṇ: kāruḥ, kārūḥ, kṛgror uc ca (Uṇ. I, 25): Kuruḥ, Kurūḥ, kṛñaḥ katuḥ (Uṇ. I, 78): kratuḥ, aṇḍan kṛsṛbhṛvṛñaḥ (Uṇ. I, 128): karaṇḍaḥ, kṛhṛbhyām eṇuḥ [2] (Uṇ. II, 1): kareṇuḥ, kareṇūḥ, kṛdādhārā (Uṇ. III, 40) iti kaḥ: karkaḥ, kṛdhūmadibhyaḥ kid (Uṇ. III, 73) iti saran: kṛsaraḥ, kṛña uc ca (Uṇ. IV, 33) itīran: kurīram, kṛña udīcāṁ kārīṣv [1] (*vgl.* Uṇ. IV, 128) itīñ: kāriḥ, manin (Uṇ. IV, 144): karma, kṛñaḥ pāsaḥ (Uṇ. V, 45): karpāsaḥ [3], karoter dve ca (*vgl.* VI, 1, 12, 5): cakram (10)

bhaṭṭaKṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyāṁ tanādigaṇaḥ saṁpūrṇaḥ [4]

om! ḍukrīñ dravyavinimaye. vinimayaḥ parivartaḥ. itaḥ saptāniṭaḥ. kryādibhyaḥ śnā (III, 1, 81): krīṇāti, krīṇīte, ī haly aghoḥ (VI, 4, 113), krīṇanti, śnābhyastayor āto (VI, 4, 112) lopaḥ, parivyavebhyaḥ kriyas (I, 3, 18) taṁ: parikrīṇīte, krīṅjīnāṁ ṇāv (VI, 1, 48) ātvam: krāpayati, kretā. krayyas tadarthe

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[1] *so alle Hss.* [2] KC enuḥ [3] P *addit* kṛpeḥ kūḥ: kūrpāsaḥ kañcukam [4] P iti KṣīrasvāmyutprekṣitaKṣīrataraṅgiṇyāṁ dhātuvṛttau tanādir gaṇaḥ

(VI, 1, 82), kreyo 'nyaḥ, karmaṇīnir[1] vikriyaḥ (III, 2, 93): somavikrayī[2], kriya ikan (Uṇ. II, 44): krayikaḥ (1)

prīñ tarpaṇe kāntau ca. kāntir abhilāṣaḥ. prīṇāti, prīṇīte, dhūñprīñor nuk (VII, 3, 37, 1): prīṇayati. igupadhajñā (III, 1, 135) iti kaḥ: priyaḥ. divādau prīṅ prītau (IV, 36): prīyate (2)

śrīñ pāke. śrīṇāti, śrīṇīte, śretā; śrītiḥ (3)

mīñ hiṁsāyām. mīnāti, mīnīte, hinumīnā (VIII, 4, 15) iti ṇatvam: pramīṇāti, sani mīmā (VII, 4, 54) itīs: mitsati, mīnātiminotidīṅāṁ lyapi ca (VI, 1, 50) ity ātvam: pramāpayati, pramāya. mimīliyāṁ khalacoḥ pratiṣedhaḥ (*vgl.* VI, 1, 50, 2): īṣanmayaḥ, pramayaḥ, mītaḥ, uṇādau mīnāter ūraḥ (*vgl.* Uṇ. I, 68): mayūraḥ (4)

ṣiñ bandhane. sināti, sinīte, asaiṣīt, stautiṇyor eva ṣaṇi (VIII, 3, 61) iti niyamāt sisīṣati. svādau (V, 2) sinoti, asyaiva grāsakartṛkasya[3] (VIII, 2, 44, 4) sino grāsaḥ[3] svayam eva (5)

skuñ āpravaṇe. āpravaṇam uddharaṇam. sautro 'yam ity ācāryāḥ[4]. stanbhustunbhuskanbhuskunbhuskubhyaḥ śnuś ca (*vgl.* III, 1, 82): skunāti skunīte, skunoti skunute, skotā (6)

yuñ bandhane. yunāti, yunīte, yotā. adādau yu miśraṇe (II, 23): yauti, yavitā, curādau yu jugupsāyām (X, 170): yāvayate (9)

anudāttāḥ 7

knūñ śabde. ito gṛparyantā (28) viṁśatiḥ seṭaḥ. knūnāti, knūnīte, knavitā (10)

drūñ hiṁsāyām. drūṇāti, drūṇīte, dravitā. drūtaḥ[5]. svādau (*vgl.* V, 34) druṇoti (11)

pūñ pavane. pavanaṁ śuddhiḥ. pvādīnāṁ hrasvaḥ (VII, 3, 80): punāti, punīte. pūño vināśe (VIII, 2, 44, 3) niṣṭhānatvam: pūnā yavāḥ, pūto 'nyatra, nirabhyoḥ pūlvor (III, 3, 28) ghañ: niṣpāvo vrīhibhedaḥ. bhvādau pūṅ pavane (I, 1015): pavate, divādau (? *vgl.* I, 513) pūyate. potram, pavitram, putraḥ, potaḥ, naptṛneṣṭṛ (Uṇ. II, 96) iti potā ṛtvik (12)

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[1] *so auch die richtige (hsliche) Lesung der* Kāś. [2] C māṁsavikrayī [3] *alle Hss.* grāma° *und* grāmaḥ [4] P ācāryaḥ [5] PK dravitaḥ (*gegen* VII, 2, 11)

lūñ chedane. lunāti, lunīte, lavitā, sani neṭ (VII, 2, 12): lulūṣati, alīlavat, lilāvayiṣati, oḥ puyaṇjy apara (VII, 4, 80) ity abhyāsasyettvam. lvādibhyaś ca [1] (*vgl.* VIII, 2, 44) iti niṣṭhānatvam: lūnaḥ, ṛkāralvādibhyaḥ ktin niṣṭhāvat (VIII, 2, 44, 1): lūniḥ, artilūdhv (*vgl.* III, 2, 184) itītran [1]: lavitram, āṇaka lūśiṅghi (*vgl.* Uṇ. III, 83) iti lavāṇakaḥ, lūtā, hasimṛgr (Uṇ. III, 86) iti tan: lotaḥ [2], prusṛlvaḥ samabhihāre vun (III, 1, 149): lavakaḥ, nāmansāman (*vgl.* Uṇ. IV, 150) niti loma, nirabhyoḥ pūlvor (III, 3, 28) ghañ: abhilāvaḥ (13)

stṝñ chādane. stṛṇāti, stṛṇīte, āstaritā āstarītā, vṛto vā (VII, 2, 38) itīṭo dīrghaḥ, liṅsicor ātmanepadeṣu (VII, 2, 42) veṭ: āstariṣīṣṭa āstīrṣīṣṭa, āstariṣṭa āstīrṣṭa, iṭ sani vā (VII, 2, 41): ātistīrṣati ātistariṣati ātistarīṣati, at smṛdṛtvarapratha (VII, 4, 95) iti caṅy abhyāsasyāttvam: atastarat. āstīrṇaḥ, stīrṇiḥ, prestro 'yajñe (III, 3, 32) ghañ: prastāraḥ, yajñe tu prastaro haviṣām, prathane vāv aśabde (III, 3, 33): paṭasya vistāraḥ, śabde vistaraḥ, chandonāmni ca (III, 3, 34): viṣṭārapaṅktiḥ, vṛkṣāsanayor viṣṭaraḥ (VIII, 3, 93), ave tṝstror ghañ (III, 3, 120): avastāraḥ. svādau stṛñ (V, 6): vistṛṇoti, vistṛtaḥ, staro vastrabhedaḥ, starīr (Uṇ. III, 158) meghaḥ śayyā ca: starīm āstīrya (14)

kṝñ hiṁsāyām. kṛṇāti, kṛṇīte. kīrṇaḥ, kīrṇiḥ. kṛñ ity eke (15)

vṝñ varaṇe. vṛṇāti, vṛṇīte. vūrṇaḥ, vūrṇiḥ, vivaraḥ, kṝvṛtṝdāribhya unan (*vgl.* Uṇ. III, 53): Varuṇaḥ. vṛñ iti Nandī (16)

dhūñ kampane. dhunāti, dhunīte, svaratisūti (VII, 2, 44) iti veṭ: vidhotā vidhavitā, dhūñprīñor nuk (VII, 3, 37, 1): vidhūnayati, stusudhūñbhyaḥ parasmaipadeṣu (VII, 2, 72): adhāvīt. dhūnaḥ, dhūniḥ. svādau dhūñdhuñau (V, 9): dhūnoti dhunoti, avadhūtaḥ, vidhutaḥ; curādau (X, 292) dhūnayati; tudādau dhū vidhūnane (VI, 105): dhuvati (17)

śṝñ hiṁsāyām. śṛṇāti, śṛṇīte, śīryate, śīrṇaḥ, śīrṇiḥ, śṝdṝprāṁ hrasvo vā (VII, 4, 12): viśaśaruḥ viśaśruḥ. laṣapatapada (III, 2, 154) ity ukañ: viśārukaḥ, śṝvandyor āruḥ (III, 2, 173): śarārur hiṁsraḥ, uṇādau śarārir āṭiḥ [3], kiṁjarayoḥ śriṇaḥ (Uṇ. I, 4): kiṁśārur dhānyaśūkam, śṝsvṛsnihi (Uṇ. I, 11) ity uḥ:

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[1] *so alle Hss.* [2] P *addit* chinnalomā [3] *vgl.* Hem. Dh. IX, 24

śarur himsraḥ [1], āṅparayoḥ khaniśṝbhyāṁ ḍic ca (Uṇ. I, 34): paraśuḥ, śṛṇāter hrasvaś ca (Uṇ. I, 125) gaś ca nuṭ ca: śṛṅgam, śṛṅgāraḥ, śiśiram, śaro 'ci (III, 1, 134), śaraṇam, gaṇ śakunau (Uṇ. I, 126): śārṅgaḥ [2], śṝdṝbhaso 'diḥ (Uṇ. I, 129): śarad, kṝgṝśṝdṝbhyo vaḥ (Uṇ. I, 155): Śarvaḥ, kṝgṝśṝvṛñcatibhyaḥ ṣvarac (*vgl.* Uṇ. II, 123): śarvarī, sṛśṝbhyām ū ca (*vgl.* Uṇ. III, 26): śūrpaḥ, śiraḥ karan (*vgl.* Uṇ. IV, 3): śarkarā, śṝpṝbhyāṁ kid (*vgl.* Uṇ. IV, 27) itīṣan: śirīṣam, manin (Uṇ. IV, 144): śarma, śṝpṝvṛñāṁ dve ruk cābhyāsasya (Uṇ. IV, 19): śarśarīkā, kṝśṝpṝkaṭi (Uṇ. IV, 30) itīran: śarīram, asun kit (*vgl.* Uṇ. IV, 193): śiraḥ, kṝgṝśṝpṝkuṭibhidichidibhyaś ca (Uṇ. IV, 142) itīn kit: śiriḥ, śiraḥ śakunāv (*vgl.* Uṇ. IV, 127) iṇ: śāriḥ, śārikā, ṝdor ap (III, 3, 57): śaraḥ, śṝ varṇavāyunivṛteṣu (III, 3, 21, 2) ghañ: śāro varṇo vāyuś ca, nīśāro himānilāpahaṁ vastram: gaur ivākṛta-nīśāraḥ prāyeṇa śiśire kṛśaḥ (18)

pṝ pālanapūraṇayoḥ. pṛṇāti, śṝdṝprāṁ hrasvo vā (VII, 4, 12): nipaparuḥ nipapruḥ. ṝdor ap (III, 3, 57): paraḥ, vā dāntaśānta (VII, 2, 27) iti ṇyantāt pūrṇaḥ pūritaḥ, na dhyākhyā-pṝmūrchimadām (VIII, 2, 57): pūrtaḥ, pūrtiḥ, pūrī āpyāyana (IV, 43) ity asmāt pūrṇaḥ, bhrājabhāsa (III, 2, 177) iti kvip: pūḥ, pṝbhidi (Uṇ. I, 24) iti kuḥ: puru bahu, puraḥ kuṣan (Uṇ. IV, 74): puruṣaḥ, artipṝvapi (Uṇ. II, 118) ity usiḥ: paruḥ parva, dhāpṝvasyajyatibhyo naḥ (Uṇ. III, 6): parṇam, śṝpṝbhyāṁ kit (*vgl.* Uṇ. IV, 27): purīṣam, pṝkalibhyām (*vgl.* Uṇ. IV, 75) uṣac: paruṣam, snāmadi (Uṇ. IV, 112) iti vanip: parva. juhotyādau (III, 4) piparti, curādau pṝ pūraṇe (X, 15): pārayati (19)

mṝ hiṁsāyām. mṛṇāti (22)

vṝ bhṝ bharaṇe. vṛṇāti, bhṛṇāti. bhṝ bharjane ca, bharjanaṁ pākaḥ (20. 21)

dṝ vidāraṇe [3]. dṛṇāti, dīrṇaḥ, dīrṇiḥ, vidadaruḥ vidadruḥ, at smṛdṝtvara (VII, 4, 95) iti vyadadarat. dṝsanijani (Uṇ. I, 3) iti ñuṇ: dāruḥ [4], kṝgṝśṝdṝbhyo vaḥ (Uṇ. I, 155): darvaḥ, śṝdṝbhaso 'diḥ (Uṇ. I, 129): Darado deśaḥ, darad īṣadarthe 'vyayam, tasya dareti prākṛte 'pabhraṁśaḥ, sa eva kavibhir bhrāntyā prayuktaḥ: daradalitaharidrā (Viddhaśālabh. III, 17) iti; kṝvṛtṝdāribhya unan (*vgl.* Uṇ. III, 53): dāruṇaḥ, vṝdṝbhyāṁ vin (*vgl.* Uṇ. IV, 53):

[1] P vajram [2] P śāraṅgaḥ [3] KC bhaye [4] *so alle Hss.*

darviḥ, dṛṇāter hrasvaś ca (Uṇ. IV, 183) iti tip: dṛtiḥ, udi dṛṇāter alacau pūrvapadāntalopaś ca (*vgl.* Uṇ. V, 19): udaram, pharpharīkādayaś ca (Uṇ. IV, 20): dardarīkam, pacādau (III, 1, 134) daraṭ, darī, pṛṣodarādau (VI, 3, 109) dardaro vādyabhāṇḍam, dardураḥ. ghaṭādau dṝ bhaye (I, 846) darati, darayati; asmād dārayati (23)

jṝ vayohānau. jṛṇāti. jīrṇaḥ, jīrṇiḥ. divādau (IV, 22) jīryati (24)

nṝ naye. nṛṇāti; nīrṇaḥ. ghaṭādau (I, 847) narayati, naro 'ci (III, 1, 134), nṛnarayor vṛddhiś ca (IV, 1, 73 Kāś.): nārī (25)

kṝ hiṁsāyām. kṛṇāti; kīrṇaḥ. tudādau kṝ vikṣepe (VI, 116): kirati (26)

ṝ gatau. ṛṇāti, samīrṇaḥ, īryate, aririṣati arirīṣati īrṣiṣati (27)

gṝ śabde. gṛṇāti, gīrṇaḥ, gīrṇiḥ, ujjagāra, agārīt. kṝgror uc ca (*vgl.* Uṇ. I, 25): guruḥ. tudādau gṝ nigaraṇe (VI, 117): girati (28)

udāttāḥ 27

jyā vayohānau. ito navāniṭaḥ. grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam: jināti, saṁprasāraṇasya dīrghaḥ (*s.* VI, 4, 2), pvādīnāṁ hrasvaḥ (VII, 3, 80). jīnaḥ, jīnir iti Durgaḥ, Nandī tv āha: ktini prāpte glājyāhābhyo niḥ (III, 3, 95, 4): jyāniḥ, vījyājvaribhyo nir uṇādau (Uṇ. IV, 48); kavidhau prasāribhyo[1] ḍaḥ: brahmajyaḥ (*vgl.* III, 2, 3, 1); uṇādau nak (Uṇ. III, 2): Jinaḥ, lyapi ca, jyaś ca (VI, 1, 41. 42): prajyāya (29)

vlī varaṇe. vlināti, artihrīvlī (VII, 3, 36) iti puk: vlepayati (32)

rī gatireṣaṇayoḥ. reṣaṇaṁ hiṁsā. riṇāti, rīṇaḥ, repayati. divādau rīṅ sravaṇe (IV, 30): rīyate (30)

lī śleṣaṇe. lināti, līnaḥ. divādau (IV, 31) līyate, curādau lī dravīkaraṇe (X, 269): ghṛtaṁ vilīnayati (31)

vṛt. lvādayaḥ pvādayaś ca vartitāḥ

lvī gatau. lvīnāti (32)

vrī varaṇe. vrīṇāti. vrītaḥ, uṇādau vrīhiḥ[2] (33)

bhrī bharaṇe. bhrīṇāti, bhrītaḥ (34)

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[1] *so alle Hss.* [2] *vgl.* Hem. Uṇ. 710

kṣiṣ hiṁsāyām. kṣiṇāti, aṅ (III, 3, 104): kṣiyā. svādau (V, 30) kṣiṇoti, bhvādau (I, 255) kṣayati, tudādau (VI, 114) kṣiyati (35)

jñā avabodhane. jñājanor jā (VII, 3, 79): jānāti, jānīte, anupasargāj jña (I, 3, 76) ubhayam, neha: avajānāsi māṁ, mūḍha? apahnave jñas (I, 3, 44) taṅ: śatam apajānīte, saṁpratibhyām anādhyāne (I, 3, 46): saṁjānīte, pratijānīte, jñāśrusmṛdṛśāṁ sanas (I, 3, 57) taṅ: jijñāsate, nānor jñaḥ (I, 3, 58): putram anujijñāsati, jño 'vidarthasya karaṇe (II, 3, 51) ṣaṣṭhī: sarpiṣo jānīte, vānyasya saṁyogāder (VI, 4, 68) etvaṁ: jñeyāt jñāyāt, māraṇatoṣaṇa (I, 849) iti mit: saṁjñapayati, sanīvantardha (VII, 2, 49) iti veṭ: jijñapayiṣati, aniṭpakṣe āpjñapṛdhām īt (VII, 4, 55): jñīpsati. igupadhajñā (III, 1, 135) iti kaḥ: jñaḥ, pre dājñaḥ (III, 2, 6): pathiprajñaḥ, vā dāntaśānta (VII, 2, 27) iti [1] saṁjñaptaḥ, saṁjñapitaḥ, ātaś copasarge (III, 3, 106): prajñā, jñāyate: jñātir bandhuḥ, jñānaṁ jñātir iti nāsti, prasiddhenāpahṛtatvāt (36)

anudāttāḥ 36

bandha bandhane. anudātta udāttet. badhnāti, badhāna, halaḥ śnaḥ śānaj jhau (III, 1, 83), abhāntsīt, ekāco baśo bhaṣ jhaṣantasya sdhvoḥ (VIII, 2, 37). bandhakī, ulūkādau (Uṇ. IV, 41) bandhūkam, śṝsvṛsnihi (Uṇ. I, 11) iti bandhuḥ, iṣitimimadi (*vgl.* Uṇ. I, 52) iti kirac: badhiraḥ, bandher bradhibudhi ca (*vgl.* Uṇ. III, 5) iti naḥ: bradhnaḥ sūryaḥ, budhno mūlam, adhikaraṇe bandho (III, 4, 41) ṇamul: hastabandhaṁ [2] baddhaḥ, saṁjñāyāṁ (III, 4, 42) ca: kukkuṭībandhaṁ baddhaḥ (37)

vṛṅ saṁbhaktau. ūdāttaḥ. saṁbhaktiḥ saṁsevā. vṛṇīte, varitā varītā, vṛto vā (VII, 2, 38) dīrghaḥ, vivaritā [2] vivarītā [2], avṛta avariṣṭa avarīṣṭa, vuvūrṣate vivariṣate vivarīṣate. jalpabhikṣa (III, 2, 155) iti ṣākan: varākaḥ, vṛṅa enyaḥ (*vgl.* Uṇ. III, 98): vareṇyaḥ, varvarīkā, grahavṛdṛniścigamaś ca (III, 3, 58) ap: varaḥ. svādau vṛñ varaṇe (V, 8): vṛṇoti, vṛṇute (38)

śrantha vimocanaharṣayoḥ [3]. ito dvādaśa [4] seṭaḥ parasmaipadinaś ca. śrathnāti, śrathitvā śranthitvā, yakciṇoḥ pratiṣedhe śranthagranthabrūṇātmanepadākarmakāṇām upasaṁkhyā-

[1] P *addit* vijñaptaḥ [2] *so alle Hss.* [3] *so* K, C °harṣaṇayoḥ, S °praharṣayoḥ, P °pratiharṣaṇayoḥ [4] *so alle Hss.; lies* dvāviṁśatiḥ

nam (*vgl.* III, 1, 89 Bh.): śrathnīte mālā svayam eva, aśranthiṣṭa, śranthigranthidanbhisvanjīnāṁ (*vgl.* I, 2, 6 Kāś.) liṭaḥ kittvam ettvaṁ copasaṁkhyāyate: śrethuḥ. curādau śrantha grantha saṁdarbhe (X, 294) vā ṇic: śranthayati śranthati, granthayati granthati, bhvādau śrathi śaithilye, grathi kauṭilye (I, 35. 36): śranthate, granthate (39)

mantha viloḍane. mathnāti. bhvādau (I, 47) manthati, tathā mathe viloḍane (I, 901): mathati (40)

grantha saṁdarbhe. saṁdarbho bandhanam. grathnāti; granthanam. śrathnātivad[1] udāhāryam (41)

kuntha śleṣaṇe. kuthnāti. kunthitvā kuthitvā, kutho hastipalyāṇam, kuthā. kuthīti Durgaḥ (42)

mṛda kṣode. mṛdnāti, mṛdyate. mṛt, mṛdas tikan (V, 4, 39): mṛttikā, mṛḍamṛda (I, 2, 7) iti ktvā kit: mṛditvā (43)

mṛḍa sukhane. mṛḍnāti; mṛḍitvā. tudādau (VI, 38) mṛḍati, mṛḍaḥ, mṛḍīkaṁ hiraṇyam (44)

gudha roṣe. gudhnāti. gudhitvā, gudher ūmaḥ (Uṇ. V, 2): godhūmaḥ, bhidādau (III, 3, 104) godhā talatrāṇam. divādau gudha pariveṣṭane (IV, 13): gudhyati (45)

kuṣa niṣkarṣe. niṣkarṣo bahiṣkaraṇam. kuṣṇāti, karmakartari kuṣirajoḥ prācāṁ śyan parasmaipadaṁ ca (III, 1, 90): kuṣyati pādaḥ svayam eva, niraḥ kuṣa (VII, 2, 46) iḍ vā: niṣkoṣitā niṣkoṣṭā, nirakoṣīt nirakukṣat. iṇ niṣṭhāyām (VII, 2, 47): niṣkuṣitaḥ, mṛḍamṛda (I, 2, 7) iti ktvā kit: kuṣitvā, hanikuṣi (Uṇ. II, 2) iti kthan: kuṣṭham, uṣikuṣi (Uṇ. II, 4) iti than: koṣṭham udaram, bāhulakāt (III, 3, 1) prakoṣṭho vistṛtakaraḥ, ucikusikuṣibhyaḥ kitan: kuṣitam[2], plusiśuṣikuṣibhyaḥ ksiḥ (*vgl.* Uṇ. III, 155): kukṣiḥ, kuṭhikuṣibhyāṁ kākuḥ (*vgl.* Uṇ. III, 77): kuṣākuḥ (46)

kṣubha saṁcalane. kṣubhnāti, kṣubhnāditvāṇ (VIII, 4, 39) ṇatvābhāvaḥ; kṣubdhasvānta (VII, 2, 18) iti kṣubdho manthaś cet, kṣubhito 'nyaḥ; akṣobhīt. divādau (IV, 129) kṣubhyati, akṣubhat, bhvādau (I, 787) kṣobhate (47)

ṇabha tubha hiṁsāyām. praṇabhnāti; divādau (IV, 130) nabhyati, dyutādau (I, 788) nabhate. tubhnāti, tubhyati, tobhate (48. 49)

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[1] P śranthivad [2] *vgl.* Hem. Uṇ. 212

kliśū vibādhane. kliśnāti, kleṣṭā kleśitā. kliśaḥ ktvāniṣṭhayor (VII, 2, 50) veṭ: kliṣṭvā kliśitvā, kliṣṭaḥ kliśitaḥ. divādau (*vgl.* IV, 52a) kliśyati, kleśaḥ, kīnāśaḥ (50)

aśa bhojane. aśnāti, aśitā. upeyivān anāśvān anūcānaś ca (III, 2, 109) ity anāśvān sādhuḥ, āśitaḥ kartā (VI, 1, 207) ādyudāttaḥ, ghañ (III, 3, 121): samāśā gomatā jitāḥ, iṣyaśibhyāṁ takan (Uṇ. III, 148): aṣṭakā, aśipaṇāyyo ruglukau ca (*vgl.* Uṇ. IV, 137): aśriḥ. svādāv aśū vyāptau (V, 18): aśnute, tatraiva grahaṇāni (51)

udhrasa uñche. dhrasnāti, dhrastvā dhrasitvā. curādau (X, 202) dhrāsayati (52)

iṣa ābhīkṣṇye. ābhīkṣṇyaṁ paunaḥpunyam. iṣṇāti. eṣitvā, preṣitaḥ. divādāv iṣa gatau (IV, 19): anviṣyati, tudādāv iṣu icchāyām (VI, 59): icchati, iṣṭvā eṣitvā, tīṣusaha (*vgl.* VII, 2, 48) ity asyaiva grahaṇam: iṣṭaḥ, ato yasya vibhāṣā (VII, 2, 15) ity asya niṣedho nāsti: preṣitaḥ (53)

viṣa viprayoge. viṣṇāti; viṣam. hvādau viṣḷ vyāptau (III, 13): veveṣṭi, aviṣat (54)

pruṣa pluṣa snehasecanapūraṇeṣu. pruṣṇāti; pruṣitaḥ, vipruṭ. pluṣṇāti. bhvādau (I, 735. 736) proṣati, ploṣati, divādau pluṣa dāhe (IV, 8. 107): pluṣyati (55. 56)

puṣa puṣṭau. puṣṇāti, poṣitā. divādau (IV, 73) puṣyati, poṣṭā, puṣkaram, puṣkalam, bhvādau (I, 732) poṣati (57)

muṣa steye. muṣṇāti, rudavida (I, 2, 8) iti muṣitvā, mumuṣiṣati. muṣitaḥ, muṣer dīrghaś ca (Uṇ. II, 42) iti kikan: mūṣikaḥ, mūṣikā, sṛvṛbhūśuṣimuṣibhyaḥ kit (*vgl.* Uṇ. III, 41): muṣko 'ṇḍaḥ phalaṁ [ca] (58)

khava bhūtaprādurbhāve; atikrāntotpattau. khavnāti, chvoḥ śūḍ (VI, 4, 19) iti khaunātīti sabhyāḥ, khavitā; khauḥ. khaceti Daurgāḥ (59)

heṭha ca; khavārthe. heṭhnāti. bhvādau heṭha vibādhāyām (I, 285): heṭhate (60)

udāttā udāttetaḥ 60

graha upādāne. udāttaḥ svaritet. upādānaṁ svīkāraḥ. grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam: gṛhṇāti, gṛhṇīte, graho 'liṭi dīrghaḥ (VII, 2, 37): grahītā, ciṇvadiṭo dīrgho neṣyate (VII, 2, 37, 3): tvayā grāhiṣyate, agrahīt, hmyantakṣaṇa (VII, 2, 5) iti vṛddhir nāsti. rudavida (I, 2, 8) iti kit: gṛhītvā, jighṛkṣati,

grahāder ṇiniḥ (III, 1, 134): grāhī, vibhāṣā graho (III, 1, 143) ṇaḥ: grāhaḥ, grahaḥ, gehe tu kaḥ (III, 1, 144): gṛham, acprakaraṇe śaktitomaralāṅgala (*vgl.* III, 2, 9, 1) ity ac: śaktigrahaḥ, sūtre ca dhāryarthe (III, 2, 9, 2): sūtragrahaḥ, phalegrahir ātmaṁbhariś ca (III, 2, 26), padāsvairibāhyā (III, 1, 119) iti kyap: pragṛhyaṁ padam, gṛhyakaḥ pakṣī, grāmagṛhyā senā, Arjunagṛhyā devāḥ, grahavṛdr (III, 3, 58) ity ap: nigrahaḥ, udi graho (III, 3, 35) ghañ: udgrāhaḥ, sami muṣṭau (III, 3, 36): saṁgrāho mallasya, ave graho varṣapratibandhe (III, 3, 51) vā: avagrahaḥ, avagrāhaḥ, avagraho hastilalāṭe (*vgl.* Amarak. II, 8, 38), pre vaṇijām (III, 3, 52): tulāyāḥ pragrāhaḥ, pragrahaḥ, raśmau ca (III, 3, 53): pragrāhaḥ, pragrahaḥ, ākrośe 'vanyor grahaḥ (III, 3, 45): avagrāho ha[1] te vṛṣala bhūyāt!, nigrāhaḥ, pre lipsāyām (III, 3, 46): sruvapragrāheṇa carati dvijo bhikṣārthī, parau yajñe (III, 3, 47): uttaraparigrāhaṁ gṛhṇāti, akṣeṣu glahaḥ (III, 3, 70), titutra (VII, 2, 9) ity atra grahāder niṣedhān (VII, 2, 9, 1) nigṛhītiḥ, nāmny ādiśigrahor (III, 4, 58) ṇamul: nāmagrāhaṁ vakti, graher aniḥ (Uṇ. V, 67): grahaṇiḥ pravāhikā (61)

bhaṭṭaKṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyāṁ kryādigaṇaḥ saṁpūrṇaḥ[2]

om! vyākhyāteyaṁ navagaṇī kuśakāśāvalambanāt,
curādir adhunārabdho, yatra bhagnā mahārathāḥ.
pāṭhe 'rthe cāgamabhraṁśān[3] mahatām api mohataḥ
na vidmaḥ kiṁ nu jahimaḥ kiṁ vātrādadhmahe[4] vayam

cura steye. curādibhyo ṇij (III, 1, 25) iti svārthe ṇic; svaritet syād grahiḥ kryādau, lakṣiś ceṣṭaś curādiṣv iti lakṣeḥ (X, 5) svaritettvasmaraṇāṇ ṇicaś ca (I, 3, 74) iti kartrabhiprāye kriyāphale taṁ nāsti. Candras tv atrāpy ubhayapaditvam āmnāsīt, ṇijvikalpaṁ ca. corayati, pratyayāntād (*s.* III, 1, 35) ām: corayāṁcakāra, acūcurat, corayantaṁ prayuktavān iti ṇyantād api ṇicy acūcurad ity eva, kvi-lug-upadhātva-caṅparanirhrāsa-kutveṣūpasaṁkhyānam (I, 1, 58, 2) iti sthānivattvaniṣedhāṇ ṇau ṇilope 'glopitvābhāvān nāglopiśāsvṛditām (VII, 4, 2) iti ṇau caṅy upadhāyā (VII, 4, 1) hrasvaniṣedho nāsti. pacādau (III, 1, 134) coraṭ, corī, prajñāditvāc (V, 4, 38)

[1] *so alle Hss.* [2] P iti śrīKṣīrataraṅgiṇyāṁ dhātuvṛttau kryādir gaṇaḥ saṁpūrṇaḥ [3] P vāgama° [4] PC °dadmahe

cauraḥ, chattrādipāṭhāṇ (IV, 4, 62) ṇo vā, ṇe 'py aṇkṛtaṁ kvacid iti caurī, tāpasī; bhidāditvāc (III, 3, 104) curā, ṇyāsaśrantho yuc (III, 3, 107): coraṇā, er aj (III, 3, 56) aṇyantānām (*s.* I, 187) iti ghañ (III, 3, 18. 19) pratiprasūyate: coraḥ (1)

citi smṛtyām. cintayati. cintipūji (III, 3, 105) ity aṅ: cintā. iditpāṭhād anityaṇyantāś curādaya iti jñāpyate, anyathā ṇilopasya sthānivattvād aniditāṁ hala upadhāyāḥ knīti (VI, 4, 24) iti nalopasyāprasaṅgāc cintyādayo numanuṣaktā eva paṭhyeran; lakṣyāc cānityatvaṁ niyatavişayaṁ yathā:

mahīpativacaḥ[1] śrutvā jughuṣuḥ Puṣyamānavāḥ

(*vgl.* VII, 2, 23 Bh.) (2)

yatri saṁkocane. niyantrayati; yantraṇā (3)

sphuḍi parihāse. sphuṇḍayati. sphuṭīti Durgaḥ: sphuṇṭayati, sphuḍi parighāta iti eke (4)

lakṣa darśanāṅkanayoḥ. aṅkanaṁ cihnam. lakṣiś[2] ceṣṭaś[2] curādiṣv iti smṛteḥ svaritet: lakṣayate, lakṣayati. lakṣaṇā, lakṣaṇam, lakṣer muṭ ca (Uṇ. III, 160) itīḥ: Lakṣmīḥ. śama lakṣa ālocana (X, 156. 157) ity ā kusmād ātmanepadārthaḥ (X, 135) pāṭhaḥ: lakṣayate (5)

kudri anṛtabhāṣaṇe. kundrayati. gādiḥ Pārāyaṇe: gundrā bhadramustā. ṛdid ity eke (6)

laḍa upasevāyām. lāḍayati, upalālayati putram. lālanā. nāṅye mito 'hetau ca (*vgl.* X, 87) iti mittvaṁ nāsti, bhvādau laḍa vilāse (I, 381) tv anekārthatvāj jihvonmanthanayor laḍir (I, 852) iti mit: laḍayati (7)

midi snehane. mindayati; mindaḥ kuṣṭhī. mideti Kauśikaḥ: medayati (8)

olaḍi utkṣepe[3]. olaṇḍayati bhāram; olaṇḍitaḥ. tathā laṇḍir iti smaraṇād ottvaṁ nāsti. anye tv anityaṇyantatvān niṣṭhānatvārtham (VIII, 2, 45) o ity anubandham āhuḥ: laṇḍnaḥ. Daurgās tu kte laṇḍinaḥ ity udājahruḥ, tac ca pāpāt pāpīyaḥ, avyavahitasya natvāt; anyathā vinnādivad viditādau natvaṁ syāt. Cāndrā landim apy āhuḥ: avalandayaty uṣṭram. itthaṁ lakṣaṇam alakṣayatām andhakukkuṭīnyāyena lakṣyam anusaratāṁ kiyad iva ruṣyāmaḥ kiyad iva[4] tuṣyāmaḥ? (9)

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[1] *so alle Hss.* [2] KC lakṣir ekaś [3] P utkṣepaṇe [4] KC vā *f.* iva

jala apavāraṇe. jālayati. jālakaḥ, jālam. lajeti Nandī: lājayati, lājāḥ, Cāndrā ubhayam apy etan neṣuḥ, jala ghātye (I, 886), laja lāji (I, 257) ity ābhyāṁ siddheḥ. jvalādau jala ghātye (I, 886): jalati, jālam, jalam (10)

pīḍa gahane. gahanaṁ bādhā. pīḍayati. ktinaṁ bādhitvā yuci prāpte (III, 3, 94. 107) bhidāditvāt (III, 3, 104) pīḍā, bhrājabhāsabhāṣadīpa (VII, 4, 3) ity apipīḍat apīpiḍat. pīḍa avagāhana iti Durgaḥ: tilapīḍakaḥ (11)

naṭa avasyandane. avasyandanaṁ bhraṁśanam. nāṭakrāthapiṣām (II, 3, 56) iti caurasyonnāṭayati; nāṭakaḥ. bhvādau ghaṭādau naṭa natau (I, 818): naṭayati śākhām, naṭa nṛtau (I, 332): naṭati, nāṭayati. naḍeti Nandī: naḍaḥ, nāḍī, praṇālaḥ, praṇālī (12)

śratha pratiharṣe. ā dhṛṣād vā (X, 264) ity atra śratha hiṁsāyām (X, 280) iti siddhiḥ, iha pāṭhād rūpānyatvam: śrāthayate. Nandī krathety āha: krāthapiṣām (II, 3, 56) iti caurasyotkrāthayati (13)

badha saṁyamane. bādhayati, abībadhat. bhvādau bādhṛ roṭane (I, 5): bādhate, ababādhat. bandheti Cāndrāḥ: bandhayati, bandhati. kryādau (IX, 37) badhnāti (14)

pṝ pūraṇe. pārayati, pāryate. anupasargāl limpavinda (III, 1, 138) iti śaḥ: pārayaḥ. hvādau (III, 4) piparti, kryādau (IX, 19) pṛṇāti. pṛ iti Durgaḥ: pāraḥ (15)

ūrja balaprāṇanayoḥ. prāṇanaṁ jīvanam. ūrjayati. ūrjanam, ūrjasvini prāpte bhrājabhāsa (III, 2, 177) iti kvip: ūrk, ūrjasvin (V, 2, 114) niti nipātanād asanto 'py asti (16)

varṇa varṇane. varṇayāti (18)

pakṣa parigraha ity eke. pakṣayati (17)

cūrṇa preraṇe. preraṇaṁ dalanam. cūrṇayati. cūrṇa peṣaṇa[1] iti Candraḥ (18)

partha prakṣepaṇe. parthayati. pṛthety eke (20)

sāmba saṁbandhe. sāmbayati; Sāmbaḥ. Candraḥ śambety āha: śambalam (21)

bhakṣa adane. bhakṣayati. śīlikāmibhakṣyācaribhyo ṇaḥ (III, 2, 1, 7): māṁsabhakṣā, bhakṣater ghañ (III, 3, 18. 19): bhakṣaḥ (22)

[1] KC saṁpeṣaṇa

kuṭṭa chedanakutsanayoḥ. kuṭṭayati. kuṭṭanī, jalpabhikṣakuṭṭa (III, 2, 155) iti ṣākan: kuṭṭākaḥ, ikṣukuṭṭākaḥ (23)

cuṭṭa alpībhāve. cuṭṭayati. puṭṭety eke, Daurgā dvāv api peṭhuḥ, Candro naikam api (24)

suṭṭa anādare. suṭṭayati. CandraDurgau ṣopadeśān suṭṭādīn manyete: suṣuttayiṣati. aṭṭeti ca Durgaḥ: aṭṭayati. aṭṭo mañcaḥ, attaṁ siddham annam (26. 25)

luṇṭha steye. luṇṭhayati, jalpabhikṣa (*vgl.* III, 2, 155) iti luṇṭhākaḥ. bhvāder luṭi (I, 350) ityādidarśanāl luṇṭety eke (27)

śaṭha śvaṭha asaṁskāragatyoḥ. śāṭhayati, śvāṭhayati. bhvādau śaṭha kaitave (I, 363), asmāc chaṭhaḥ. śvaṭhīti Daurgāḥ: śvaṇṭhayati (28. 29)

tuji piji luji hiṁsābalādānaniketaneṣu. niketanam āvasathaḥ. tuñjayati, tuñjaḥ. piñjayati, luñjayati. paṭapuṭādāv ā svadaḥ sakarmakād iti sakarmakārtham arthabhedārthaṁ vaiṣāṁ pāṭhaḥ (X, 215. 217. 218), rūpabhedārthaṁ vā: tuñjayate. bhvādau tuñjati (I, 264). piji: piñjalaḥ (30. 31)

pisa gatau. pesayati. bhvādau (1, 751) pesati (32)

sāntva sāmaprayoge. sāntvayati. sāma sāntveti Candraḥ: sāmayati. sāntvam, uṇādau nāmansāman (*vgl.* Uṇ. IV, 150 *und* 152) (33)

śvalka[1] valka paribhāṣaṇe. śvalkayati[1]. valkayati; valkalam, valkas tarutvak (34. 35)

sniṭa snehane. sneṭayati. smiṭety eke (37)

sphiṭa anādare. spheṭayati. spheṭakaḥ, saṁspheṭas tumulayuddham (36)

śliṣa śleṣaṇe. śleṣayati. bhvādau (I, 734) śleṣati, divādau (IV, 77) śliṣyati (38)

pathi gatau. paripanthayati. paripūrvo vairivācakaḥ (39)

picca kuṭṭane. piccayati. picuḥ[2] karpāsas tūlaṁ ca, picavyaḥ (40)

chada saṁvaraṇe. chādayati mukham; chadir ūrjane (I, 851) mit: chadayati, ā dhṛṣād veti chada apavāraṇe (*vgl.* X, 290): chādayati, chadati, rūpānyatvārthaṁ veha pāṭhaḥ: chādayate. vā dāntaśānta (VII, 2, 27) iti cchannaḥ, chāditaḥ, chāder ghe 'dvyupasargasya (VI, 4, 96) iti hrasvaḥ: pracchadaḥ,

[1] P śulka, śulkayati *und addit* śulkam [2] *vgl.* Hem. Dh. X, 12

uraśchadaḥ, puṁsi saṁjñāyāṁ ghaḥ prāyeṇa (III, 3, 118), neha: saṁpracchādaḥ, ismantrankvipsu ca (*vgl.* VI, 4, 97) iti hrasvaḥ: chadis[1], arciśuci (Uṇ. II, 109) itīs, chadma, chattram, gṛhacchat (41)

śraṇa dāne. śrāṇayati. viśrāṇanam, yuci prāpte cintipūji (III, 3, 105) iti cakārād aṅ iṣyate kutsāvat: śrāṇā, yā bhikṣave dīyate. hetau ghaṭāditvāc (I, 835) śraṇayati (42)

taḍa āghāte. tāḍayati. tāḍer ṇiluk ca (Uṇ. I, 100): taḍit, alīkādau (Uṇ. IV, 25) tintiḍīkam, pinākādayaś ca (Uṇ. IV, 15) iti taḍākaḥ; Tāḍakā. taṭety eke: tāta tāḍaya Tāṭakām, taṭākaḥ (43)

khaḍa khaḍi bhede. khāḍayati, khaṇḍayati. kaḍīty eke: kaṇḍayati (44)

guḍi rakṣaṇe. guṇḍayati. kuḍīty eke, ata eva kuḍi dāhe (I, 289) kuḍi vaikalya (I, 345) iti ca siddhe Candro nainam adhyaiṣṭa (45)

guṭhi veṣṭane. guṇṭhayati. guṇṭhanā, guṇṭhitam (46)

khuḍi khaṇḍane. khuṇḍayati; khuṇḍitaḥ (47)

vaḍi vibhājane. vaṇḍayati; vaṇḍaḥ. ṭānta ity eke: vaṇṭayati. bhvādau (I, 351) vaṇṭati (48)

caḍi kope. caṇḍayati. caṇḍaḥ, Caṇḍā, Caṇḍī. bhvādau (I, 298) caṇḍate, caṇḍālaḥ (48 a)

maḍi bhūṣāyām. maṇḍayati. maṇḍanā, maṇḍanam, maṇḍa eraṇḍaḥ. bhvādau (I, 291) maṇḍate. etāṁś[2] Candro naicchat, tac cāsat; kuḍikaḍicaḍivaḍimaḍibhaḍīnāṁ hy anityaṇyantatvān nyāyyavikaraṇe siddhe ātmanepadaṁ nu kutaḥ syāt? (49)

bhaḍi kalyāṇe. bhaṇḍayati; bhaṇḍanā. bhvādau bhaḍi paribhāṣaṇe (I, 292): bhaṇḍate, bhaṇḍaḥ (50)

charda vamane. chardayati. arciśuci (Uṇ. II, 109) itīs: chardiḥ; idanto 'pi (51)

pusta busta ādarānādarayoḥ. pustayati; pustakaḥ, pustaṁ lekhakarma. bustayati; bustiḥ śaṣkulī. pusta[3] vandana iti Candraḥ (*vgl.* Candra-Dh. X, 35) (52)

cuda saṁcodane. saṁcodanaṁ preraṇam. codayati. codanā, codyam (53)

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[1] *s.* I, 767 [2] P etaṁ [3] K busta

ṇakka[1] dhakka nāśane (54. 55)

cakka cukka vyathane. cakkayati; cakkalakam. cukkayati; cukkam. cikketi ca Kauśikaḥ: cikkasaṁ yavapiṣṭam, cikkaṇaṁ sasneham (56)

kṣala śaucakarmaṇi. kṣālayati (57)

tala pratiṣṭhāyām. tālayati, uttālayati. tālaḥ, ke (VII, 4, 13) tālikā, tālī. anityaṇyantatvāt talati, talam (58)

tula unmāne. tolayati. tolanā, cintipūji (III, 3, 105) iti cakārāt tulā. tulayatīty aṇicpakṣe kāntāt (III, 1, 135) tulaśabdāṅ ṇic (X, 392) (59)

dula utkṣepe. dolayati. dolā, dolitaḥ, āndolitaḥ. āndolayati, preṅkholayati, vījayaty ete lokāt (60)

pula samucchrāye[2]. polayati. bhvādau (I, 894) tudādau ca pula mahattve: polati, pulati. asmād eva prākṛte 'rthe ṇici siddhe Candro nainam adhyaiṣṭa (61)

bula nimajjane. bolayati. bolitam, bolaḥ, bolanam (62)

mūla rohaṇe. mūlayati. mūlam, mūliḥ. muleti Nandī: molayati (63)

kala kila pila kṣepe. gāḥ kālayati; kālaḥ. kathādau kala saṁkhyāne (X, 319): saṁkalayati, kalaḥ, bhvādau (I, 526) kalate. kelayati, keliḥ. tudādau kila śvaityakrīḍanayoḥ (VI, 61): kilati. pelayati; pelam, bhāvakarmaṇor aṇicpakṣe pilyate, pelṛ gatāv (I, 574) ity asmāt pelyata iti Candraḥ (64. 65)

bila bhedane. belayati. bilam, bilvaḥ, bilmam. tudādau (VI, 67) bilati. bhileti Kauśikaḥ: bhelayati; bhelaḥ, bhilmam (66)

tila snehane. telayati. tilāḥ[3], tilakam. tudādau (VI, 62) tilati (67)

cala bhṛtau. cālayati. bhvādau (I, 850) kampane mit: calayati, tudādau (VI, 64) cala vilasane: calati (68)

pala rakṣaṇe. pālayati. palam, palalaṁ tilakalkaṁ kravyaṁ ca, palālam. pāleti Candraḥ (Ca. Dh. X, 50): pālī (69)

lūṣa hiṁsāyām. lūṣayati; lūṣitaḥ (70)

śulba māne. śulbayati. śulbaṁ rajjuḥ[4]. śūrpa māna iti Candraḥ (71)

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[1] *so alle Hss.* [2] P *addit* dāhe caike [3] P tilaḥ [4] P tāmrarajaḥ

chuṭa chedane[1]. ācchoṭayati; choṭikā yucchā, choṭanam. tudādau (VI, 84) chuṭati. cuṭeti Candraḥ (Ca. Dh. X, 52), muṭeti Durgaḥ (72)

puṭa saṁcūrṇane. poṭayati; poṭā strīpuṁsalakṣaṇā. bhāsārtho 'pi (X, 213). tudādau puṭa saṁśleṣaṇe (VI, 74): puṭati, puṭaḥ, puṭam (73)

pasi nāśane. paṁsayati. arjidṛśi (Uṇ. I, 28) ity ur dīrghaś ca: pāṁsuḥ (74)

bhadi kalyāṇa iti Durgaḥ. [bhandayati] (74a)

vaja mārgasaṁskāragatyoḥ; mārgasaṁskāre gatau ca. mārgagatau saṁskāragatau cety eke, dvau dhātū ity anye. vājayati. vrajeti Candraḥ, ata eva bhvādinā (I, 272) siddher nāpāṭhīṭ. mārgayati, mārgaḥ. vaja mārgaṇasaṁskāra iti Durgaḥ (75)

śulka sarjane. śulkayati. śulba[2] asarjana[2] ity eke (76)

chapi gatyām. champayati (77)

kṣapi kṣāntyām. kṣampayati (78)

kṣaji kṛcchrajīvane. kṣañjayati. ghaṭādau kṣaji gatidānayoḥ (I, 806) (79)

svarta gatyāṁ ca. cakārāt kṛcchrajīvane ca. svartayati. gatyām ity asat, svartaśabdasyaivāsaṁbhavāt. ṣopadeśa iti Nandī: siṣvartayiṣati. śvabhra gatau ceti Daurgāḥ: śvabhrayati; śvabhram (80)

jñapa māraṇatoṣaṇaniśāneṣu mic ca. ghaṭāditvāt (I, 849) siddhe svārthaṇijarthaḥ pāṭhaḥ, kartrabhiprāyakriyāphala (*s.* I, 3, 72) iti parasmaipadaṁ yathā syāt, niyamārthaṁ vā: jñapa-yamādivarjaṁ nānye svārthaṇyantā mita iti. yamādināṁ mittvam avaśyaṁ vācyam, jñāpes tu saukaryārtham anuvāda ity eke. saṁjñapayati paśum, vijñapayati gurum, prajñapayati śastram. ājñaptaḥ ājñapitaḥ (VII, 2, 27), vijñapya gurum, prajñāpya dharmam, ājñāpya bhṛtyam iti yathākathaṁcit toṣaṇe, evaṁ jijñapayiṣati jñīpsati. bodhane 'py anekārthatvān mittvam ity eke, jñaptijñānayor ekārthatvāt (81)

yama pariveṣaṇe. yamayati. yama ceti Durgaḥ, cakāraḥ kilāsyaiva mittvam ākraṣṭum, camādīnāṁ mā bhūd iti; yama

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[1] P choṭane [2] P śulka asaṁsarjana

cameti Candraḥ Pārāyaṇe[1], ata eva na kamyamicamām, yamo 'pariveṣaṇa (I, 869. 871) iti ca virodhān nādhyagīṣṭa, ihāpi yamo 'pariveṣaṇa ity eke paṭhanti (82)

caha kalkane. cahayati. capeti Candraḥ (83)

raha tyāga ity eke, tan na, kathādinā (X, 312) siddheḥ (84)

bala prāṇaṇe. balayati. bhvādau (I, 893) balati (85)

ciñ caye. cayayati. iti pramāṇavattvād adhyāyānām. cisphuror ṇāv (VI, 1, 54) āttvaṁ mittve kiṁkṛtaṁ syāt? etadantaṁ mittvānuvṛtteḥ: capayati. ñittvam anityaṇyantatve liṅgam: cayate, cayati. svādau (V, 5) cinoti, cinute, hetau cāyayati (86)

nānye mito 'hetau ca. anye jñapādipañcakāt syamaśamaghaṭanaṭaśraṇādayo 'hetau caurādike ṇici na mitsaṁjñāḥ: niśāmayate (X, 156), udghāṭayati (X, 183). etac Candro naicchat, ghaṭādīnāṁ ceṣṭādau mittvāt, yojanādāv aprasaṅgāt: jhaṭiti ghaṭayati vidhir abhimatam[2] abhimukhībhūtaḥ

ghaṭṭa calane. ghaṭṭayati. ghaṭṭanā, ghaṭṭo nadyavataraṇasthānam, araghaṭṭaḥ (87)

khaṭṭa saṁvaraṇe. khaṭṭayati mukham (89)[3]

saṭṭa hiṁsāyām. saṭṭayati; saṭṭakaḥ (90)

vyaya kṣaye. vyāyayati. Candro vyeñā (I, 1056) siddhiṁ manyate. vyapa vyayeti Kauśikaḥ, vyudi vyayeti Nandī: pravyundayati (96)

pūla saṁghāte. pūlayati; pūlā. pūrṇety eke (94)

puṁsa abhimardane. utpuṁsayati (95)

musta saṁghāte. [mustayati] (88)

ṭaki bandhane. ṭaṅkayati. ṭaṅkanā, ṭaṅkanam, ṭaṅkaḥ, viṭaṅkaḥ (97)[4]

dhūṣa kāntikaraṇe. dhūṣayati. tālavyānta ity eke, dantyānta iti Daurgāḥ: dhūsaraḥ (98)

kīṭa varaṇe[5]. kīṭayati; kīṭaḥ (99)

cūṇa saṁkocane. cūṇayati. cūrṇety eke, tūṇeti Candraḥ: tūṇīraḥ (100)

pūja pūjāyām. pūjayati. cintipūji (III, 3, 105) iti pūjā, pūjyam, rājñāṁ pūjitaḥ (101)

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[1] P Pārāyaṇavyākhyānāt [2] P *om.* [3] 88 *nach* 95 [4] 96 *vor* 94 [5] *so alle Hss.*

arka stavane. arkayati. tapana ity eke (102)

śuṭha ālasye. śoṭhayati. śaṭhety eke (103)

śuṭhi śoṣaṇe. śuṇṭhayati; śuṇṭhī viśvā. Candro bhvādinā (I, 367) sādhayati (104)

juḍa preraṇe. joḍayati (105)

gaja marca[1] mārja śabdārthāḥ. gājayati; bhvādau (I, 265) gajati. marcayati[1]. mārjayati; mārjitā (106. 107)

ghṛ srāvaṇe. ghārayati. bhvādau (I, 985) gharati, hvādau (III, 14) jigharti. ghṛ sṛ āvaraṇa iti pūrve peṭhuḥ, ghara srāvaṇa iti Durgaḥ (108)

paci vistāravacane. prapañcayati; prapañcaḥ. bhvādau paci vyaktīkaraṇe (I, 187): pañcate, pañcikā, vipañcī, paṅkaḥ (109)

tija niśāne. tejayati; tejanā, tejanī. bhvādau (I, 1020) kṣamāyāṁ san: titikṣate, niśāne tejata ity āhuḥ (110)

kṛta saṁśabdane. saṁśabdanam udghoṣaḥ. kīrtayati, ūtiyūti (III, 3, 97) iti kīrtiḥ (111)

vardha chedanapūraṇayoḥ. vardhayati. bhvādau (I, 796) vardhate (112)

kupi chādane. kumpayati, cintipūji (*vgl.* III, 3, 105) iti kumpā. kubīti Kauśikaḥ: kumbā sugahanā vṛtiḥ (Amarak. II, 7, 18) (113)

lubi tubi ardane. lumbayati; pravālaphalalumbibhiḥ. tumbayati; tumbī, tumbakaḥ. tupīti Daurgāḥ, Cāndre trayo 'pi bhvādau siddhāḥ (114. 115)

hlapa vyaktāyāṁ vāci (116)

cuṭa chedane. coṭayati. tudādau (VI, 84) cuṭati. cuṭīti Nandī: cuṇṭayati, cuḍīti Durgaḥ[2] (117)

ila preraṇe. elayati. bhvādāv (? *vgl.* VI, 65): elati (119)

mrakṣa mlecchane. mrakṣayati (120)

mlecha avyaktāyāṁ vāci. mlecchayati. bhvādau (I, 220) mlecchati. mrakṣa roṣe, mlecha avyakte śabda (*vgl.* Candra-Dh. I, 217. 53) iti siddhe Candra etau naicchat, bahulam etan nidarśanam (X, 392) iti sarve curādau pāṭhyā iti Cāndro[3] 'bhiprāyaḥ[3] (121)

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[1] P marja *und* marjayati; *vgl.* I, 1, 47, 3 [2] P *kehrt um:* cuḍīti Nandī: cuṇḍayati, cuṭīti Durgaḥ [3] P Candrābhiprāyaḥ

brīsa barha himsāyām. brīsayati; brūsety eke. barhayaty arim; bhvādau barha prādhānye (I, 669): barhate grāmyaḥ (122. 123)

garda śabde. gardayati. bhvādau (I, 58) gardati. garjety eke (124)

gardha abhikāṅkṣāyām. gardhayati. divādau (IV, 136) gṛdhyati (125)

gurda pūrvaniketane. pūrvaniketanam ādyanivāsaḥ. Pārāyaṇe dvau dhātū: gurdayati[1], pūrvayati. bhvādau pūrva pūraṇe (I, 607): pūrvati (126. 127)

jasi rakṣaṇe, dahi[2] ca. jaṁsayati, daṁhayati[2] (128. 128 a)

īḍa stutau. īḍayati. adādāv (II, 9) īṭṭe (129)

jasu himsāyām. jāsiniprahaṇa (II, 3, 56) iti ṣaṣṭhī: caurasyojjāsayati. divādau (IV, 102) jasyati (130)

piḍi saṁghāte. piṇḍayati. bhvādau (I, 293) piṇḍate; piṇḍaḥ, piṇḍī. paḍity eke: paṇḍayati; paṇḍitaḥ, paṇḍā. bhvādau (I, 301) paṇḍate (131)

ruṭa roṣe. roṭayati; grāmaroṭaḥ. ruṣety enaṁ Candro matvā bhvādidivādibhyāṁ (I, 724. IV, 120) siddhim āha. ruṭa upaghāte, ruṭhety eke (132)

ḍapi ḍipi saṁghāte. ḍampayati, ḍimpayati. ḍabhi ḍibhīti Daurgāḥ: ḍambhayati, Ḍambhaḥ; ḍimbhayati, ḍimbhaḥ (138)

dabha dibhi vipa ṭipa ḍipa stipa kṣepe. dābhayati, dimbhayati. dabhīti Nandī: dambhayati. vepayati, ṭepayati, ḍepayati, stepayati. ḍabi ḍibīti Candraḥ: viḍambayati, āḍambaraḥ; ḍimbayati, ḍimbaṁ śastrakalahaḥ (133)

stūpa samucchrāye. stūpayati. divādau (IV, 127) stūpyati. Candraḥ (? *vgl.* Ca. Dh. IV, 70) ṣopadeśam āha: tuṣṭūpayiṣati (134)

stūpānte paryaṭṭake triviṁśe sūtraśate dvicatvāriṁśaṁ dhātuśatam, āditaḥ 1677[3]

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[1] *so alle Hss.* [2] P dabhi *und* dambhayati, *aber vgl.* Hem. Dh. X, 142 [3] *so (in Ziffern)* KC; *Lücke in* P. *Die Klassen* I—IX *enthalten nach* Kṣ.'s *Zählung* 1505 *Wurzeln. Da die für die zehnte Klasse genannten Zahlen* (123 Sūtra's, 142 *Wurzeln*) *fast genau stimmen, so ist* 1677 *wohl für* 1647 *verschrieben*

ā kusmād ātmanepadī. kusmanāmno vā (X, 171) iti vakṣyati, ā etasmād itaḥ param ātmanepadī gaṇaḥ, yo yo dhātur vā. abhividhāv āṅ (*s.* I, 4, 89 Kāś. *und* II, 1, 13), maryādāyāṁ hi prāk kusmād iti brūyāt[1]

cita saṁcetane. cetayate. bhvādau citī saṁjñāne (I, 39): cetati (135)

dāśṛ dāne. dāśayate. bhvādau (I, 931) dāśati, dāśate (135 a)

daśi daṁśane. daṁśayate. bhāsārthaḥ (X, 224): daṁśayati, bhvādau daṁśa daśane (I, 1038): daśati (136)

dasi darśanadaṁśanayoḥ. daṁsayate; daṁsitaḥ. bhāsārthaḥ (X, 246): daṁsayati (137)

tatri kuṭumbadhāraṇe. kuṭumbaṁ parivāraḥ, upalakṣaṇaṁ caitat. tantrayate. tantram, svatantraḥ, avitṛstṛtantribhya īḥ (Uṇ. III, 158): tantrīḥ, aca iḥ (Uṇ. IV, 138): tantriḥ, tandrā tandrīti pṛṣodarāditvāt (VI, 3, 109). dvau dhātū matvā Cāndrāḥ kuṭumbayata ity apy udāharanti[2] (139)[3]

matri guptabhāṣaṇe. mantrayate; mantraḥ (140)

spaśa grahaṇasaṁśleṣaṇayoḥ. spāśayate, atsmṛdṛtvara (VII, 4, 95) ity apaspaśat. vā dānta (VII, 2, 27) iti spaṣṭaḥ spāśitaḥ. bhvādau spaśa bādhane (*vgl.* I, 936): spaśati; spaśaś caraḥ (141)

bhartsa tarja saṁtarjane. bhartsayate, [tarjayate]. lakṣye bhartsayati tarjayatīti dṛśyate, evaṁ niśāmayati, bhālayati, koṭayati, vañcayati, nivedayatītyādi, ata eva curādibhūtān svarānvitān nākarot. bhvādau tarja bhartsane (I, 245): tarjati (143. 142)

basta gandha ardane. bastayate; bastaḥ, bastiḥ. gandhayate; gandhaḥ, gandharvo ghoṭakaḥ (144. 145)

kiṣka hiṁsāyām. kiṣkayate. kiṣkur haste vitastau ca (Amarak. III, 3, 7), Kiṣkindhā. hiṣketi Durgaḥ, hiṣkitaṁ lakṣyate. bhvādau (I, 914) hikkati (146)

niṣka parimāṇe. niṣkayate; niṣkaḥ (147)

lala īpsāyām. lālayate . . . kuṁ lālayate: kulālaḥ. bhvādau laḍa vilāse (I, 381): laḍati (148)

kūṇa saṁkocane. mukhaṁ vikūṇayate (149)

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[1] P sūtrayet [2] P udājahruḥ; *vgl.* Ca. Dh. X, 65 [3] 138 *s. vor* 133. *Von hier an Lücke in* K *und* C *bis mit* 189

tūṇa pūraṇe. tūṇayate. tūṇaḥ, tūṇīraḥ. tūleti Candraḥ (150)

bhrūṇa āśāyām. bhrūṇayate. bhrūṇo garbhaḥ. āśaṅkāyām ity eke (151)

śaṭha ślāghāyām. śāṭhayate; śāṭhaḥ. śaṭeti Nandī, śaleti Kauśikaḥ (152)

yakṣa pūjāyām. yakṣayate. Yakṣaḥ, manin (Uṇ. IV, 150 K.): yakṣmā (153)

syama vitarke. syāmayate. bhvādau syamu svana (I, 878) iti mit: syamati, syamayati (154)

gūrī udyame. udgūrayate; āgūraṇā. tudādau gurī udyame (VI, 103): udgurate, apaguro ṇamuli (VI, 1, 53) ity asāv āttvaṁ vā: apagāram, apagoram (155)

śama lakṣa ālocane. niśāmayate; vā dāntaśānta (VII, 2, 27) iti śāntaḥ, anālocane niśāmitaḥ. divādau (IV, 92) śāmyati, śamo 'darśana (I, 870) iti mittvam: śamayati rogam. lakṣayate lakṣaṇam, lakṣate. anyatra (X, 5) lakṣayati ghaṭam (156. 157)

kutsa avakṣepaṇe. kutsayate. kutsanā, cintipūji (III, 3, 105) iti kutsā (158)

truṭa chedane. troṭayate rajjum. tudādau (VI, 82) truṭyati, vā bhrāśa (III, 1, 70) iti truṭati. truḍety eke: uttroḍayate tṛṇam (159)

gala srāvaṇe. gālayate, udgālayate. bhvādau (I, 579) galati (160)

bhala ābhaṇḍane. ābhaṇḍanaṁ nirūpaṇam. nibhālayate (161)

kuṭa pratāpane. koṭayate. tudādau (VI, 73) kauṭilye: kuṭati. truṭeti Candraḥ, ata eva ca truṭa chedana (159) ity anenaiva siddham. kūṭa āpradāna iti Durgaḥ (162)

vancu pralambhane. pralambhanaṁ mithyāphalākhyānam. evamādīnām anubandhaḥ pratyabhijñānārtham, sa evāyam arthāntare curādir iti. gṛdhivañcyoḥ pralambhane (I, 3, 69) taṁ: vañcayate bālam, anyatrāhiṁ vañcayati. bhvādau vancu gatau (*vgl.* I, 204): vañcati (163)

vṛṣa śaktibandhane. śaktibandhanaṁ prajanāsāmarthyam. varṣayate varṣadharaḥ. bhvādau vṛṣu secane (I, 738): [varṣati]. tavargacaturthādiḥ sāmarthyadhāraṇārtha ity eke: dharṣayate 'rim (164)

mada tṛptiśodhane. śodhanaṁ saṁpattiḥ. tṛptiyoga iti Nandī. mādayate. divādau madī harṣe (IV, 99): mādyati, ghaṭādau madī harṣaglapanayoḥ (I, 853): madayati (165)

divu parikūjane. devayate gantrī. divādau (IV, 1) dīvyati, bhvādau devane (*vgl.* I, 529) paridevate (166)

gṝ vijñāne. gārayate. tudādau nigaraṇe (VI, 117): nigirati, kryādau śabde (IX, 28): gṛṇāti. kṝ vijñāna iti Candraḥ (167)

vida cetanākhyānavivādeṣu. vedayate sukham, āvedayate kathām, pravedayate vādinam. adādau (II, 55) vetti, divādau (IV, 62) vidyate, tudādau (VI, 138) vindati, vindate, rudhādau (VII, 13) vintte (168)

mana stambhe. stambho garvaḥ. mānayate vṛṣalaḥ. pakṣe manatīti Candraḥ. divādau (IV, 67) manyate, tanādau (VIII, 9) manute (169)

yu jugupsāyām. yāvayate brāhmaṇān jālmaḥ; yāvyam. adādau miśraṇe (II, 23) yauti, kryādau bandhane (IX, 9) yunāti. yuju kutsāyām ity eke: yojayate (170)

kusmanāmno vā. kusmam iti dṛṣṭam, kusmety asmān nāmnaḥ prātipadikāṇ ṇij vā bhavati. yadvā[1]: kusmam iti prakṛtyantaraṁ dṛṣṭam, kupūrvāt smayateḥ (I, 996) parikhādivad anyeṣv api dṛśyata (III, 2, 101) iti ḍapratyayaḥ: kusmayate, kusmayati. nanu smiṅaḥ kupūrvāt kusmayata iti siddham, kusmāc ca nāmnaḥ sarvaprātipadikebhyaḥ kvipi (III, 1, 11 Bh.) kusmatīti setsyati, tat kimarthaṁ kusmanāmno vety ucyate? iti codayitvā pariharati: kusmayatir akārita iti. kor nāmnā saha nityasamāso 'sti (II, 2, 18), na tu kutsitaṁ smayata iti tiṅā upapadam atiṅ (II, 2, 19) iti, tataś ca smayate ku ity api prayogāniyamaḥ syāt, sa ca neṣyate. athāṇyante 'pi prakṛtyantare bhāṣāyām etad rūpaṁ bhavet, kena nivāryata ity āha: upasargasya bāhyatvam iṣyate, prakusmayate, vikusmayata iti . . . te prāg dhātor (I, 4, 80) iti kusmayata ity upasargasya bāhyatvaṁ syāt, kur evopasarga ity apavyākhyā. api ca sārvadhātuke yaki ṇilope kusmyata itīṣyate, kusmīyata iti syāt; kusmayāṁcakra ity api, kusmiyāṁcakra iti vā, kusiṣmiya iti vā, acukusmateti vā, cukusmayiṣate, kusismayiṣata iti; kusmaneti kusmitiḥ, kusmayitveti, prakusmyeti, tasmāt kārita eva. na tu

[1] P yataḥ

svārthanirdeśaṁ vinā kriyāvācitvābhāvāt kriyānibandhanāḥ kārakapratyayāḥ kartavyāḥ. atha tatkarotyādyarthe sūtrayatyādivad (III, 1, 26, 5) api ṇij iṣyate, tarhi prātipadikād dhātvartha (X, 368) ity anena siddhaḥ? satyam, kiṁtv ātmanepadapravṛttir dhāturūpanivṛttiś ca pṛthakpāṭhe 'sya prayojanam. Durgas tu kusmayana ity apāṭhīt, kusmeti dhātur matidṛṣṭaṁ buddhyotpāditam artham āheti ca (171)

catustriṁśati sūtreṣu saptatriṁśatā dhātubhir ākusmīyaparyaṭṭakaḥ 179

carca adhyayane. carcayati vedam. cintipūji (III, 3, 105) iti carcā (172)

bukka bhāṣaṇe. bukkayati śvā. bhvādau (I, 122) bukkati (173)

śabda upasargād āviṣkāre. pratiśabdayati giriḥ, pratiśrutkām āviṣkarotīty arthaḥ; viśabdayati. yogavibhāgād āviṣkāre cety anupasargād apīti Nandī: śabdayati. Daurgāṇāṁ śabda ity ekaṁ sūtram, śabdakriyāyām ity arthaḥ, tata upasargād āviṣkāra iti. Candraḥ prātipadikād dhātvartha (X, 368) ity anenaiva sādhayati (174)

kaṇa nimīlane. kāṇayati cakṣuḥ; kāṇaḥ. bhvādau (I, 476) kaṇati, mittvāt (I, 831) kaṇayati (175)

jabhi nāśane. jambhayati, jambhyate. bhvādau jabha jṛbhi jambhane (*vgl.* I, 415. 416): jabhate, jabhyate. Candro jabhety āha. radhijabhor aci (VII, 1, 61) iti num: jambhayitum (176)

ṣūda āsravaṇe[1]. sūdayati. ghāte ca kecit: nisūdayati. bhvādau kṣaraṇe (I, 25): sūdati; sūdaḥ, nisūditaḥ (177)

jasa tāḍane. jāsiniprahaṇa (II, 3, 56) iti caurasyojjāsayati. divādau (IV, 102) jasyati. jasīty uktam (X, 128): jaṁsayati (178)

paśa bandhane. pāśayati. bhvādau (I, 936) paśati, paśate. ubhayatrāpi mūrdhanyānta iti Durgaḥ (179)

ama roge. āmayati. bhvādāv ama gatyādiṣu (I, 493): amati, ghaṭādāv ama roge (*vgl.* I, 869): amayati, atiśabdād guṇādeśo draṣṭavyaḥ. āmayaḥ, āmayate (180)

caṭa sphuṭa bhede. uccāṭayati, sphoṭayati. bhvādau (I, 352) sphoṭati, tudādau (VI, 80) sphuṭati (181. 182)

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[1] P āpravaṇe

ghaṭa ca hantyarthāḥ. caṭa sphuṭa ghaṭa ca hantyarthāḥ, ete hantyarthe ṇicam utpādayanti. uccāṭayati, āsphoṭayati, vighāṭayati. anye tu caṭety āsphuṭāv āsphoṭane curādir iti vyākhyan, anyatra bhvādiḥ (I, 316, *nicht bei* Ks.): uccaṭati. kecit tu hantyarthāḥ svārthe cety āhuḥ: ghātayati, todayati, gaṇāntarapāṭhād veti tudati (VI, 1); itthaṁ tudau hiṁsārthapāṭha ātmanepadārthaḥ. ghaṭa saṁghāṭa iti Durgaḥ: saṁghāṭayati. ghaṭer bhvādau (I, 800) dyutārthas taṅartho mitsaṁjñārthaś ca pāṭhaḥ (183. 184)

divu ardane. paridevayati. anyatra dīvyati (IV, 1). Candro divu parikūjana[1] (X, 166) ity eva siddhim āha (185)

arja pratiyatne. pratiyatnaḥ saṁskāraḥ. arjayati. bhvādāv arja sarja arjane (I, 242. 243): arjati (186)

ghuṣir viśabdane. viśabdanaṁ viśiṣṭaśabdakaraṇam. udghoṣayati. aviśabdana ity eke: apaghoṣayati pāpam, apahnuta ity arthaḥ. irittvam anityaṇyantatve liṅgam: aghuṣat, aghoṣīt, ajūghuṣat. ghuṣa viśabdana iti Kauśikaḥ. bhvādau (I, 683) ghoṣati (187)

āṅaḥ kranda sātatye; curādiḥ. ākrandayati. anyatra (I, 71) krandati (188)

laṣa śilpopayoge. lāṣayati, bhramādinā takṣṇotīty arthaḥ. anyatra laṣati laṣyati (I, 937). tālavyānta iti Kauśikaḥ: lāśayati (189)

bhūṣa alaṁkāre. bhūṣayati. bhvādau (I, 712) bhūṣati. tasi bhūṣeti Durgaḥ: uttaṁsayati, avataṁsayati; uttaṁsaḥ, avataṁsaḥ (190)

mokṣa asane[2]. mokṣayati śarān. anyatra (VI, 136) mokṣate (191)

arha pūjāyām. arhayati, ārjihat; arhitam, arhaṇā. bhvādāv (I, 776) arhati (192)

jñā niyojane. ājñāpayati bhṛtyān; jñāpitaḥ, jñāpanā. anyatra (IX, 36) jānāti (193)

bhaja viśrāṇane. viśrāṇanaṁ dānam. viśrāṇe viṣecana ity anye. bhājayati; bhājī[3] (IV, 1, 42). anyatra (I, 1047) bhajati, bhajate (194)

[1] P parityaktajana (!) [2] KP sahane [3] P *addit* abhilāṣī

śṛdha aprasahane. aprasahanam amarṣaḥ. prasahane 'bhibhava ity eke. śardhayaty arim, aśaśardhat aśīśṛdhat. bhvādau śṛdhu śabdakutsāyām (I, 797): śardhate, tathā śṛdhu mṛdhu unde (I, 922. 923): śardhate, śardhati (195)

yata nikāropaskārayoḥ[1]. nikāraḥ khedanam. yātayaty arim; yātanā tīvravedanā. yātayati rājā chidram, chādayatīty arthaḥ, pratiyātayati pratibimbayati; pratiyātanā pratibimbam. bhvādau yatī prayatne (I, 30): yatate. niraś ca dhānyadhanayoḥ pratidāne: niryātayaty ṛṇam, śodhayatīty arthaḥ; dhānyadhane upalakṣaṇam (196)

vasa snehacchedāpaharaṇeṣu[2]. vāsayati, vāsanā; vāsayati vṛkṣam; vāsayaty arim, hantīty arthaḥ. bhvādau (I, 1054) vasati, adādau (II, 13) vaste, vastram (204)[3]

cara saṁśaye. vicārayati, vicāraṇā hi sati saṁśaye bhavati. cara asaṁśaya iti Durgaḥ. anyatra (I, 591) carati (205)

cyu sahane. cyāvayati. bhvādau (I, 1004) cyavate. cyusa sahana[4] ity eke, hasane cety eke: cyosayati (206)

bhuvo 'vakalkane. avakalkanaṁ miśrīkaraṇam. bhāvayati dadhnaudanam. anityaṇyantatvārthaṁ pañcamī: vikalkana iti Nandī: bhāvayed brāhmaṇaṁ tapaḥ, bhāvitam. bhū prāptāv ātmanepadī (X, 300) vibhāṣā ṇic: bhāvayate, bhavate. bhū sattāyām (I, 1): bhavati (207)

kṛpes tādarthye. tādarthyam uddeśaviṣayam[5]. kalpayati devatābhyo haviḥ, saṁkalpayati. bhvādau kṛpū sāmarthye (I, 799): kalpate. tādarthye 'vakalkana ity eke, ata eva bhū kṛpa avakalkana iti Durgaḥ. Candro dvāv apy avakalkane cintana iti vyākhyat: saṁbhāvayati, avakalpayati (208)

raga laga āsvādane[6]. rāgayati, lāgayati. anyatrārthe ghaṭādī rage śaṅkāyām, lage saṅge (I, 822. 823): ragati, lagati, ragayati, lagayati. raka laketi Candraḥ, āsādana[7] iti Durgaḥ (197)

ancu viśeṣaṇe. viśeṣaṇam atiśayaḥ. añcayaty arthān, vyaktīkarotīty arthaḥ. bhvādāv ancu gatau (*vgl.* I, 203): añcati (198)

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[1] P nikāropasaṁskārayoḥ [2] KC snehacchedāvahananeṣu [3] 197—203 *nach* 208 [4] P hānāv [5] P sāmarthyam *f.* udd. [6] P ācchādane [7] P āsvādana

ligi citrīkaraṇe. liṅgayati, ulliṅgayati; liṅgam. bhvādau ligi gatyarthaḥ (I, 165): āliṅgati (199)

muda saṁsarge. modayati sarpiṣā saktūn; modakaḥ. bhvādau muda harṣe (I, 16): modate (200)

udhrasa uñche. kryādir (IX, 52) evāyaṁ svārthaṇijarthaḥ paṭhita ity udittvam: dhrāsayati, dhrasnāti. uḥ prayogasamavāyīty eke: udhrāsayati, udhrasnāti. ubhayatrāpy utpūrva ity anye: uddhrāsayati, uddhrasnāti (202)[1]

muca pramocane. mocayati śarān. bhvādau muca kalkane (*vgl.* I, 185): mocate, tudādau mucḷ mokṣaṇe (VI, 136): muñcate, muñcati (203)

ā svadaḥ sakarmakāt. ṣvada saṁvaraṇa (263) iti vakṣyati, ā etasmād ita ūrdhvaṁ sakarmakāṇ ṇic kriyate. Śākaṭāyanas tv āṅpūrvāt svader āha: āsvādayati dadhi, anyatra bhvāditvāt (I, 18) svadate, svādam anubhavatīty arthaḥ

grasa grahaṇe. grāsayati [phalam]. trasa vāraṇa iti Durgaḥ: trāsayati mṛgān. dhāraṇa iti Nandī, grahaṇa ity eke. anyatra (IV, 10) trasati trasyati (209. 201)[2]

puṣa dhāraṇe. poṣayaty ābharaṇam. bhvādau (I, 732) poṣati, divādau (IV, 73) puṣyati, kryādau (IX, 57) puṣṇāti (210)

dala vidāraṇe. dālayati dāru. dālapaḥ, dālmiḥ. bhvādau dala viśaraṇe[3] (I, 581): dalati, mittvād (I, 856) dalayati (211)

paṭa puṭa ruṭa luṭa tuji piji laji luji aji kusi kuśi trasi dasi daśi ghaṭi raghi laghi ahi bahi mahi gupū dhūpa vicha cīva barha balha putha lokṛ locṛ ṇada kupa tarka vṛtu vṛdhu bhāsārthāḥ. ete sakarmakā bhāsārthā ṇicam utpādayanti. pāṭayati, phalipāṭi (Uṇ. I, 19) iti paṭuḥ; bhvādau (I, 318) paṭati. eṣāṁ gaṇāntare pāṭhaḥ sakarmakatve 'pi ṇijvikalpārthaḥ, ihaiva paṭhitāṁs tu nyāyyavikaraṇān pratyudāharanti: traṁsati, kuṁsatīti. poṭayati, tudādau (VI, 74) puṭati. roṭayati, loṭayati, bhvādau (I, 783. 784) roṭate, loṭate, divādau luṭa pratighāte (*vgl.* IV, 113) luṭyati. tuñjayati, bhvādau (I, 264) tuñjati. piñjayati, adādau (II, 18) piṅkte. lañjayati, lañjati. luñjayati, luñjati. añjayati, rudhādau (*vgl.* VII, 21) aṅkte, vyanakti. kuṁsayati, kuṁsati; bhrukuṁsaḥ, bhrakuṁsaḥ. kuṁśayati, kuṁśati. traṁsayati, traṁsati. daṁ-

[1] 201 *s. bei* 209 [2] 204—208 *s. vor* 197 [3] P visaraṇe

sayati, daṁsati. daṁśayati, bhvādau daṁśa daśane (I, 1038): daśati. ghaṇṭayati, ghaṇṭati; ghaṇṭā. raṅghayati, laṅghayati. bhvādau (I, 107. 108) raṅghate, laṅghate. aṁhayati, baṁhayati, maṁhayati, bhvādāv ahi gatau, bahi mahi vṛddhau (I, 666. 664. 665): aṁhate, baṁhate, maṁhate. gopayati, dhūpayati, vicchayati, bhvādau (I, 422. 423. VI, 129) gopāyati, dhūpāyati, vicchāyati, gupūdhūpavicha (*vgl.* III, 1, 28) ity āyaḥ. cīvayati, bhvādau cīva ādāne (*vgl.* I, 928): cīvati. barhayati, balhayati, bhvādau barha balha prādhānye (I, 669. 670): barhate, balhate. pothayati, divādau putha himsāyām (IV, 12): puthyati. vilokayati, ālocayati, bhvādau (I, 76. 177) lokate, locate. nādayati, bhvādau (I, 55) nadati. kopayati, divādau (IV, 122) kupyati. tarkayati; vitarkaḥ, tarkitaḥ. vartayati, vardhayati, bhvādau (I, 795. 796) vartate, vardhate. anye bhajipisilaḍibṛhitaḍinaṭādīn paṭhanti: bhañjayati, rudhādau (VII, 16) bhanakti, piṁsayati piṁsati, laṇḍayati laṇḍati, bṛṁhayati, bhvādau (*vgl.* I, 772) bṛṁhate, tāḍayati taḍati, nāṭayati naṭati, bhvādāv ātmanepadīti Nandī: naṭate. paṭādayaḥ sakarmakāḥ svārthe ṇicam utpādayanti bhāsārthāś ceti Pārāyaṇam: bhāsayati diśaḥ, dīpayati, indhayati, prakāśayati, gaṇāntarapāṭhas tv eṣāṁ kāryāntarārthaḥ (212. 213. 243. 214. 215. 217. 244. 218. 245. 223. 225. 221. 246. 224. 227. 253—257. 231—234. 229. 230. 235—242. 219. 222. 258. 228. 259. 250)

pūrī āpyāyane. pūrayati. divādau (IV, 43) pūryate (261)

ruja himsāyām. rojayati. tudādau rujo bhaṅge (VI, 123): rujati (262)

ṣvada saṁvaraṇe. svādayati, sisvādayiṣati (VIII, 3, 62). bhvādau ṣvada āsvādane (I, 18): svadate (263)

sakarmakaparyaṭṭakaḥ. atra ca dvicatvāriṁśati sūtreṣu saptasaptatir dhātavaḥ 256

ā dhṛṣād vā. dhṛṣa aprasahana (306) iti vakṣyati, ā etasmād ita uttarebhyo ṇij vā bhavatīty adhikriyate. pakṣe nyāyyo vikaraṇaḥ śap. iha niyamena ṇico vikalpaḥ, anityaṇyantatvaṁ tu yathālakṣyam, kvacid vikalpārtham

yuja pṛcī saṁparcane. yojayati, yojati; divādau yuja samādhau (IV, 68): yujyate, rudhādau yujir yoge (VII, 7): yunakti. saṁparcayati, rudhādau (VII, 25) saṁpṛṇakti, adādau pṛcī saṁparke (II, 20): saṁpṛkte (264. 265)

arca pūjāyām. arcayati, arcati (266)

ṣaha marṣaṇe. sāhayati, sahati yathā:
sa evāyaṁ nāgaḥ sahati kalabhebhyaḥ paribhavam
(Subhāṣit. 631). bhvādau (I, 905) sahate (267)

īra kṣepe. kṣepaḥ preraṇaṁ. īrayati, īratī. adādāv (II, 8) īrte (268)

lī dravīkaraṇe. vilālayati[1], vilāpayati, vilāyayati, vilayati; vilayaḥ, vilāyitam. liyo vā (*vgl.* VI, 1, 51) iti vyavasthitavibhāṣātvād vilambhanapūjābhibhavebhyo 'nyatrātvaṁ nāstīty aitvāyau, vilambhanādāv evātvaṁ puk ca: kas tvām ullāpayate? ālāpayate, apalāpayate, liyaḥ saṁmānanaśālīnīkaraṇayoś ca (I, 3, 70) iti taṅ; snehavipādane[2] nuk (*vgl.* VII, 3, 39): ghṛtaṁ vilīnayati. divādau līṅ śleṣaṇe (IV, 31): līyate, kryādau (IX, 31) lināti (269)

vṛjī varjane. varjayati, varjati. adādau (II, 19) vṛkte, rudhādau (VII, 24) vṛṇakti (270)

vṛñ āvaraṇe. āvārayati, āvarati, āvarate. svādau (V, 8) vṛṇute, vṛṇoti, kryādau vṛṅ saṁbhaktau (IX, 38): vṛṇīte (271)

jṝ vayohānau. jārayati, jarati; jāraṇā. divādau (IV, 22) jīryati, jīrṇaḥ, kryādau (IX, 24) jṛṇāti. jri iti ca Nandī: jrāyayati, jrayati, kryādau jriṇāti (272)

rica viyojanasaṁparcanayoḥ. recayati, recati. rudhādau (VII, 4) riṇakti[3] (273)

śiṣa asarvopayoge. asarvopayogo 'nupayuktatvam. śeṣayati, śeṣati. vipūrvo 'tiśaye. atiśaya utkarṣaḥ. viśeṣayati, viśeṣati, vyaśeṣīt. rudhādau śiṣl viśeṣaṇe (VII, 14): viśinaṣṭi, vyaśiṣat (274)

tapa dāhe. tāpayati, tapati (275)

tṛpa dṛpa saṁdīpane. tarpayati, tarpati. divādau tṛpa prītau (IV, 86): tṛpyati, svādau tṛpnoti (*vgl.* V, 25 *bez.* IV, 86). darpayati, darpati. divādau (IV, 87) dṛpyatī. cṛta chṛdety eke: cartayati, cartati, chardayati, chardati (276. 277)

dṛbhī bhaye. darbhayati, darbhati. kryādau dṛbhī granthe (? *vgl.* VI, 34): dṛbhṇāti (278)

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[1] *so* K *und* P; C vilīnayati [2] *so* KC; P snehavipāṭane
[3] P *addit:* adādau riṅkte

chada saṁvaraṇe. chādayati, chadati. ūrjane ghaṭādiḥ (I, 851): chadayati (290)

śratha hiṁsāyām. śrāthayati, śrathati. śranthety eke: śranthayati, śranthati (280)

mī matau; manane. māyayati, mayati. divādau (IV, 29) mīyate, kryādau (IX, 4) mīnāti (281)

kratha hiṁsāyām. krāthayati, krathati. bhvādau (I, 838) mit: krathayati (282)

śīka āmarṣaṇe. śīkayati, śīkati, aśīśikat. bhvādau śīkṛ secane (I, 75): śīkate, aśiśīkat (283)

arda hisi hiṁsāyām. ardayati, ardati. hiṁsayati hiṁsati; rudhādau (VII, 19) hinasti (285. 286)

āṅaḥ ṣadaḥ padyarthe. padyater artho gatiḥ. āsādayati, āsadati, āsīdatīty eke. anyatra (I, 907) sīdati (288)

śundha śaucakaraṇe. śundhayati, śundhati (289)

juṣa paritarpaṇe. joṣayati. tudādau juṣī prītisevanayoḥ (VI, 8): juṣate (291)[1]

dhūñ kampane. dhūnayati, dhāvayatīty eke, dhavate, dhavati; dhūnitaḥ. svādau (V, 9) dhunoti dhūnoti, tudādau (VI, 105) dhuvati, kryādau (IX, 17) dhunāti (292)

prīñ tarpaṇe. prīṇayati, prīñdhūñor nuk ca sāhacaryāt (*vgl.* VII, 3, 37, 1), prāyayatīty eke, prayate, prayati; prīṇitaḥ. divādau prīṅ prītau (IV, 36): prīyate, kryādau (IX, 2) prīṇāti, prīṇīte (293)

śrantha grantha saṁdarbhe. saṁdarbho bandhanam. śranthayati, granthayati, śranthati, granthati. bhvādau śrathi śaithilye, grathi kauṭilye (I, 35. 36): śranthate, granthate, kryādau (IX, 39. 41) śrathnāti, grathnāti (294)

āpḷ lambhane. lambhanaṁ prāptiḥ. āpayati, āpati; āpitam. svādau vyāptāv (V, 14) āpnoti, āptam (295)

tanu śraddhopakaraṇayoḥ. tānayati, tanati; tatvā tanitvā, nitāntam[2]. tanādau tanu vistāre (VIII, 1): tanute, tanoti, tataḥ. upasargāc ca dairghye. cakāraṁ[3] bhinnakramam[3] āhuḥ[3]: pratānayati, ātānayati, pratanati. vana[4] śraddhopa-

[1] 290 *s. vor* 280 [2] *so alle Hss.* [3] P cakārād vibhāṣām āha [4] P vanu

hiṁsanayor iti Cāndraṁ Pārāyaṇam: vānayati, upasargāt tūdvānayati, tac ca bhvādau vana śabda (I, 490) ity eva siddham (296)

vada saṁdeśane. vādayati[1], vadati[1], vadyate. bhvādau (I, 1058) vadati, vadate, yajāditvāt (VI, 1, 15) saṁprasāraṇam: udyate. Candro vacety apāṭhīt (297)

māna pūjāyām. mānayati, mānati. bhvādau[2] (I, 1021) mīmāṁsate (299)[3]

bhū prāptāv ātmanepadī[4]. saṁbhāvayate, saṁbhavate, itthaṁbhūtaḥ. bhuvo 'vakalkane (X, 207): bhāvayati, bhvādau (I, 1) bhavati. pāṭhād eva siddhe vāvacanam aṇicsaṁniyoge 'pi taṅartham:

yācitāraś ca naḥ santu, dātāraś ca bhavāmahe (300)

vaca bhāṣaṇe. vācayati, vacati, vācyate vacyate. Candraḥ saṁdeśe curādim āha. adādau (II, 54) vakti, ucyate, svapisāhacaryād (VI, 1, 15) ādādikasya saṁprasāraṇam (298)

garha vinindane. garhayati, garhati. bhvādau (I, 667) garhate (301)

mārga anveṣaṇe. mārgayati, mārgati[5]. mṛga anveṣaṇe (X, 352): mṛgayate (302)

kaṭhi śoke. utkaṇṭhayati, utkaṇṭhati. bhvādāv (I, 283) utkaṇṭhate (303)

mṛjūṣ śaucālaṁkārayoḥ. mārjayati, mārjati; mārjanā, mārjitā rasālā ceti lokaḥ. adādau (II, 57) saṁmārṣṭi, na lumatāṅgasya (I, 1, 63) ity asyānityatvān mṛjer āt (304)

mṛṣa titikṣāyām. marṣayati, marṣati. divādau (IV, 55) mṛṣyati. kecid amum adantatvopajīvanārthaṁ vyatyasya paṭhanti: mṛṣayati, mṛṣati (305)

dhṛṣa aprasahane. aprasahanam abhibhavaḥ, ata eva prasahana iti[6] yuktam[6]. dharṣayati, dharṣati; pradhṛṣṭaḥ, pradharṣitaḥ. svādau ñidhṛṣā prāgalbhye (V, 22): dhṛṣṇoti (306)

saptatriṁśati sūtreṣu catvāriṁśatā dhātubhir ādhṛṣīyaparyaṭṭakaḥ 296

adantāḥ. ita ā gaṇāntād itsaṁjñāniṣedhārtham adantatvaṁ vidhīyate, tataś cāto lopa (VI, 4, 48) ity allopasya sthā-

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[1] P saṁvādayati | saṁvadati [2] P *addit* vicāre [3] 298 *s. nach* 300 [4] *so (ohne* vā) *alle Hss.* [5] P *addit* saṁskāre ca: mārgayati vāsasī [6] P ity uktam

nivattvād vṛddhyādyabhāvaḥ: kathayati, kathakaḥ. bahuvacanād vaṭilajiprabhṛtīnām (372. 374) akārāntāgamo bhavatīti Dramiḍāḥ: vaṇṭāpayati, lañjāpayati

katha vākyapratibandhe. pratibandho vicchedodīraṇāt, ata eva vākyaprabandha ity eke peṭhuḥ. kathayati. allopāt parāpi vṛddhir nāsti, paraśabdasyeṣṭavācitvāt (I, 4, 2, 7 Bh.). cintipūji (III, 3, 105) ity aṅ: kathā, ṇer aniṭi (VI, 4, 51) lopaḥ; kathakaḥ, saṁkathayya, lyapi laghupūrvād (VI, 4, 56) ity ay. acakathat, sanval laghuni (VII, 4, 93) iti nāsty aglopitvāt. katham acīkathat? prakṛtyantaram anveṣyam (307)

vara īpsāyām. kanyāṁ varayati; varaḥ. curādivṛño (X, 271) vārayati, varati, varate, svādau vṛñ varaṇe (V, 8): vṛṇoti, vṛṇute, kryādau vṛṅ saṁbhaktau (IX, 38): vṛṇīte (308)

gaṇa saṁkhyāne. gaṇayati, ī ca gaṇaḥ (VII, 4, 97): ajīgaṇat ajagaṇat. gaṇakaḥ, gaṇikā, gaṇaḥ, gaṇanā, gaṇanam (309)

śaṭha śvaṭha asamyagābhāṣaṇe. śaṭhayati, śvaṭhayati. bhvādau śaṭha kaitave (I, 363): śaṭhati, hetau śāṭhayati, śvaṭha gatāv (*vgl.* X, 29) itīhatyasya śvāṭhayati (310)

paṭa vaṭa granthe. grantho veṣṭanam. paṭayati rajjum, vaṭayati. paṭādidaṇḍake (X, 212) pāṭayati, bhvādāv aṭa paṭa gatau, vaṭa veṣṭane (I, 317. 318. 322): paṭati, vaṭati, hetau pāṭayati vāṭayati (311)

raha tyāge. rahayati, virahaḥ. bhvādau (I, 767) rahati, hetau rāhayati (312)

rahi gatau. raṁhayati, raṁhāpayati. bhvādau (I, 768) raṁhati (312 a)

stanagadī devaśabde. devo 'bhram. gadir itīkṣtipau dhātunirdeśe (III, 3, 108, 2), īdittvaṁ tv ayuktam, aṇicpakṣe gattādirūpādarśanāt, ata eva stana gada śabda iti Candraḥ (*vgl.* Ca. Dh. X, 83). stanayati, gadayati, ajagadat. stanihṛṣipuṣigadi (Uṇ. III, 29) iti ṇer itnuc: stanayitnuḥ, gadayitnuḥ. bhvādau (I, 489. 53) stanati, gadati, hetau stānayati, gādayati, ajīgadat (313. 314)

pata gatau vā. patayati, patati, apapatat, apātīt. spṛhigṛhipati (III, 2, 158) ity āluc: patayāluḥ. bhvādau (I, 898) patati, apaptat. anye pata aiśvarya iti peṭhuḥ, vāśabdas tūttaraikadeśārthaḥ, vāvṛtuvat (IV, 52) (315)

paśa anupasargāt. gatāv ity eva, arthānirdeśāt. anārṣo 'yam iti Candraḥ. bhvādeś curādeś cānupasargasya paśer ṇicy adantatvavidhir ity eke. paśayati. upasargān nāsti: prapaśati. paśo 'nupasargād vādanta ity eke: paśayati, pāśayati. mūrdhanyānto 'yam iti Nandī (316)

svara ākṣepe. svarayati. bhvādau svṛ śabdopatāpayoḥ (I, 979): svarati, hetau svārayati (317)

raca pratiyatne. racayati; racanā (318)

kala gatau saṁkhyāne ca. kalayati[1]. bhvādau kala śabdasaṁkhyānayoḥ (I, 526): kalate, hetau kālayati. kṣepārthāt (X, 64): kālayati gām (319)

caha kalkane. kalkanaṁ dambhanam. cahayati, acacahat. bhvādau (I, 765) cahati, acīcahat (320)

maha pūjāyām. mahayati. bhvādau (*vgl.* I, 766) mahati, kaṇḍvādau (III, 1, 27) mahīṅ: mahīyate. avimahyoṣ ṭiṣac (Uṇ. I, 46): mahiṣaḥ, maher inaś ca (*vgl.* Uṇ. II, 56): mahinaḥ, śvanukṣan (Uṇ. I, 158) niti Maghavan, vartamāne pṛṣadbṛhat (Uṇ. II, 84): mahat, puṁsi saṁjñāyāṁ ghaḥ (III, 3, 118): mahī (321)

śāra kṛpa śratha daurbalye. śārayati, aśaśārat; kryādau śṝ (IX, 18): śṛṇāti, aśīśarat; śara iti Nandī, adantapāṭho nāglopītyarthaḥ (VII, 4, 93): aśaśarat; sāreti Durgaḥ. kṛpayati, acakṛpat; [kṛpaṇaḥ,] kṛpaṇā, aṅvidhau (III, 3, 104) kṛpā; kṛpes tādarthye (X, 208) laḥ: kalpayati, bhvādau kṛpū sāmarthye (I, 799): kalpate. śrathayati, kapirikāditvāt (*vgl.* VIII, 2, 18 Bh.) ślathayati; śratha pratiharṣe (*vgl.* X, 13): śrāthayati (322—324)

spṛha īpsāyām. spṛher īpsitaḥ (I, 4, 36) saṁpradānam: puṣpebhyaḥ spṛhayati; spṛhigṛhi (III, 2, 158) ity āluc: spṛhayāluḥ (325)

bhāma krodhe. bhāmayati, ababhāmat. bhvādau (I, 468) bhāmate, abībhamat (326)

sūca paiśunye. sūcayati, asusūcat; sūcakaḥ, sūcaṭ (*vgl.* III, 1, 134): sūcī, sūciḥ, sūceḥ kṣman (*vgl.* Uṇ. IV, 176): sūkṣmam, sūcisūtri (III, 1, 22, 3 Bh.) iti yaṅ: sosūcyate. ekācām eva ṣopadeśatvaṁ smiprabhṛtibhiḥ[2] sāhacaryād āhuḥ, ataḥ sūcasūtra-saṁgrāma-sāntva-sāma-sabhāja-sthūla-stana-stena-stomānāṁ ṣatvaṁ nāsti; viṣūcikā suṣāmādau (VIII, 3, 98) (327)

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[1] P *addit* diśaṁ tārāś ca [2] P smiṅprabhṛtibhiḥ

kheṭa bhakṣaṇe. kheṭayati, acikheṭat; kheṭo grāmaḥ. bhvādau khiṭa uttrāse (I, 324): kheṭati, acīkhiṭat; ākheṭaḥ. kheḍeti[1] Daurgāḥ (328)

khoda kṣepe. khodayati. khoṭa khoḍeti pāṭhabhedaḥ (329)

goma upalepane. gomayati kṣmām; gomayam. prakṛtipratyayavibhāgasya kālpanikatvāt kasmiṁścit kāle gomād gomayasiddhiḥ, adyatve tu goś ca purīṣe (IV, 3, 145) mayaṭ. evaṁ kumārādāv anumantavyam (330)

kumāra krīḍāyām. kumārayati. kumārayatīti kumāraḥ, kutsito māro yasya vā (331)

śīla upadhāraṇe. upadhāraṇam abhyāsaḥ, paricaya ity eke. śīlayati, aśiśīlat. bhvādau śīla samādhau (I, 556): śīlati, aśīśilat (332)

sāma sāntvane. sāntvanaṁ prīṇanam. sāmayati, asasāmat. sāma sāntvaprayoga (*vgl.* X, 33) ity asyāsīsamat, nāmansāman (333)

vela kālopadeśe. velayati, avivelat. bhvādau velṛ gatau (*vgl.* I, 573): velati, velā, tasyāpy ṛdittvād (VII, 4, 2) avivelat. tenātrainaṁ Candro nādhyaiṣṭa (334)

palyūla lavanapavanayoḥ. lavanapatanayor iti Durgaḥ. palyūlayati kṣetram, kūlaṁ palyūlayati vāyuḥ. valyūleti Daurgāḥ[2] (335)

vā gatisukhasevanayoḥ. vāpayati; ādantatvād dīrghe ayluk lyapi (*s.* VI, 4, 56): nirvāpya. adādau (II, 41) vā gatigandhanayoḥ: vāti. vātety eke: vātayati, avavātat (336)

gaveṣa mārgaṇe. gaveṣayati; gaveṣaṇā (337)

vāsa upasevāyām. vāsayati, avavāsat. vāsakaḥ, vāsanā. bhvādau (I, 1054) vasati, avīvasat, adādau (II, 13) vaste, iha vasa snehādau (X, 204): vāsayati (338)

nivāsa ācchādane. nivāsayati, nivāsayitvā, aninivāsat; nyavavāsad ity eva yuktam, upasargasya bāhyatvāt (339)

bhāja pṛthakkarmaṇi. vibhājayati, ababhājat. bhājitam, vibhājya. bhvādau bhaja sevāyām (I, 1047): bhajate, bhajati, abībhajat; bhaja viśrāṇane (X, 194): bhājayati (340)

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[1] KC khoṭeti [2] P *addit:* etau dvāv api hrasvau Candraḥ

sabhāja prītidarśane[1]. sabhājayati, sabhājyate. sabhājanam, sabhājanā, sabhājakaḥ, sabhājaḥ (341)

ūna parihāṇe. ūnayati, mā bhavān ūninat. ūnitam, ūno 'ci (III, 1, 134) (342)

dhvana śabde. dhvanayati. bhvādau (I, 487) dhvanati, dhvaniḥ, dhvānayati (343)

kūṭa dāhe. kūṭayati, acukūṭat (344)

keta niśrāvaṇe. nimantraṇa ity eke. ketayati, aciketat. ketitaḥ, saṁketya, saṁketaḥ. bhvādau kita nivāse (I, 1042): ketati, acīkitat (345)

kuṇa guṇa cāmantraṇe. cakārāt keto 'pi. āmantraṇaṁ gūḍhoktiḥ. saṁketayati, kuṇayati, guṇayati, acukuṇat, ajuguṇat. tudādau (VI, 45) kuṇati, acūkuṇat, kūṇa saṁkocane (X, 149): vikūṇayate mukham (345. 347)

stena caurye. stenayati, atistenat. steno 'ci (III, 1, 134) (349)

stenānte paryaṭṭake caturviṁśe sūtraśate ṣaṭṣaṣṭaṁ dhātuśatam[2] 341

ā garvād ātmanepadī. gaṇa iti śeṣaḥ

pada gatau. padayate. divādau (IV, 60) padyate, hetāv upapādayati, bhvādau pada sthairye (I, 52): padati (350)

gṛha grahaṇe. gṛhayate, ajagṛhata. spṛhigṛhi (III, 2, 158) ity āluc: gṛhayāluḥ; gṛhitam (351)

mṛga anveṣaṇe. mṛgayate. mṛgikampyoḥ śavidhiḥ (*s.* I, 400): mṛgayā; mṛgitam[3] (352)

kuha vismāpane. kuhayate. kuheyam[4], kuhakaḥ, kuhanā (353)

śūra vīra vikrāntau. śūrayate, aśuśūrata; divādau śūrī hiṁsāyām (*vgl.* IV, 49): śūryate, hetau śūrayati, aśūśurat. vīrayate, vīraḥ (354. 355)

sthūla paribṛṁhaṇe. paribṛṁhaṇaṁ pīnatvam. sthūlayate, atusthūlata. sthūlo 'ci (III, 1, 134) (356)

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[1] *so alle Hss.* [2] P *om. Die hier in* KC *gegebenen Zahlen* (124 *und* 166) *scheinen sich auf den ganzen Abschnitt von* X, 172 *an zu bezichen, sind aber auch so ungenau. Die Zahlen des letzten Abschnitts von* 307 *an sind:* 40 Sūtra's *und* 45 *Wurzeln* [3] P *addit* mṛgaḥ [4] = kuhā iyam; *vgl.* 391

artha upayācñāyām. arthayate, ārtithata, artithayiṣate (357)

sattra[1] saṁtānakriyāyām. sattrayate, asasattrata, sisattrayiṣate (358)

garva māne. garvayate. bhvādau garva darpe (I, 614): garvati (359)

āgarvīyaparyaṭṭake daśa dhātavaḥ[2] 351

sūtra vimocane. vimocanaṁ mocanābhāvaḥ, granthanam. sūtrayati, asusūtrat (360)

mūtra prasravaṇe[3]. mūtrayati, amumūtrat[4] (361)

rūkṣa pāruṣye. rūkṣayati, arurūkṣat. virūkṣya, rūkṣaḥ (362)

pāra tīra karmasamāptau. pārayati, apapārat; anupasargāl limpavinda (III, 1, 138) iti śaḥ: pārayaḥ, pāritam, pāraṇā. tīrayati, atitīrat; tīram (363. 364)

bleṣka[5] darśane. bleṣkayati[5] (366. 369)

kartṛ śaithilye. kartrayati, kartritam. kartur agāḍhatve 'pi bleṣko vartata ity eke[6]. Candra ṛditaṁ dhātuṁ manyate: kartayati, adantamadhye nārṣo 'yam ity eke. Durgaḥ kartrety āha: kartrayati (367)

prātipadikād dhātvarthe bahulam iṣṭhavac ca. yatas tataḥ prātipadikān nāmno yathādarśanaṁ[7] dhātvarthe, kriyāviśeṣe, ṇij bhavati. kūlam ullaṅghayati: utkūlayati, kūlapratīpaṁ gacchati: pratikūlayati, kūlam anugacchati: anukūlayati, loṣṭāny avamardayati: avaloṣṭayati, tṛṇāny unmūlya śātayati: uttṛṇayati, putraṁ sūte: putrayati, vṛkṣaṁ rohati: vṛkṣayati. tatraiva nidarśanārtham āha: tat karoti, tad ācaṣṭe, tenātikrāmati, dhāturūpaṁ ca. tad iti dvitīyāsamarthāt prātipadikāt karotyarthe ācaṣṭe'rthe ca ṇij bhavati, tathā teneti tṛtīyāsamarthād atikrāmatyarthe ṇij bhavati. tīkṣṇaṁ karoti: tīkṣṇayati, sūtrayati (III, 1, 26, 5). vākyam ācaṣṭe: vākyayati, vedayati. hastinātikrāmati[8], hastayati, aśvayati. sa ca ṇij

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[1] *alle Hss.* satra *usw.* [2] P *nur:* āgarvīyaparyaṭṭakaḥ [3] P *addit* mūtraṇe [4] P *addit* mūtram aci [5] *so alle Hss.* [6] *d. h. sie lesen* bleṣka darśane kartṛśaithilye [7] KC yathādarśanād [8] P hasteṇātikrāmati

iṣṭhavad bahulaṁ bhavati. kāni punar iṣṭhavattve prayojanāni? ṇāv iṣṭhavat prātipadikasya (VI, 4, 155, 1) iti puṁvadbhāvo ratvaṁ ṭilopo yaṇādilopapūrvaguṇau prādyādeśā vinmator luk ca. hariṇīm ācaṣṭe: haritayati, pṛthum ācaṣṭe: prathayati, paṭum ācaṣṭe: paṭayati; dūraṁ nayati: davayati, yuvānam īkṣate: yavayati, kṣipraṁ bhuṅkte: kṣepayati, kṣudraṁ bhāṣate[1]: kṣodayati; yuvānam alpam ācaṣṭe: kanayati, sragviṇam ācaṣṭe: srajayati, dhanavantam ācaṣṭe: dhanayati, bahulam iti priyam ācaṣṭe: prāpayati. prakṛtyaikāj (VI, 4, 163) iti ṭilopo nāsti bahulam iti, ekācprakṛtivattvād vā: sukhāpayati, duḥkhāpayati, neṣṭhavattvam, na ca bhavati: prayati, sukhayati, duḥkhayati, evaṁ prathayatītyādāv upadhāvṛddhir[2] api nāsti. dhāturūpaṁ ca prātipadikasya bhavatīty anena Kātyāyanoktiṁ smarayati: ākhyānāt kṛtas tad ācaṣṭa iti kṛlluk, prakṛtipratyāpattiḥ, prakṛtivac ca kārakam (III, 1, 26, 6) iti. Kaṁsavadham ācaṣṭe: Kaṁsaṁ ghātayati, na tu Kaṁsavadhayatīti, Baliṁ bandhayati. ākhyānād iti na vācyam, ihāpi darśanāt: rājāgamanam ācaṣṭe, rājānam āgamayati; ācaṣṭa ity api na vācyam, citrapusteṣv api darśanāt. ālopaś ca kālātyantasaṁyoge maryādāyām (*vgl.* III, 1, 26, 9): ārātrivivāsam ācaṣṭe, rātriṁ vivāsayati. citrīkaraṇe prāpi (III, 1, 26, 10): Ujjayinyāḥ[3] prasthito Māhiṣmatyāṁ sūryodgamanaṁ prāpnoti, sūryam udgamayati. nakṣatrayoge jñi (III, 1, 26, 11): puṣyeṇa yogaṁ jānāti, puṣyeṇa yojayati candram. prātipadikaparigaṇanaṁ chidrakarṇāndhadaṇḍādibhir (378—381) iti na vācyam, nidarśanārthatvāt, yad vakṣyati: bahulam etan nidarśanam (392). kartṛkaraṇārthe. kartuḥ saṁbandhiny arthe karaṇavācino yathādarśanaṁ ṇij bhavati, kartṛkaraṇayor arthe vā. ālānena badhnāti: ālānayati hastinam, dātreṇa lunāti: dātrayati vrīhīn, chandasopasāntvayati: upacchandayati, vāriṇā siñcati: vārayati, priyaiḥ salīlaṁ karavārivāritāḥ[4], hastenāpanayati[5]: apahastayati, tilakena maṇḍayati: tilakayati; iyaṁ sūktiracanā (368)

citra caitrasya karaṇe. citrayati, vaicitryaṁ saṁpādayatīty arthaḥ. vicitritam, vicitraṇā. citrasyālekhyasya karaṇa iti Daurgāḥ (370)

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[1] P bhīṣayate [2] KC raparā vṛddhir [3] K Ujjayanyāḥ
[4] *alle Hss.* °vāritaḥ [5] P hastenāpakṣipati

kadāciddarśane. sa eva citraśabdaḥ kadāciddarśane ākasmikotpattau curādiḥ. citrayati, adbhutaṁ paśyatīty arthaḥ, yathā citraṅa āścarye kyaj namovarivaścitraṅa (III, 1, 19) iti: citrīyate. Candraḥ kadācid iti dhātuṁ matvānadantatvān nāpāṭhīt (370)

aṁśa samāghāte. samāghāto vibhājanam. aṁśayati. Candro dantyāntam āha: aṁsayati, mayūravyaṁsakaḥ (371)

vaṭi vibhājane. vaṇṭayati. bhvādau vaṇṭati (I, 290) (372)

laji prakāśane. lañjayati. bhāsārtho 'pi dṛṣṭaḥ (X, 244). bhvādau laja laji bhartsane (I, 257. 258), lañjayati hetau (374)

miśra saṁparcane. saṁparcanaṁ śleṣaḥ. miśrayati; miśro 'ci (III, 1, 134) (375)

saṁgrāma yuddhe. saṁgrāmayati, saṁgrāmayitvā, sisaṁgrāmayiṣati, asaṁgrāmayat. saṁgrāmo 'ci (III, 1, 134). pūrveṇa (368) siddhe grāmayater eva sopasargān niyamārthaṁ sūtram (376)

stoma ślāghāyām. stomayati, stomaḥ, atustomat (377)

chidra karṇa bhede. dvau dhātū. chidrayati. karṇayati, ākarṇayati; karaṇabheda iti Guptaḥ (378. 379)

andha dṛṣṭyupasaṁhāre. andhayati, andidhayiṣati (380)

daṇḍa daṇḍanipātane. daṇḍayati (381)

aki lakṣaṇe. aṅkayati gām. bhvādāv (I, 87) aṅkate. kecid ekādipade (382)

aṅga padalakṣaṇayoḥ. aṅgayati; aṅgitaḥ. aṅghety eke: añjighayiṣati, pūrvasyāñjigayiṣati, aṅkety anye: añcikayiṣati (382)

sukha duḥkha tatkriyāyām. sukhanaṁ duḥkhanaṁ ca, tatkriyā. sukhayati, susukhayiṣati. duḥkhayati (383. 384)

rasa āsvādanasnehanayoḥ. rasayati; rasanā, rasaḥ. bhvādau rasa śabde (I, 745): rasati, hetau rāsayati (385)

vyaya gatau. vyayayati, avavyayat. bhvādau (I, 930) vyayati, vyayate, avyayīt, hetau vyāyayati; vyayo 'ci (III, 1, 134) (386)

vitta samutsarge. samutsargas tyāgaḥ. vittayati; vittitam, vittitvā. vyaya vittasamutsarga iti sabhyāḥ (386 a)

rūpa rūpakriyāyām. rūpakriyā rājamudrādirūpasya karaṇam: rūpayati, rūpakam, rūpadarśanaṁ vā: nirūpayati, nirūpaṇā (387)

cheda dvaidhīkaraṇe. chedayati, acicchedat. cheditam, avicchedyam, vicchedya. rudhādau (VII, 3) chinatti, acicchidat (388)

chada apavāraṇe. chadayati. chada saṁvaraṇe (X, 41): chādayati, uṇādau chatvaraḥ (Uṇ. III, 1), chattram (IV, 158), chadma (IV, 144), chadis (II, 109) (388 a)

lābha preraṇe. lābhayati, alalābhat. labheti sabhyāḥ: labhitam, vilabhanā. bhvādau (I, 1024) labhate, alīlabhat[1] (389)

vraṇa gātravicūrṇane. vraṇayati, avavraṇat. bhvādau (I, 478) vraṇati, hetau vrāṇayati, avivraṇat (390)

varṇa varṇakriyāvistāraguṇavacaneṣu. varṇakriyā varṇanaṁ varṇakaraṇaṁ vā: kathāṁ varṇayati, suvarṇaṁ varṇayati. vistāre: varṇaneyam[2]. guṇavacanaṁ stutiḥ śuklādyuktir vā: rājānam upavarṇayati, varṇakaḥ (391)

adantaparyaṭṭakaḥ 384

bahulam etan nidarśanam. yad etad bhavatyādi (I, 1) dhātuparigaṇanaṁ tad bāhulyena nidarśanatvena jñeyam. tenāpaṭhitā mili-klavi-prabhṛtayo laukikāḥ (*vgl.* Vāmana, Kāvyāl. V, 2, 2) stanbhu-stunbhv-ādayaś (III, 1, 82) ca sautrāś culumpādayaś (III, 1, 35 Bh.) ca vākyakārīyā dhātava udāhāryāḥ. vardhate hi dhātugaṇaḥ. tathā ca śrīBhojaḥ:

milanty āśāsu jīmūtā, viklavante divi grahāḥ,
tapaḥ kṣapayati prāvṛṭ, kṣīyante kāmivigrahāḥ (1)
ataḥ stunīhi[3] māsartūn, vasanto mānaghasmaraḥ,
dūti, drutam ṛtīyasva, jijāvayiṣati Smaraḥ (2)
musalakṣepahuṁkārastobhaiḥ kalamakhaṇḍini
kucaviṣkambham uttabhnan niṣkubhnātīva te Smaraḥ (3)
nīpān āndolayan neṣa preṅkholayati me manaḥ
pavano vījayan nāśā mamāśām ucculumpati (4)
tāvat kharaḥ prakharam ullalayāṁcakāra

(Śiśupālav. V, 7). bhūvādinavagaṇoktāḥ svārthe ṇijantā api bhavanti, curādipāṭhas tu nidarśanārtha ity eke:

Rāmo rājyam akārayat,

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[1] *so alle Hss., richtig wäre* alalambhat (*vgl.* VII, 1, 64) [2] *vgl.* X, 353 [3] P atastunīhi, KC anusthanīhi

vāhayati, vācayati, bhedayati kṛtyam, rañjayati vastram, tāpayati, ghātayati. āha ca:

nivṛttapreṣaṇād dhātoḥ prākṛte 'rthe ṇij iṣyate[1],
hetvarthānupraveśo 'pi[2] buddhyāropāṇ ṇicaṁ vinā:

jajāna garbhaṁ mahimānam Indram, ajījanad ity arthaḥ.
ekaṁ dvādaśadhā jajñe.

ṣaḍbhir halaiḥ kṛsati (*vgl.* III, 1, 26, 3 Bh.).

vānti parṇaśuṣo vātā, vānti parṇamuco 'pare,
vānti parṇaruho 'py anye, tato devaḥ pravarṣati.

anye tu prātipadikād dhātvartha (X, 368) ity eva siddhe sūtramūtrachidrāndhadaṇḍādaya (360. 361. 378—381) udāharaṇārthaṁ nidarśitā iti vyākhyan, tena parṇa haritībhāve, agha pāpe, skandha samāhāre, pakṣa parigrahe, tasi alaṁkāre, ūṣa churaṇe, kṣapa preraṇe: kṣapayati, kṣapā, sphuṭa prakaṭabhāve: sphuṭayati, tathā:

taḍit khacayatīvāśāḥ.
pāṁsur diśāṁ mukham atutthayad utthito 'dreḥ

(Śiśupālav. V, 11). curādir ṇico bahulaṁ nidarśanaṁ vety apare, tena pakṣe corati, cintatītyādi siddham. dhātūnām arthanirdeśo 'yaṁ nidarśanārtham iti Saunāgāḥ, yad āhuḥ:

kriyāvācitvam ākhyātum ekaiko 'rtho nidarśitaḥ,
prayogato 'numantavyā, anekārthā hi dhātavaḥ[3] (392)

ṇiṅ aṅganirasane. prātipadikārthād aṅgavikṣepe 'rthe ṇiṅ bhavati. ṅakāras taṅarthaḥ (I, 3, 12). hastaṁ nirasyate[4]: hastayate, pādayate (393)

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[1] *dieser Halbvers findet sich* Vākyapadīyam III, 7, 60 b (*S.* 210 *der* Ben. ed.), *nur steht dort* ucyate *f.* iṣyate [2] *mit diesem Wort endet* Bl. 116 b *die Hs.* P. *Das folgende Blatt ist eine Wiederholung von Bl.* 114, *und der kurze Rest auf Bl.* 118 *(nur zwei Zeilen) gehört zu dem Nachtrag eines Späteren. Die Worte lauten:* . . . d ākṛtita iti pāṭha[ṁ] paṭhanti | vedetihāsapurāṇalokavyavahārair jñeyāḥ || itīyaṁ saṁpūrṇā dhātuvṛttiḥ. leṣakapāṭhakayoḥ śubhaṁ bhavatu || *Ein ähnlicher Nachtrag findet sich auch am Schluß von* K *und endet dort mit den Worten:* śrīRāmacandrāya namaḥ [3] *vgl. auch* Candra-Dhātupāṭha *a. E.* [4] C nirasyati (*s.* I, 3, 29, 3)

śvetāśvāśvataragāloḍitāhvarakāṇām aśvatareṭakalopaś ca. śvetāśvādīnāṁ caturṇāṁ yathāsaṁkhyaṁ ṇiṁsaṅge 'śvasya tarasyetasya kasya ca lopo bhavati. śvetāśvam ācaṣṭe tenātikrāmati vā: śvetayate; aśvataram: aśvayate; gāloḍitam: gāloḍayate, kāloḍita iti Guptaḥ, gāloḍitasya prakṛtipratyayavibhāgālābhāt; āhvarakam: āhvarayate. Pārāyaṇikā arthānuvṛttivad atrāpi ṇicam anuvartayanti: śvetayati, aśvayati, gāloḍayati, āhvarayati (394)

pucchādiṣu dhātvartha iti siddham. pucchabhāṇḍacīvarāṇ ṇiṁ (III, 1, 20) iti pucchādibhyo dhātvartha udasanādau ṇiṁpratyayaḥ siddhaḥ, Pāṇininaivoktatvāt. puccham udasyati: utpucchayate, paripucchayate. bhāṇḍāni samācinoti: saṁbhāṇḍayate. cīvaram arjayati paridadhāti vā: saṁcīvarayate bhikṣuḥ. evaṁ muṇḍādibhyaḥ satyāpapāśādibhyo 'pi (III, 1, 21. 25) ṇic siddhaḥ. napuṁsakena nirdeśo maṅgalārthaḥ (395)

ṇyantanāmaparyaṭṭakaḥ 391

bhaṭṭaKṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyāṁ curādigaṇaḥ saṁpūrṇaḥ [1] samāptaḥ

śrīgurave namo namaḥ

(Kaśmīramaṇḍalabhuvaṁ Jayasiṁhanāmni
viśvaṁbharāparivṛḍhe dṛḍhadīrghadoṣṇi
śāsaty amātyavarasūnur imāṁ lilekha
bhaktyā svayaṁ draviṇavān api dhātuvṛttim (1)
padārthajanakā Kṣīrasvāminaḥ kṣīradher iva
vṛttiḥ prasūtā ramyeyaṁ nāmnā Kṣīrataraṅgiṇī (2)) [2]

śubham!

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[1] *Ende der Hs.* C [2] S *schließt:*

padārthajanakā Kṣīrasvāminaḥ kṣīravāridheḥ
iva prasūtā puṇyeyāṁ vṛttiḥ Kṣīrataraṅgiṇī |
saṁketaḥ samāptaḥ ||

Einleitung

Datum der Kṣīrataraṅgiṇi

Bühler sagt im Report of Kaśmir (1877) p. 73 von Kṣīrasvāmin: he is, according to the perfectly credible Kaśmirian tradition, the grammarian Kshīra, who instructed king Jayāpīḍa. Damit würde er ins Ende des achten Jahrhunderts gehören. In einer Fußnote verweist B. auf einen Vortrag, den Shankar Pandit auf dem Orientalistenkongreß in London (1874) gehalten hatte, und worin dieser, übrigens mit wenig überzeugenden Gründen, gegen Theodor Aufrecht polemisiert, der in der ZDMG desselben Jahres (p. 104) Kṣīrasvāmin ins elfte Jahrhundert gesetzt hatte, da er in seinem Amarakośa-Kommentar den König Bhoja zitiere, selbst aber von Vardhamāna im Gaṇaratnamahodadhi zitiert werde. Daß Kṣīrasvāmin in demselben Werk auch den um 900 lebenden Rājaśekhara zitiert, war Aufrecht noch entgangen.

Die erste Schlußstrophe der Kṣīrataraṅgiṇī lautet: 'Als der Herr der Erde, Jayasiṁha mit Namen, mit starken langen Armen das Land Kaśmir regierte, hat der Sohn des trefflichen Ministers, obwohl vermögend, aus Hingebung *(bhaktyā)* diese Dhātuvṛtti eigenhändig geschrieben'. Die darauffolgende zweite Strophe giebt dann den Namen des Verfassers und des Werkes in derselben Weise wie Vers 2 der Einleitung. Als Name des hier als Minister bezeichneten Vaters wird in den Kolophons mehrerer Wurzelklassen Doktor *(bhaṭṭa)* Īśvarasvāmin angegeben.

Zum richtigen Verständnis der ersten Strophe ist zu beachten, daß das Verbum *likh* nicht in dem höheren Sinne 'verfassen' gebraucht wird, so wie wir sagen: ein Buch, einen Roman schreiben, sondern so, daß immer die manuelle Tätigkeit *(akṣaravinyāse)* im Vordergrund steht. Die Strophe hebt also rühmend hervor, daß Kṣīrasvamin, entgegen dem sonstigen Brauch vornehmer Leute, die Reinschrift berufsmäßigen Kopisten, den Bāc-Bhaṭṭa's (vgl. Bühler Rep. p. 20) zu überlassen, sich dieser Arbeit selbst unterzog, offenbar wegen der besonderen Schwierigkeit des Textes mit seinen vielen, oft abgekürzten

Sūtra-Zitaten und sonstigen 'Dornen'. Wie eine solche gewöhnliche Kopistenabschrift ausfiel, kann man aus der Handschrift P entnehmen, wo die Sūtra-Zitate fast regelmäßig bis zur Unkenntlichkeit entstellt sind. Demgegenüber wollte also der Autor, dessen heiliger Eifer für seine Aufgabe aus Strophe 7 der Praśasti hervorgeht, wohl einen absolut zuverlässigen codex archetypus hinterlassen.

Ich habe diese beiden ziemlich stümperhaften Schlußstrophen im Text eingeklammert, da ich Bedenken trage, sie Kṣīrasvāmin selbst zuzuschreiben. Zwar könnte *lilekha* auch 1. Person Singularis sein, aber dann wäre bei einem so korrekten Stilisten wie Kṣīrasvāmin das Tempus auffällig. Auch sind diese Strophen nur in K überliefert; P ist am Ende unvollständig und bricht mitten in X, 392 ab, aber C ist vollständig, jedoch ohne dieselben. Indessen wenn sie auch, wie wahrscheinlich, von einem Schüler Kṣīrasvāmin's oder einem Kopisten des Archetypus herrühren sollten, so braucht man ihren Inhalt deswegen nicht zu verwerfen, da er durch andere Indizien gestützt wird.

Jayasiṁha von Kaśmir regierte von 1128—54. Wenn Kṣīrasvāmin unter diesem schrieb, so war er also ein Zeitgenosse seines Landsmanns Kalhaṇa, der nach Aurel Stein seine Chronik von Kaśmir 1148/49 begann und im darauffolgenden Jahr beendete. Aber wir können für die Entstehungszeit der Kṣīrataraṅgiṇī noch engere Grenzen ziehen mit Hülfe der Angaben, die Bühler im 'Leben des Jaina-Mönches Hemacandra' (1889) aus den Quellen über die Entstehung von dessen Grammatik gesammelt hat. Als Jayasiṁha, genannt Siddharāja, von Gujerat seinen Nachbar, den König Yaśovarman von Mālvā besiegt hatte, befand sich unter der reichen Kriegsbeute auch eine Anzahl von Manuskripten und darunter die Wortlehre des Königs Bhoja von Dhārā. Das Lob, das von den Gelehrten an Jayasiṁha's Hofe über Bhoja's Pflege der Wissenschaften angestimmt wurde, erregte des Königs Eifersucht, und er forderte Hemacandra auf, eine neue Grammatik zu verfassen, die auch seinem Hof und Reich Ruhm bringen würde. Hemacandra willigte ein, erbat sich aber des Königs Hülfe, um die nötigen Materialien, namentlich die ganze damals vorhandene grammatische Literatur zu erlangen, die sich am vollständigsten in der

Bibliothek in Kaśmir befände. Jayasiṁha entsandte hohe Beamte nach Pravarapura (heut Śrīnagar), um Kopien dieser Werke zu erhalten. Dies gelang, und Hemacandra verfaßte seine Grammatik, die er dem König zu Ehren Siddhahemacandra nannte und obendrein mit einem Lobgedicht auf den König und seine Vorfahren schmückte. Der König sorgte für Abschreiber und ließ das Werk in seinem Reich und durch ganz Indien verbreiten, ja selbst über die Grenzen von Indien hinaus sandte er Kopien, nach Ceylon, Nepal und Persien. Da die begleitenden Ereignisse genau bekannt sind, läßt sich darnach die Abfassung von Hemacandra's Grammatik, die aus den damals üblichen fünf Teilen eines *mahāvyākaraṇa* bestand, auf die Jahre 1139–41 festlegen.

Es ist nun interessant zu bemerken, daß sich unter den von Kaśmir nach Aṇhilvāḍ gelangten Büchern auch eine Kopie der Kṣīrataraṅgiṇī befunden haben muß, denn Hemacandra hat dieses Werk gekannt und ausgiebig in seinem Dhātupāṭha benützt. Schon der Vergleich der Behandlung der ersten Wurzel *bhū* in beiden Werken zeugt dafür. Die Erklärung der Wurzelbedeutungen, die Kṣīrasvāmin giebt, ist fast regelmäßig wörtlich von Hemacandra übernommen. Gelegentlich führt dieser Bildungen scheinbar unmotiviert an, die erst als Widerlegung der Kṣīrataraṅgiṇī ihre Erklärung und Begründung finden. Damit wird die Entstehung der Kṣīrataraṅgiṇī auf den Anfang der Regierungszeit des kaśmirischen Jayasiṁha, zwischen 1128 und 1138, festgelegt.

Aber auch das zweite große Werk Kṣīrasvāmin's, sein Amara-Kommentar muß vor 1138 entstanden sein, denn es ist schon lange bekannt und von Eggeling im Vorwort seiner Ausgabe erwiesen, daß auch Vardhamāna im Gaṇaratnamahodadhi Kṣīrasvāmin benützt hat, und zwar, wie es scheint, vorwiegend eben dieses zweite Werk. Vardhamāna giebt nun selbst in der Schlußstrophe Saṁvat 1197 = 1140 n. Chr. als das Jahr der Abfassung des Gaṇaratnamahodadhi an. Wie kam nun Vardhamāna so früh zur Kenntnis dieses Werkes, während noch der Verfasser der 1172 geschriebenen Durghaṭavṛtti nichts von Kṣīrasvāmin weiß? Lebte er in Kaśmir oder etwa, worauf das merkwürdige zeitliche Zusammentreffen mit Hemacandra's Gram-

matik führen könnte, auch in Aṇhilvāḍ? Darauf erteilt er selbst die Antwort, indem er zweimal in seinem Werk (Strophe 192 und 334) aus einem Kunstgedicht zitiert, das er beidemal durch die Einführung *mamaiva Siddharājavarṇane* als sein eigenes Lobgedicht auf König Siddharāja zu erkennen giebt. Vardhamāna lebte also aller Wahrscheinlichkeit nach gleichfalls am Hofe von Gujerat und konnte daher an der Benützung der aus Kaśmir gesandten Werke teilnehmen. Alle diese Angaben und Tatsachen ergänzen und stützen sich gegenseitig.

Die Grammatik, zu der Vardhamāna seinen Gaṇa-Kommentar schrieb, ist bekanntlich noch nicht ermittelt. Zu Hemacandra kann er natürlich nicht gehören, da ja dessen Werk damals selbst noch nicht vollendet war. Wenn die Wortlehre des Bhoja Paramāra eines Tages auftauchen sollte, so würde sich vielleicht ergeben, daß eben jene in Ujjain erbeutete Handschrift, die der indirekte Anlaß zu der umfangreichen grammatischen und lexikographischen Tätigkeit des Hemacandra wurde, auch dem Vardhamāna zur Grundlage seines trefflichen Werkes gedient hat.

Man hat die Vermutung ausgesprochen, daß Kalhaṇa den Namen Rājataraṅgiṇī unter dem Einfluß von Somadeva's Kathāsaritsāgara mit seiner Einteilung in *taraṅga's* gewählt habe. Es wird nicht zu kühn sein, hier die Kṣīrataraṅgiṇī als Zwischenglied einzuschalten. Der Kathāsaritsāgara ist zwischen 1063 und 1081 entstanden. Daß Kṣīrasvāmin bei seiner ausgedehnten Belesenheit dieses gewaltige Werk seines Landsmanns gekannt hat, ist wohl selbstverständlich. Daß er für seine erste Strophe *(Taraṅgasubhagaṁ kvaṇan-)* das gleiche seltene Pṛthvī-Metrum verwendet wie Somadeva für die seinige *(Idaṁ gurugirīndrajā-)*, wird nicht zufällig sein. In der um etwa fünfzehn Jahre älteren Kṣīrataraṅgiṇī mag also Kalhaṇa das Vorbild für den Titel seines eigenen Werkes gefunden haben. Kṣīrasvāmin selbst hatte schon vor der Kṣīrataraṅgiṇī eine Schrift verfaßt, die wohl eine kleine Monographie über transitive und intransitive Verba war, und der er den gespreizten Titel Karmayogāmṛtataraṅgiṇī gab, vermutlich sozusagen seine Doktorarbeit, da er (oben S. 4) erwähnt, daß Śaśāṅkadhara ihm dafür seine Lehrerfaust gezeigt habe.

Anhang I

a) Zitierte Autoren und Werke

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(Mayūra, Sūryaśatakam) I, 800
Malla I, 339
(Māgha, Śiśupālavadham) I, 342. VI, 116. X, 392. 392
(Mānavadharmaśāstram) I, 776 a
(Yāska, Niruktam) I, 6—8. 430
(Rājaśekhara, Viddhaśālabhañjikā) IX, 23
(Vallabhadeva, Subhāṣitāvalī) I, 920. II, 7. X, 267
Vāmana (Kāvyālaṁkāra) I, 934. IV, 61. X, 392
(Vālmīki, Rāmāyaṇam) I, 870
Vṛttikṛt (Kāśikā) I, 1005
Vṛttikṛt (Dhātuvṛtti) I, 35
Vaiśeṣikam I, 1 (*S.* 2)
Vyāghrabhūti IV, 27
Vyāḍi I, 380
(Śarvavarman, Kātantra) I, 1 (*S.* 4)
Śaśāṅkadhara I, 1 (*S.* 4)
Śākaṭāyana I, 1035 (?). *Vor* X, 209 (= Śāk. X, 116)
Śiva I, 207
Śivasvāmin V, 9
śrīBhoja I, 9. 854 *fgg.* 872. 1033. X, 392
sabhyāḥ I, 24 a. 186. 638. 754. 884. III, 12. IV, 97. IX, 59. X, 386 a. 389
sūrayaḥ I, 1 (*S.* 4). 8. 475
Saunāgāḥ X, 392
Svāmin I, 352

b) Nicht bestimmte Zitate

akarmakam amum āhur: varāha iva puṣyati IV, 73
aghṛṇaḥ khalu vāntāśī I, 902
aṭāṭyate vṛthādya lokaḥ I, 317
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abhyarṇṇe sene āsāte I, 56
ayaṁ panthā Dvārakām upatiṣṭhate I, 975
asūrkṣaṇam aparibhavaḥ I, 697
ākramate nabho 'rkaḥ I, 502
ājñāpaya jñātaviśeṣa puṁsām I, 849
ārekaṁ saṁśayaṁ prāhuḥ I, 80
utsāhād bhavate lakṣmīm I, 1 (*S.* 5)
udayati dinanātho, yāti śītāṁśur astam I, 342
unnāmitākhilamahīdharakandharasya I, 800
upatasthuḥ prakṛtayaḥ I, 975
ulūka ūrdhvalokanāt I, 76
ekaṁ dvādaśadhā jajñe X, 392
evam ājñapto 'smi sāmājikaiḥ I, 849
kriyāvācitvam ākhyātum . . . I, 1 (*S.* 2). X, 392
kṣapayitvā ghanasaṁpadam ambuśoṣaḥ kṛtaḥ savitrā I, 800
kṣīrabhojinyāḥ śrutandharaḥ putro bhavati I, 1 (*S* 2)
kṣubhitāmbhodhivarṇanā IV, 129
kṣeptā navyo 'yam IV, 14
khaḍyakheṭakau hetī I, 324
Cakrapāṇiṁ paṇāyati I, 466
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taḍit khacayatīvāśāḥ X, 392
tāta tāḍaya Tāṭakām X, 43
tena bhūtiṣu kartṛtvaṁ . . . I, 1 (*S.* 4)
trapodvalitaḥ I, 520
dadhate dhanam arthibhyaḥ I, 8 *Anm.*
dadhvāna dhvanayan nāśāḥ I, 854
daridrā-jāgṛ-dīdhīṅām . . . (Smṛti) I, 1 (*S.* 3)
daśā vartir avasthā ca, daśā vastrāntāvayavāḥ I, 1038
dordaṇḍāñchitacandraśekharadhanur° . . . I, 224
dvāv imāv ambhasi kṣipya (*nach* Mādh. IV, 14 *aus dem* Mahābhārata) IV, 14
dhātūnām arthanirdeśo 'yaṁ nidarśanārtham (iti Saunāgāḥ) X, 392
dhātvarthaḥ kevalaḥ śuddho bhāva ity abhidhīyate I, 1 (*S.* 2)
dhānto dhātuḥ pāvakasyeva rāśiḥ I, 974

dhvanayan nāśāḥ I, 854
nadyaprabhāvāt I, 1 (*S.* 6)
na mlecchanti ye nāpabhāṣante I, 220
navajvaro laṅghanīyaḥ I, 108
nityaṁ na bhavanaṁ yasya . . . (yad āhuḥ) I, 1 (*S.* 4)
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panāyate Harim I, 467
pannāni nābhyujjihate tṛṇāni III, 7
parayāpi tṛṣā vibādhito na hi rathyāgatam ambu pīyate IV, 33
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parilalalalane lalitam I, 381
pāṭhamadhye 'nudāttānām . . . I, 255
Pārthaḥ śarān varṣati I, 1 (*S.* 3)
pradhvaṁsābhāvo jñīpsyate I, 849
pravālaphalalumbibhiḥ X, 114
prastumpati gāṁ vatsaḥ I, 432
prālambaṁ kaṇṭhād ṛjulambi mālyam I, 404
priyaiḥ salīlaṁ karavārivāritāḥ X, 368
bhāvakarmaṇor attvaṁ na (ity āhuḥ) I, 1 (*S.* 5)
bhāvayej jyotir āntaram I, 1 (*S.* 4)
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bheṣajakṣapitāṅgānāṁ ca I, 800
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musalakṣepahuṁkāra° . . . X, 392
Meruṁ spardhiṣṇunevānyo dhṛto nāko Himādriṇā I, 3
yathākathaṁcin nāmnāṁ vyutpattiḥ kāryā I, 430
yathaidhaḥ susamiddho 'gniḥ I, 2
yathaidhāṁsi samiddho 'gniḥ I, 2
yācitāraś ca naḥ santu, dātāraś ca bhavāmahe (X, 300)
yāvajjīvam agnihotraṁ juhuyāt I, 594
yūkāmakṣīkamaṅkuṇam (chāndasam) I, 694
rajanyāṁ vyuṣṭāyām uṣasi janayāmāsa tanayam I, 231
raṇamaṇakvaṇāṁ gatau mittvaṁ smaryate I, 472
rājarṣikalpo rajayan manuṣyān I, 1048
Rāmo rājyam akārayat X, 392
lakṣiś ceṣṭaḥ (*v. l.* lakṣir ekaś) curādiṣu (iti smṛteḥ) X, 5 (*s. auch unter* svaritet)

laḍan napi daśan napi I, 381
lokāt sūribhir atyūhyam, lakṣyamūlaṁ hi lakṣaṇam (I, 475)
vañcaṁ vañcanti vaṇijaḥ I, 204
vaṣṭi Bhāgurir allopam III, 10
vaṣṭi Bhāgurir allopam avāpyor upasargayoḥ IV, 57
vānti parṇaśuṣo vātā . . . X, 392
vimoṭitakarāṅguliḥ VI, 81
Viṣṇuṁ vijñapayāmy aham I, 849
vrīḍād amuṁ devam avīkṣy eti IV, 18
śūṣā śākam (Caraka) I, 710
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śvetaṁ nīlati marakatakāntyā I, 555
sa evāyaṁ nāgaḥ sahati kalabhebhyaḥ paribhavam II, 7. X, 267
saṁgho 'yutasiddhānām II, 23
samāśā gomatā jitāḥ IX, 51
sarvaḥ svārthaṁ pratīyate IV, 35
sāmānyaṁ dvividham, param aparaṁ ca, paraṁ sattā mahāviṣayatvāt (Vaiśeṣikam) I, 1 (*S.* 2)
starīm āstīrya IX, 14
sukhaṁ svapiti gaur gaḍī I, 814
spardhamānaḥ sa Kṛṣṇam I, 3
syāc chuddhā prakṛtir, ṇyantā . . . I, 1 (S. 4)
svabhāvaś chandānuvartī I, 68
svaritet syād grahiḥ kryādau, lakṣiṣ ceṣṭaś curādiṣu X, 1
svarṇaṁ ratnakarambitam I, 401
hanye pāne na gomayam I, 1026
harimāṇaṁ ca nāśaya I, 947
hetvarthānupraveśo 'pi buddhyāropān ṇicaṁ vinā X, 392

Einleitung zu Anhang I: der Dhātupāṭha vor Kṣīrasvāmin

Wir beginnen mit einem Vergleich der beiden gleichzeitig und unabhängig von einander entstandenen Kommentare von Kṣīrasvāmin und Maitreyarakṣita. Obwohl der eine von ihnen in Kaśmir, der andere in Bengalen verfaßt ist, so hat doch beiden der Text des Dhātupāṭha in der gleichen Gestalt vorge-

legen. Diese Fassung erhielt der Dhātupāṭha, wie Maitreya in der Einleitungsstrophe[1] erwähnt, von Bhīma d. i. Bhīmasena (vgl. meine Einführung II § 64). In der Gestalt der Wurzeln wie in den beigefügten Bedeutungen und Zwischenbemerkungen stimmen beide, von gelegentlichen unbedeutenden Ausnahmen abgesehen, mit einander überein. Der einzige größere Unterschied ist das Fehlen der Wurzeln X, 243—260 bei Maitreya (s. die Synopsis), eine Abweichung, die auch von Sāyaṇa notiert wird, der zuerst die Liste nach Maitreya giebt *(Maitreyānurodhenāyam pāṭho daṇḍakasya)*, und dann die dort fehlenden hinzufügt mit dem Vermerk: *ete pañcadaśa SvāmiKāśyapānusāreṇa likhyante.*

Es gab eine Grammatikerschule (die Pārāyaṇika's), die sich die Aufgabe gestellt hatten, alle Formen, die nach Panini aus den einzelnen Wurzeln gebildet werden konnten, sowohl die des Verbum finitum als die durch primäre Suffixe erzeugten, mit möglichster Vollständigkeit unter diesen Wurzeln zusammenzustellen. Bei den nominalen Bildungen berücksichtigten sie sowohl die reguläre Stammbildung des Sūtra als die unregelmäßige des Uṇādi. Sekundäre Stämme wurden nur gelegentlich und ausnahmsweise mitangeführt. Wir besitzen noch drei Werke von diesem Typus. Das älteste ist das Dhātupārāyaṇa des Pūrṇacandra, das zum Candra-System gehört (vgl. über dieses p. IX/X meiner Textausgabe des Candra) und schon von Kṣīrasvāmin zitiert wird. Es muß aber noch mehr solcher Werke vor Kṣīrasvāmin gegeben haben, da er von den Pārāyaṇika's in der Mehrzahl spricht. Dann folgt Hemacandra mit seinem Haima-Dhātupārāyaṇam und als dritter Sāyaṇa, der sein Werk zwar nur Dhātuvṛtti nennt, aber an Umfang und oft ermüdender Breite alle übrigen übertrifft.

Demgegenüber haben sich sowohl Kṣīra als Maitreya, auf Vollständigkeit und beständige Wiederholungen verzichtend, mit Anführung der wichtigeren Verbalformen und Ableitungen begnügt. In der Ausführung im einzelnen zeigen sich beide, wie

[1] *Mañjughoṣaprasādena dhātūnāṁ vṛttim ārabhe*
bahuśo 'mūn yathā Bhīmaḥ proktavāṁs tadvad āgamāt
(v. l. *tadupāgamāt)*

zu erwarten, von einander ganz unabhängig. Vermutlich sind beide Werke Auszüge aus den älteren Dhātupārāyaṇa's, wobei der eine dieser, der andere jener Form den Vorzug gab, wenn auch die wichtigsten Bildungen natürlich in beiden wiederkehren. Kṣīrasvāmin zitiert fast immer die Regel, aus der sich die betreffende Bildung ergiebt, Maitreya tut dies viel seltener und begnügt sich meist, die Verbalformen und Ableitungen einfach nebeneinander zu stellen. Auch an anderen Zitaten ist Kṣīrasvāmin viel reicher, der langen Liste in Anhang I stehen bei Maitreya nur 16 Namen von zitierten Autoren und Werken gegenüber. Die von Kṣīrasvāmin am häufigsten zitierten Dhātupāṭha's von Candra und Durga werden bei M. gar nicht als solche genannt, obwohl ihm beide Werke bekannt waren.

Eine wertvolle Besonderheit von Kṣīrasvāmin ist, daß er die von Bhīmasena gegebenen Bedeutungen, mit Ausnahme der ganz geläufigen, regelmäßig paraphrasiert, was Maitreya nach meiner Erinnerung niemals tut. Daß Hemacandra diese Erklärungen sich in sehr ungenierter Weise zu eigen gemacht hat, wurde schon oben (S. 203) erwähnt.

Wenn wir von Kṣīrasvāmin zeitlich aufwärts gehen, so treffen wir in den fünfhundert Jahren zwischen ihm und der Kāśikā auf den Dhātupāṭha des Śākaṭāyana (um 870, vgl. Anhang III) und auf zwei kurze Anführungen von Wurzeln bei den Poetikern Bhāmaha und Vāmana, von denen dieser ins letzte Viertel des achten Jahrhunderts gesetzt wird, jener ins dritte Viertel des siebenten. Beide geben in ihren letzten Kapiteln eine Reihe von stilistischen Bemerkungen, worin manche Bildungen der Bhāṣā, der gebildeten Umgangssprache, die von der Grammatik gelehrt oder gestattet werden, doch für die Sprache der Poesie als ungeeignet bezeichnet, andere hingegen empfohlen werden. Für den Dhātupāṭha ergibt sich hierbei nicht viel; aus Bhāmaha VI, 24 ersehen wir, daß er die Bedeutung der Wurzel *han* im Dhātupāṭha als *himsāgatyoḥ* (II, 2) bereits kannte. Vāmana weiß (V, 2, 3), daß W. *val* im Dhātupāṭha (I, 520) als mediales Verbum verzeichnet steht, wünscht aber auch aktiven Gebrauch derselben. Aus V, 2, 32 der Cappellerschen, 30 der Benares- und Kāvyamālā-Ausgabe ersehen wir, daß er das umstrittene Dhātusūtra X, 184 *(hantyarthāś ca)* schon

kannte. Am wichtigsten ist V, 2, 2: '*mil, klav, kṣap* und andere sind Wurzeln, da der Dhātugaṇa nicht abgeschlossen ist'. Dazu der Kommentar: *milati, viklavate, kṣapayati* u. a. sind (tatsächlich) im Gebrauch. Wie kann man aber *mil, klav, kṣap* u. a. als Wurzeln behandeln (d. h. konjugieren usw.), da nur den in das Wurzelverzeichnis aufgenommenen (Lautkomplexen) diese Benennung zukommt? Antwort: Weil das Wurzelverzeichnis nicht abgeschlossen ist. 'Es wächst der Dhātugaṇa' sagen die Sprachgelehrten. Darum ist ihre Lesung im Gaṇa gestattet nach dem Prinzip: *śiṣṭaprayoga*, d. h. auch der Sprachgebrauch der Gebildeten gilt als Quelle und Autorität für den Grammatiker (vgl. das Bhāṣya zu I, 3, 2, 13 und zu VI, 3, 109). Das Zitat *vardhate hi dhātugaṇaḥ* des Kommentators stammt aus Kṣīratarangiṇī X, 392, wo auch *mili-klavi-prabhṛtayo laukikāḥ* als *apaṭhita* genannt werden, und von wo es auch in spätere Dhātupāṭha's übergegangen ist.

Sehen wir nun zu, wie sich die einzelnen 'Wurzellesen' zu diesen drei Verben verhalten. Von den beiden Dhātupāṭha's, die älter als Vāmana sind, fehlt W. *mil* im alten Kātantra-Dh., aber nicht bei Candra, der sie, anscheinend aus dem *śiṣṭaprayoga*, in den seinen aufgenommen hat als VI, 7 *mila saṁgame*, und zwar als doppelgeschlechtig *(vibhāṣita)*, also *milati* und *milate*. Śākaṭāyana VI, 76: *mila saṁghāte*, als Aktivum. Kṣīrasvāmin sagt hinter *hil* (VI, 69): *mila śleṣaṇa iti Durgaḥ, milati, melaḥ* [1]. Maitreya VI, 83: *mila śleṣaṇe, iti parasmaipadiṣv iha kecit paṭhanti*, und VI, 155: *mila saṁgame* als *ubhayapadin*, d. h. er stellt die Angaben von Durga und Candra nebeneinander. Hemacandra VI, 97: *mila śleṣaṇe, milati*, also nach Durga viâ Kṣīrasvāmin, während Sāyaṇa VI, 82 und 145 dem Maitreya folgt.

W. *klav* ist in den Dhātupāṭha nicht aufgenommen und wird nur X, 392 unter den *apaṭhita* angeführt.

W. *kṣap* wird von Kṣīra zweimal angeführt, in I, 860, das von ihm als *śrīBhojasūtram* bezeichnet wird, und in X, 392 in einem Versbeispiel, das nach seiner Angabe gleichfalls aus der

[1] Durgasimha hat den Candra-Dhātupāṭha seiner Neubearbeitung zugrunde gelegt; Vāmana kannte anscheinend nur den Pāṇinīya-Dhātupāṭha.

Bhoja-Grammatik stammt. Daß dem Bhoja (10. Jahrhundert) seinerseits jene Stelle bei Vāmana als Vorbild gedient hat, ersieht man daraus, daß in dieser Strophe sich Formen von *mil*, *klav*, *kṣap* und *kṣi* (Vāmana V, 2, 6 bez. 5) vereinigt finden. Bei Śarvavarman, Candra und Śākaṭāyana fehlt die Wurzel.

Cappeller bemerkt in seiner Übersetzung (1880) zu dieser Regel: 'Da sich jene drei Wurzeln in unserem Dhātupāṭha sämtlich vorfinden, muß V. wohl ein unvollständigeres Verzeichnis benutzt haben', ein Urteil, das wir jetzt, wie eben gezeigt, bestätigen und präzisieren können.

Beide, Bhāmaha wie Vāmana, zeigen sich in diesen Abschnitten als gründliche Kenner der *śabdasmṛti*, wie Bhāmaha das Vyākaraṇaśāstra nennt, was nicht verwunderlich ist, da nach I-tsing die indischen Studenten neun Jahre lang Grammatik getrieben hatten, ehe sie composition in verse and prose zu lernen begannen. Aus seiner Darstellung ergiebt sich, daß mit der Kāśikā das gemeinsame vorbereitende Studium für alle Disziplinen, Poetik, Philosophie usw. schloß, während das Bhāṣya und die Schriften Bhartṛhari's den Spezialisten der Grammatik zufielen. So erklärt es sich auch, wie bei gelegentlichem Sinken des allgemeinen kulturellen Niveaus das Bhāṣya leichter als Sūtra und Vṛtti Gefahr lief, aus dem lebendigen Studium zu verschwinden, bis es dann von einem Geisteshelden zu neuem Leben erweckt wurde. Der Text selbst braucht darunter nicht gleich zu leiden. Das Vākyapadīya wird seit Jahrhunderten in Indien nicht mehr studiert und ist doch noch vollständig erhalten. —

Die Kāśikā zitiert Dutzende, vielleicht Hunderte von Wurzeln des Dhātupāṭha, stets in der von Bhīmasena gegebenen, von Kṣīra und Maitreya wiedergegebenen Form.

Zwischen Kāśikā und Candra liegt die Jainendra-Grammatik des Devanandin, deren Dhātupāṭha anscheinend nicht erhalten ist; vgl. zu dieser Grammatik die Einleitung zu Anhang III. Ihr Dhātupāṭha wird zitiert in Abhayanandin's Vṛtti, bei Kṣīrasvāmin (29 Zitate unter Nandin) und Sāyaṇa. Zu Jainendra I, 2, 3 zitiert Abhayanandin *ñimidā snehane*, *ṭunadi samṛddhau* und *ḍukṛñ karaṇe*, alle drei ganz wie bei Panini.

Älter als die Kāśikā ist auch das Phiṭsūtra des Śāntanava, was hier im Vorbeigehen bemerkt sei, da sein Datum überall als ganz unbekannt bezeichnet wird; Belvalkar nennt ihn relatively modern, auf Grund einer Bemerkung von Nāgojibhaṭṭa. Das Phiṭsūtra wird in der Kāśikā oft zitiert, z. B. VI, 1, 172 (Ph. I, 22); 2, 14 (Ph. I, 2 und II, 3), 32 (Ph. III, 16), 33 (Ph. IV, 12 und 13). Alle diese Zitate stimmen mit dem uns überkommenen Texte wörtlich überein. In VI, 2, 32 heißt es sogar: *Phiṣi tu* (hier folgt das Sūtra) *antyāt*[1] *pūrvaṁ veti paṭhyate.* Ja, Śāntanava ist auch älter als Candragomin, denn dieser sagt in seiner Vṛtti am Schluß der Pratyāhāra-Sūtra's (p. 5): 'Dieser Pratyāhāra findet sich schon in früheren Grammatiken, bis auf diesen Unterschied: *aiauc* hieß früher *aiauṣ*. Denn so wird gelesen: *laghāv ante dvayoś ca bahvaṣo guruḥ*, und: *tṛṇadhānyānāṁ ca dvyaṣām*'. Hier haben wir *bahvaṣ* und *dvyaṣ* im Sinne von mehrsilbig und zweisilbig, also gleich *bahvac* und *dvyac*. Das sind aber die Phiṭsūtra II, 19 und II, 4.

Über den Candra-Dhātupāṭha ist in meiner 'Einführung' Teil III §§ 66—70 das Nötige gesagt, sodaß hier wohl darauf verwiesen werden kann. Da er die von Bhīmasena aufgestellten Bedeutungen in der Weise kürzt, daß er für jede Wurzel nur eine von ihnen beibehält, muß Candra dessen Werk schon gekannt haben.

Von den Zitaten Kṣīrasvāmin's aus Candra stimmen in den neun ersten Klassen weitaus die meisten mit meiner Ausgabe des C.-Dh. überein; in der zehnten Klasse ist die Zahl der abweichenden (durch den Zusatz *vgl.* kenntlich gemacht) größer. Dies mag, zum Teil wenigstens, daran liegen, daß er nach Pūrṇacandra's Dhātupārāyaṇa zitiert, das 'im einzelnen manche Abweichungen zeigt, die sich als Kontamination mit andern Systemen (Panini und Kātantra) erkennen lassen' (Cāndra-Vyākaraṇa p. X). Daß Kṣīrasvāmin dieses Werk kannte, ergiebt sich daraus, daß er es gelegentlich (als *Cāndraṁ Pārāyaṇam*) zitiert.

[1] für *antyāt* liest die Ausgabe der Kāśikā *antaḥ*, was sinnlos ist.

Anhang II

Tanjur Mdo Band 132, Nr. 3723:

Rgya · gar · skad · du | ka · lāpa · dhā · tu · sūtra | bod · skad · du | ka · lā · pai · byiṅs · kyi · mdo | [1]

Saṅs · rgyas · la · phyag · 'ćhal · lo | [2]

Bhū · yod · pa · lao [3] (1) pa · rasmai 'i ćhig · go [4] | ji · rgyal · ba · lao (2) ṣmiṅ · cuṅ · zad · 'jum · pa 'am · cuṅ · zad · rgod · pa · lao [5] (3) śriṅ · sten · pa · lao (4) ṭuośvi · 'gro · ba · daṅ [6] · 'phel · ba · dag [7] · lao (5) ḍiṅ · nam · mkha · la · kun · du · 'gro · ba · 'am · 'phur · ba · lao · (6) ṇiṅ · thob · pa · lao (7) du · dru · 'gro · ba · lao (8. 9) śu · śru · 'gro · ba · lao (10. 11) ćyuṅ · ććhyuṅ | jyuṅ | jhyuṅ | pruṅ · pluṅ · 'gro · ba · lao (12—16) bhuṅ · (*so!*) yod · pa · lao (17) puṅ · (*lies* pūṅ ·) dag · byed · lao (18) mūṅ · 'chiṅ · ba · 'am · skor · ba · lao (19) smṛ · sems · pa · lao (20) hṛñ · 'phrog · pa · lao · (21) tṛ · rkyal · ba · daṅ · rgal · ba · dag · lao (22) dheṭ · 'thud · ba · lao (23) beñ · skud · pai · rgyud · dam · [8] snal · mai · rgyud · lao (24) byeñ · yaṅ · dag · par · sdom · pa · lao (25) hveñ · 'gran · paam · [9] mṅon · pai · ṅa · rgyal · lao (26) mlai · glai · dga · bzad · pa · lao (27. 28) glai · lus · kyi · rnam · 'gyur · lao (29) dhyai · sem · pa · lao (30) kai · gai · rai · sgra · lao (31—33) daip · sbyoṅ · ba · lao (34) ba · da · gsal · bar · smra · ba · lao (35) ga · da · gsal · smra · ba · lao (36) pa · ṭha · gsal · bar · rjod · pa · lao (37) abhra | babhra | mabhra | ća · ra · rnams · 'gro · bai · don · lao (38—41) [10] ya · tī · 'bad · pa · lao

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[1] '*In der Sprache der weißen Ebene:* Kalāpadhātusūtra, *in der Sprache von* Tibet: Kalāpai byiṅskyi mdo' (i *und* kyi *Genitivzeichen,* byiṅs = dhātu, mdo = sūtra) [2] Buddhāya namaḥ [3] yod · pa = sattā, la *Lokativ- und Dativ-Endung,* o ('o, go, lo *etc., vgl.* Jäschke, Tibetan grammar § 34) *Schlußzeichen des Aussagesatzes* [4] parasmaibhāṣaḥ [5] cuṅ · zad = īṣat, 'jum · pa '*lächeln*', rgod · pa '*lachen*', 'am '*oder*' *(wird gebraucht, wenn ein indisches Wort auf mehrfache Weise wiedergegeben wird)* [6] '*und*' [7] *Zeichen des Dual* [8] *nach* d = 'am (*s.* 3) [9] paam · = pa · 'am · [10] rnams *Zeichen des Plural,* 'gro · ba = gati, don = artha

(42) a · ya · 'gro · ba · lao (43) spa · di · cuṅ · zad · gyo · ba · lao (44) ba · di · mṅoṇ · par · phyag · 'ćhal · ba · 'am · 'dud · pa · daṅ · bstod · pa · dag · lao (45) bha · di · dge · baam · legs · pa · lao (46) ḍu · paćaṣ · 'ćhod · pa · lao (47) yaja · lha · mchod · pa · daṅ · 'grogs · par · byed · pa · daṅ · sbyin · pa · rnams · lao (48) bha · ja · bstan · pa · lao (49) ḍubapa · bon · gyi · ña . . . m · snal · mai · byed · lao (50) ba · ha · thob · pa · lao (51) ḍu · la · bhaṣ · thob · pa · lao (52) ra · bha · kun · du · rćom · pa · lao (53) ha · da · . . .[1] ba · 'dor · ba · lao (54) basa · ṅes · par · gnas · pa · lao (55) daha · snaṅ · bar · byed · pa · 'am · thal · bar · byed · pa · lao (56) ha · se · rgod · pa · lao (57) ti · ja ·[2] gzi · rjid · ñams · pa · lao (58) śa · la · hu · la · pa · tḷ · 'gro · ba · lao (59—61) ba · ja · bra · ja · 'gro · ba · lao (62. 63) pha · la · rjogs · pa · lao (64) ṭu · yā · ćṛ · mchod · sbyin · lao (65) hlādī · bde · ba · lao (66) ślā · ghṛ · bsṅags · pa lao (67) bhāsṛ · gsal · ba · lao (68) gādhṛ · rab · tu · gnas · pa · daṅ · 'thob · 'dod · dag · lao (69) kā · sṛ · sgra · ṅan · paam · smad · pai · sgra · lao (70) rājṛ · gsal · ba · lao (71) kākṣi · bākṣi · mākṣi · 'dod · pa · lao (72—74) bā · ćći · 'dod · pa · lao (75) bhraṁśu · dhvaṁsu · 'thuṅ · du · lhuṅ · ba · 'am · lhag · par · 'bab · pa · lao (76. 77) śraṁbhu · yid · brten · pa · lao (78) daṁśa · sos · za · ba · lao (79) ṣañja · 'khyud · pa · 'am · 'bral · mi · phod · pa · lao (80) mi · ha · sid · paam · cha · 'bran · pa · lao (81) ćitī · yaṅ · dag · par · śes · pa · lao (82) ṣidhu · 'gro · ba · lao (83) ṣṭhi · bu · 'phen · pa · lao (84) mīla · śmīla · kṣmīla · mig · 'jum · pa · lao (85—87) śīla · yaṅ · dag · par · 'jin · pa · lao (88) śikṛ · chu · 'bran · pa · lao (89) ṭikṛ · 'gro · ba · lao (90) krīḍṛ · rće · baam · rol · pa · lao (91) jī · ba · srog · 'jin · paam · srog · gnas · par · byed · pa · lao (92) ī · ha · gyo · ba · lao (93) dyu · ta · gsal · ba · lao (94) ru · ća · gsal · ba · lao (95) śu · bha · gsal · ba · lao (96) kṣu · bha · yaṅ · dag · par · gyo · ba · lao (97) mu · da · dga · ba · lao (98) gu · hū · yaṅ · dag · par · sdom · pa · lao (99) kū · ja · mi · gsal · bai · sgra · lao (100) bhūṣa · rgyan · par · byed · pa . lao (101) ū · ha · rnam · par · rtog · pa · lao (102) bṛ · tu · 'jug · pa · lao (103) śṛ · dhu · sgra · smaṅ · paam · sgra · ṅan · pa · lao (104) sṛ · pḷ · 'gro · ba · lao (105) kṛ · pū · nus · pa · lao (106) e · dha · 'phel · ba · lao

[1] *vermutlich ist* bśaṅ · *zu ergänzen; vgl.* VI, 80 [2] *? das erste Zeichen unleserlich*

(107) e · jṛ · gya · baam · 'dar · ba · lao (108) lokṛ · lta · baam · mthoṅ · ba · lao (109) ḍhaukṛ · traukṛ · 'gro · ba · lao (110. 111) lo · ćṛ · lta · ba · lao (112) spardha · kun · du · dga · baam · 'gran · pa · lao (113) ṭuosphūrjā · thog · dbab · pa · lao (114) luñća · sel · ba · lao (115) bañću · slu · ba · lao (116) gala · zas · lao (117) rakṣa · skyoṅ · ba · lao (118) añću · 'gro · ba · daṅ · mchod · pa · dag · lao (119) sraṁ · su | bhraṁ · śu | dhvaṁsu | thur · du · lhuṅ · ba · 'am · lhag · par · 'bab · pa · lao (120—122) śraṁ · bhu · yid · rten · lao (123) daṁ · śa · sos · za · ba · lao (124) ṣañja · 'khyud · paam · 'bral · mi · phod · pa · lao (125) ṣvañja · yoṅs · su · 'khyud · pa · lao (126) rañja · chags · paam · ćhos · lao (127) la · bi · lhag · par · 'bab · pa · lao (128) śa · ki · dogs · pa · lao (129) ja · bha · jṛ · bhi · lus · kyi · rnam · 'gyur · lao (130. 131) āñaś śasi · 'dod · pa · lao (132) kla · mu · dman · pa · lao (133) ća · mu · ćća · mu · ja · mu · jha · mu · za · ba · lao (134—137) kra · mu · rkaṅ · pa · skor · ba · lao · (138) iṣu · 'dod · pa · lao (139) gaṃḷ · sṛpḷ · 'gro · ba · lao (140. 141) yamu · ñe · bar · 'jigs · pa · lao (142) ha · se · rgod · pa · lao (143) pa · ṭha · gsal · bar · brjod · pa · lao (144) ja · pa · jalpa · gsal · bar · brjod · pa · lao (145. 146) ba · da · gsal · bar · brjod · pa · lao (147) bhū · yod · pa · lao (148) aṭhi · 'gro · ba · lao (149) ba · ṭhi · gcig · tu · sbyod · pa · lao (150) maṭhi · kaṭhi · skems · pa · 'am · mya · ṅan · lao (151. 152) mu · ṭhi · skyoṅ · ba · lao (153) hiḍi · 'gro · ba · daṅ · ma · gus · pa · dag · lao (154) hu · ḍi · kun · du · 'joms · pa · laam · kun · nas · sems · pa · lao (155) ba · ḍi · skon · pa · lao (156) pi · ḍi · kun · du · 'joms · pa · lao (157) mu · ḍi · phyid · pa · lao (158) tuḍi · bcad · pa · lao (159) bhu · ḍi · 'geṅs · pa · lao (160) ća · ḍi · 'khro · ba · lao (161) śa · ḍi · 'khyog · paam · nad · lao (162) pa · ḍi · 'gro · ba · lao (163) ka · ḍi · rgyags · pa · lao (164) kha · ḍi · skrag · pa · lao (165) gha · ṭa · gyo · ba · lao (166) sphuṭa · kha · bya · ba · lao (167) ka · ṭe · 'char · ba · daṅ · sṅags · pa · dag · lao (168) a · ṭa · pa · ṭa · 'gro · ba · lao (169. 170) raṭa · yoṅs · su · bśad · paam · sbyir · btaṅ · ba · lao (171) laṭa · byis · pa · lao (172) śaṭa · ru · jā · rnam · par · 'braṅ · ba · daṅ · 'gro · ba · daṅ · mi · gnas · pa · daṅ · za · ba · rnams · lao (173. 174)[1] ba · ṭa · skor · ba · lao (175) śiṭa · ṣiṭa · ma · gus · pa · lao

[1] *hier ist dem Übersetzer ein doppeltes Mißgeschick unter-*

(176. 177) jaṭa · jha · ṭa · 'chogs · paam · 'dus · pa · lao (178. 179) bha · ṭa · gaṅ · ba · lao (180) ta · ṭa · śin · du · bzoṅ · paam · sgreṅ · ba · lao (181) kha · ṭa · 'dod · pa · lao (182) ṇa · ṭa · gar · lao (183) pi · ṭa · sgra · daṅ · bsṅus · paam · mtha · ṅag · dag · lao (184) ha · ṭa · gsal · cha · lao (185) ṣa · ṭa · cha · śas · lao (186) bi · ṭa · sgra · lao (187) maṭha · mtaṅs · par · gnas · pa · lao (188) kaṭha · dka · bas · mćho · lao · (189) raṭha · yoṅs · su · bśad · pa · 'am · spyir · btaṅ · ba · lao (190) śuṭha · so · sor · 'joms · pa · 'am · gegs · lao (191) ću · ḍa · sgeg · pai · rnam · gyur · lao (192) a · ḍa · mṅon · par · sbyor · ba · lao (193) la · ḍa · rnam · par · rol · paam · sgreg · pa · lao (194) ka · ḍa · rgyags · pa . lao (195) ga · ḍi · chigs · gcig · tu · ston · paam · gdoṅ · gi · phyogs · cig · lao (196) pā · 'thuṅ · ba · lao (197) ghrā · dri · ñe · bar · len · pa · lao (198) dhmā · sgra · daṅ · me · kun · du · sbyor · ba · dag · lao (199) ṣṭhā · gnas · paam · 'gro · ba · ltog · pa · lao (200) mnā · goms · pa · lao (201) dāṇ · sbyin · pa · lao (202) dṛ · śir · lta · ba · lao (203) ṛ · 'gro · ba · lao (204) sṛ · 'gro · ba · lao (205) śadḷ · dman · pa · laam · ñams · pa · lao (206) ṣadḷ · 'gro · ba · daṅ · rnam · par · 'braṅ · ba · daṅ · mi · gnas · pa · daṅ · za · ba · rnams · lao (207)[1] tapa · yaṅ · dag · par · gduṅ · ba · lao (208) gu · pū · bsruṅ · ba · lao (209) dhū · pa · yaṅ · dag · par · gduṅ · ba · lao (210) pisṛ · [2] 'gro · ba · lao · (211) pa · ṇa · tha · sñad · dam · ćug · lag · lao · (212) pa · na · 'aṅ · bstod · pa · lao (213)[3] ka · mu · mjes · pa · lao (214) an · [4] bi · ka · ra · ṇāḥ · bhū · la · sogs · pa · rnams · rjogs · so ||[5] [brgya · bdun · cu · don · drug][6]

ad · la · sogs · pa · rnams · brjod · par · byao |[7] a · da · za · ba · lao (1) hana · 'ćhe · ba · daṅ · 'gro · ba · dag · lao (2) dviṣa · sdaṅ · ba · 'am · mi · mja · ba · lao (3) du · ha · rab · tu · rjogs ·

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laufen. Das Original lautet: śaṭa rujāviśaraṇagatyavasādaneṣu; *er faßt* rujā *als zweite Wurzel und zerlegt* avasādana '*mutlos sein*' *in* avasa (!) '*nicht wohnen*' (mi · gnas · pa) *und* adana '*essen*' (za · ba) [1] *vgl.* 173 [2] ? T piććha [3] 'aṅ = ca, bstod · pa = stuti [4] *der rote* T *liest* nyā, *der schwarze* nya *für* an [5] anvikaraṇā (*vgl.* Kāt. III, 2, 32) bhūvādayaḥ samāptāḥ [6] *Zusatz mit kleineren Lettern,* = 176 *(diese Zahlen beziehen sich auf die* Dhātusūtra's, *nicht auf die einzelnen Wurzeln)* [7] adādayo vaktavyāḥ

paam · 'jo · ba · lao (4) diha · sogs · pa · lao (5) liha · ro · myaṅ · ba · lao (6) ća · kṣiṅ · gsal · bar · brjod · pa · lao (7) īra · 'gro · ba · lao (8) īḍa · bgrod · [1] pa · lao (9) ī · śa · dbaṅ · phyug · lao (10) āsa · ñe · bar · sdod · pa · lao (11) ba · sa · sgrib · paam · 'gebs · pa · lao (12) kasi · 'gro · ba · daṅ · dman · par · byed · pa · dag · lao (13) ṇisi · 'o · byed · pa · lao (14) ṇi · ji · dag · pa · lao (15) pṛ · ći · kun · du · reg · pa · lao (16) śi · ji · mi · gsal · bai · sgra · lao (17) ṣūṅ · srog · chags · mṅal · nas · bćal · ba · lao (18) śīṅ · ñal · ba · lao (19) dyu · sṅon · du · 'gro · ba · lao (20) yu · sre · ba · lao (21) ru · sgra · lao (22) ṇu · stod · pa · lao (23) ṭu · kṣu · sgra · lao (24) kṣṇu · gzi · rjid · lao (25) ṣṇu · rab · tu · skye · ba · lao (26) ṣu · rab · tu · skye · ba · daṅ · dbaṅ · phyug · lao (27) ku · sgra · lao (28) ūrṇuṅ · sgrib · paam · kun · du · 'gebs · pa · lao (29) ṣṭuṅ · stod · pa · lao (30) iṇ · 'gro · ba · lao (31) iṅ · klog · pa · lao (32) ik · dran · pa · lao (33) bī · 'gro · ba · daṅ · rab · tu · skye · ba · daṅ · mjes · pa · daṅ · mi · gnas · pa · daṅ · za · ba · rnams · lao (34) yā · thob · pa · lao (35) bā · 'gro · ba · daṅ · dri · dag · lao (36) bhā · gsal · ba · lao (37) ṣṇā · gćaṅ · ba · lao (38) śrā · 'ched · pa · lao (39) drā · smad · pa · daṅ · 'gro · ba · dag · lao (40) psā · za · ba · lao (41) pā · sruṅ · ba · lao (42) rā · len · pa · lao (43) lā · len · pa · lao (44) dāp · gcod · pa · lao (45) khyā · phyin · ci · ma · log · par · ston · paam · legs · par · gsuṅ · ba · 'am · gtam · pa · lao (46) prā · rjogs · pa · lao (47) mā · 'jal · ba · lao (48) bi · da · śes · pa · lao (49) brūṅ · gsal · bar · rjod · pa · lao (50) a · sa · srid · paam · 'byuṅ · ba · 'am · yod · pa · lao (51) mṛ · jū · dag · pa · lao (52) ba · ća · brjod · pa · lao (53) ru · dir · 'chi · ma · gtoṅ · ba · lao (54) ñiṣva · pa · ñal · ba · lao (55) ṣva · sa · thob · paam · brñes · pa · lao (56) ana · daṅ · ja · kṣa · za · ba · daṅ · rgod · pa · dag · lao (57. 58) [2] jā · gṛ · gñid · zad · pa · lao (59) da · ri · drā · 'gro · ba · daṅ · dbul · po · 'am · dan · 'gro · lao (60) ća · kā · sṛ · gsal · ba · lao (61) śā · su · rjes · su · ston · pa · lao (62) dīdhīṅ · gsal · ba · daṅ · rće · ba · dag · lao (63) bebīṅ · byar · dga · gzhal · ba · lao (64) ṣasa · ñal · ba · 'am · rmi · lam · lao (65) ba · śa · mjes · ma · lao (66) hnuṅ · dag · byed · dam · sel · byed · lao (67) bi · ka · ra · ṇāḥ · 'jig · pa · ad · la · sogs · pa · rnams · rjogs · so || [3] [drug · cu · rća · drug] [4]

[1] *Druckfehler für* bstod · ? [2] *vom Übersetzen mißverstanden* lugvikaraṇā (Kāt. III, 4, 92) adādayaḥ samāptāḥ [4] = 66

ju · ho · ti · la · sogs · pa · rnams · rjod · par · bya · ste | [1] hu · sbyin · pa · lao (1) [2] ñi · bhī · 'jig · pa · lao (2) hrī · ño · ćha · ba · lao (3) pṛ · [3] skyoṅ · ba · daṅ · rjogs · par · byed · pa · dag · lao (4) ḍu · bhṛñ · 'jin · par · byed · par · rgyas · pa · dag · lao (5) māṅ · 'jal · ba · lao (6) o · hāṅ · 'gro · ba · lao (7) o · hāk · gtoṅ · ba · lao (8) ḍu · dāñ · sbyin · pa · lao (9) ḍu · dhāñ · 'jin · pa · 'am · 'chaṅ · ba · daṅ · rgyas · pa · dag · lao (10) ṇi · jir · ćaṅ · ba · daṅ · rgyas · pa · dag · lao · (11) bi · jir · dṅos · po · tha · dad · pa · lao (12) bi · ṣḷ · khyad · pa · lao (13) ṛ · 'gro · ba · lao (14) ślu · bi · ka · ra · ṇāḥ · ju · ho · ti · la · sogs · pa · rnams · rjogs · so || [4] [bcu · bzhi] [5]

dib · la · sogs · pa · rnams · brjod · par · bya · ste | [6] dibu · rća · ba · daṅ · rgyal · bar · 'dod · pa · daṅ · tha · sñaṅ · daṅ · gsal · ba · daṅ · bstod · pa · daṅ · mjes · pa · daṅ · rtogs · pa · rnams · lao (1) ṣi · bu · skud · pai · rgyud · dam · snal · mai · rgyud · lao (2) śri · bu · 'gro · ba · daṅ · skems · paam · mya · ṅan · dag · lao (3) ṣṭhi · bu · 'phen · pa · lao (4) kna · su · ñon · moṅs · pa · chuṅ · ba · daṅ · gsal · ba · dag · lao (5) plu · ṣa · sregs · pa · lao (6) nṛ · tī · lus · kyi · rnam · 'gyur · ram · zlos · gar · lao (7) tra · sī · stobs · śin · du · ba · lao (8) bā · bhrā · śa · bhlā · śa · bhra · mu · kra · mu · tra · si · tru · ṭi · la · ṣa · ces · pa · rnams · slaṅs · pa · lao [7] (9—15) kutha · rul · bai · dṅos · po · lao (16) gudha · bkris · paam · yoṅs · su · skor · ba · lao (17) kṣi · pa · 'phen · pa · 'am · gton · ba · lao (18) pu · ṣpa · kha · bye · ba · lao (19) tima · ṣṭima · ṣṭīma · gśer · baam · brlan · pai · dṅos · po · lao (20—22) brī · ḍa · rćod · pa · lao (23) iṣu · 'gro · ba · lao (24) ṣuha · dge · baam · mjes · pai · don · lao (25) jhṝ · ṣ · na · ćhod · ñams · paam · laṅs · ćho · ñams · pa · lao (26) ṣūṅ · srog · chags · skye · ba · lao (27) dūṅ · yoṅs · su · gduṅ · ba · lao (28) dīṅ · zad · pa · lao (29) dhīṅ · ma · gus · pa · lao (30) mīṅ · 'ćhe · ba · lao (31) kṣīṅ · phrad · pa · lao (32) [8] rīṅ . ñan · paam · thos · pa · lao (33) līṅ · ñon · moṅs · pa · 'am · sbyor · ba · lao (34) li · śa · chuṅ · bai · dṅos · po · lao (35) ḍīṅ · 'phur · baam · namkha ·

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[1] juhotyādayo vaktavyāḥ [2] *im* T *versehentlich ausgefallen, ergänzt nach* T *No.* 3727 [3] T pri, *was eher auf* pṛ *als auf* pṝ *weist* [4] śluvikaraṇā juhotyādayaḥ (Kāt. III, 3, 8) samāptāḥ [5] = 14 [6] divādayo vaktavyāḥ [7] *vgl.* Pan. III, 1, 70 [8] *nur hier*

la · 'gro · ba · lao (36) brīṅ · sgribs · pai · don · lao (37) pīṅ · 'thuṅ · ba · lao (38) prīṅ · dga · baam · mja · ba · lao (39) māṅ · ćhod · lao (40) īṅ · 'gro · ba · lao (41) śo · phra · mor · byed · pa · lao (42) ććho · dum · bur · byed · paam · gcod · pa · lao (43) ṣo · mthai · las · sam · las · kyi · mtha · lao (44) do · dum · bur · byed · pa · lao (45) ja · nī · rab · tu · skye · ba · 'am · rab · tu · dan · bai · dṅos · po · lao (46) dīpī · gsal · ba · lao (47) pū · rī · chuṅ · ba · lao (48) tū · rī · 'grogs · pa · daṅ · 'ćhe · ba · lao (49) ghū · rī · jū · rī · 'ćhe · ba · daṅ · na · ćhod · ñams · pa · dag · lao (50. 51) śū · rī · 'ćhe · ba · daṅ · reṅs · par · byed · pa · dag · lao (52) ta · pa · dbaṅ · phyug · lao (53) dhū · rī · gū · rī · 'ćhe · ba · daṅ · 'gro · ba · dag · lao (54. 55) ćū · rī · sreg · pa · lao (56) bā · bṛtu · 'jug · pa · lao (57)[1] kli · śa · ñe · ba · gduṅ · ba · lao (58) kā · śṛ · gsal · ba · lao (59) vā · śṛ · sgra · lao (60) mṛ · ṣa · bzod · pa · lao (61) ī · ṣu · ćir · rul · bai · dṅos · po · lao (62) ṇa · ha · 'chiṅ · ba · lao (63) rañja · chags · paam · ćhes · lao (64) śa · pa · 'khros · ćhig · lao (65) pa · da · 'gro · ba · lao (66) bi · da · yod · pa · lao (67) yu · dha · kun · nas · 'khrug · pa · lao (68) budha · khoṅ · du · chud · pa · 'am · rtogs · pa · lao (69) a · no · ru · dha · mi · 'geg · paam · 'dod · pa · lao (70) mana · śes · pa · lao (71) yu · ja · yaṅ · dag · par · 'jin · paam . tiṅ · ṅe · 'jin · lao (72) sṛ · ja · rnam · par · bcad · paam · sṅe · ćhan · lao (73) rā · dho · las · byed · pa · med · ciṅ · rće · bai · mkhas · pa · lao (74) bya · dha · 'ćhog · paam · brdeg · pa · lao (75) puṣa · rgyas · pa · lao (76) śu · ṣa · mya · ṅan · nam · skems · pa · lao (77) tu · ṣa · ṅom · paam · chim · pa · lao (78) du · ṣa · rnam · 'gyur · lao (79) ślisa · 'khyud · paam · kun · du · sbyor · ba · lao (80) śa · ka · rnam · par · bśad · pa · daṅ · 'khros · pa · lao (81) ñi · ṣvi · dā · lus · rab · tu · 'gyur · baam · rdul · 'byuṅ · ba · lao (82) kru · dha · khro · bdag · lao (83) kṣudha · bkres · pa · lao (84) śudha · ṅag · paam · gćaṅ · ba · lao (85) ṣi · dhu · kun · du · grub · pa · lao (86) radha · 'ćhe · ba · daṅ · kun · du · grub · pa · dag · lao (87) ṇaśa · mi · thoṅ · ba · 'am · mi · lta · ba · lao (88) tṛ · pa · ćhim · paam · raṅs · paam · chog · śes · pa · lao (89) dṛ · pa · dga · ba · daṅ · grol · ba · dag · lao (90)[2] dru · ha · 'ćhe · ba · byed · 'dod · paam · 'khu · ba · lao (91) muha · rmoṅs · pa · 'am · mi · sems · pa · 'am ·

[1] 'jug · pa = vartana [2] grol · ba = mocana

mi · dran · pa · lao (92) ṣṇu · ha · skyug · [1] pa · lao (93) ṣṇi · ha · dga · ba · lao (94) śa · mu · ñe · bar · zhi · ba · lao (95) ta · mu · 'dod · pa · lao (96) da · mu · ñe · bar · zhi · ba · lao (97) śra · mu · dka · thub · la · ste · ṅal · zhiṅ · dub · pa · lao (98) bhra · mu · mi · gnas · pa · lao (99) kṣa · mū · 'khrug · pa · zhi · ba · 'am · bzod · pa · lao (100) kla · mu · sman · pa · lao (101) ma · dī · dga · ba · lao (102) a · su · 'phen · pa · 'am · ded · pa · lao (103) ya · su · rab · tu · 'bad · pa · lao · (104) já · su · grol · baam · thar · pa · lao (105) tasu · gyen . du · 'phen · pa · lao (106) [2] dasu · daṅ · basu · reṅs · pa · lao (107. 108) [3] pu · ṣa · mi · ldan · paam · sbyor · bral · lao (109) pluṣu · sreg · pa · lao (110) bisa · [4] ded · paam · 'phen · pa · lao (111) busa · [5] rtag · gtoṅ · ṅam · lhag · par · cad · pa · lao (112) muṣa · dum · bu · 'am · cha · śas · lao (113) masī · yoṅs · su · 'jal · ba · 'am · ćhad · dam · boṅ · chod · lao (114) [6] lu · ṭa · de · lhog · pa · lao (115) [7] u · ća · ćhogs · pa · lao (116) bhṛśu · bhraṁśu · 'og · tu · ltuṅ · ba · lao (117. 118) bṛśa · sgrib · pa · lao (119) kṛśa · phra · mor · byed · paam · chuṅ · ṅur · byed · pa · lao (120) ñi · tṛṣa · skoms · pa · lao (121) hṛṣa · ṅams · paam · chim · pa · lao (122) ruṣa · khro · ba · lao (123) ḍipa · 'phen · pa · lao (124) ku · pa · khro · ba · lao (125) gu · pa · smad · paam · khoṅ · nas · 'khrug · pa · ñid · lao (126) yupa | lupa | rupa · rnam · par · rmoṅs · pa · lao (127—129) lu · bha · chags · pa · lao (130) kṣu · bha · kun · du · gyo · ba · lao (131) ṇa · bha · tu · bha · 'ćhe · ba · lao [8] (132. 133) klidū · snum · paam · brlan · pai · dṅos · po · lao (134) ñi · mi · dā · smu · paam · brlan · pa · lao (135) ñi · kṣvi · dā · brlan · pa · daṅ · grol · ba · dag · lao (136) ṛ · dhu · 'phel · ba · lao (137) gṛ · dhu · mṅon · par · 'dod · pa · lao (138) ṭu · bhrā · jṛ · ṭu · bhrā · śṛ · gsal · ba · lao (139. 140) bhra · mu · gyo · ba · lao (141) kra · mu · rkaṅ · pa · 'god · paam · rkaṅ · pa · skyod · pa · lao | gyaṅ · ba · la · 'aṅ · ṅo (142) kla · mu · ñams · pa · lao (143) tra · sī · stobs · śin · tu · ba · lao (144) tru · ṭa · bcod · pa · lao (145) laṣa · mjes · pa · lao (146) bā · bhrā · śa · bhlā · śa · bhra · mu · kra · mu · kla · mu · tra · si · tru · ṭi · la · ṣa · ces ·

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[1] T kyug [2] gyen · du = upa, 'phen · pa = kṣepa [3] *vgl.* II, 57 [4] T piṣa [5] ? T ćuṣa [6] *alle drei Worte* = parimāṇe, *nicht* pariṇāme [7] *unsicher* [8] T ćha · ba · lao

pa · rnams · rlaṅs · pa · lao (147—154)[1] śyan · bi · ka · ra · ṇāḥ · dib · la · sogs · pa · rnams · rjogs · so ||[2] [brgya · sum · cu · sa · gcig][3]

su · la · sogs · pa · rnams · rjod · par · bya · ste |[4] ṣuñ · 'khrud · pa · lao (1) ṣiñ · 'chiṅ · ba · lao (2) śiñ · rno · ba · 'am · reṅs · pa · lao (3) ḍu · miñ · 'phen · pa · lao (4) ćiñ · sogs · pa · lao (5) stṛñ · sgrib · paam · kun · du · 'gebs · pa · lao (6) kṛñ · 'ćhe · ba · lao (7) bṛñ · sgrib · pa · lao (8) dhuñ · gyo · baam · 'dar · ba · lao (9) ṭu · du · ñe · bar · gduṅ · ba · lao (10) hi · 'gro · ba · lao (11) pṛ · mja · ba · daṅ · 'gro · baam · dga · ba · dag · lao (12) smṛ · mje · ba · daṅ · skyoṅ · ba · dag · lao (13) āpḷ · khya · ba · lao (14) śakḷ · nus · pa · lao (15) śru · thos · pa · lao (16) rādha | sādha · kun · du · grub · pa · lao (17. 18) ṣagha | tiga · 'ćhe · ba · lao (19. 20) ñi · dhṛṣā · spyi · btol · lam · sṅar · thob · lao (21) dan · bhu · dan · gyo · baam · ćhul · chos · pa · lao (22) ṛ · dhu · 'phel · ba · lao (23) a · śū · khyab · pa · lao (24) ṣṭigha · 'gro · ba · lao (25) ti · ka · sṅan · pa · lao (26) akṣū · khyab · pa · lao (27) takṣū · tvakṣū · phra · mor · byed · pa · lao (28. 29) śnu · bi · ka · ra · ṇāḥ · su · la · sogs · pa · rnams · rjogs · so ||[5] [ñe · drug][6]

tu · da · la · sogs · pa · rnams · rjod · par · bya · ste |[7] tuda · 'ther · baam · bsnun · pa · lao (1) ṇuda · skul · baam · 'phen · pa · lao (2) di · śa · śin · du · 'dor · baam · śin · du · btaṅ · ba · lao (3) bhrarja · 'ćhed · pa · lao (4) kṣipa · btoṅ · baam · skul · ba · lao (5) kṛṣa · rko · ba · lao (6) ṛṣī · 'gro · ba · lao (7) juṣī · mja · ba · daṅ · gnas · pa · dag · lao (8) o · bi · jī · 'jigs · pa · daṅ · gyo · bar · byed · pa · dag · lao (9) o · la · jī · o · la · rjī · skyeṅs · pa · lao (10. 11) o · bra · śću · gcod · pa · lao (12) bya · ja · zol · byed · pa · lao (13) uććhi · 'tho · paam · spuṅ · ba · lao (14) uććhī · skoms · pa · lao (15) ṛćća · 'gro · ba · daṅ · dbaṅ · po · daṅ · 'jigs · pa · daṅ · lus · kyi · dṅos · po · rnams · lao (16) mićća · lhags · par · ñon · moṅs · pa · lao (17) jarćća · ćarćća | jharćća · spir · btaṅ · ba · 'am · yoṅs · su · bśad · pa · daṅ · kun · du · ćhim ·

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[1] *vgl. oben* 9—15 *und* Pan. III, 1, 70 [2] śyanvikaraṇā (*vgl.* Pan. III, 1, 69 *und* Kāt. III, 2, 33) divādayaḥ samāptāḥ [3] = 131 [4] svādayo vaktavyāḥ [5] śnuvikaraṇāḥ (*vgl.* Pan. III, 1, 73 *und* Kāt. III, 2, 34) svādayaḥ samāptāḥ [6] = 26 [7] tudādayo vaktavyāḥ

pa · dag · lao (18—20) tva · ća · kun · du · sgril · baam · yaṅ · dag · par · sṅom · pa · lao (21) ṛća · stoṅ · ba · lao (22) ubja · daṅ · po · lao (23) lu · bha · rnam · par · gnas · pa · lao (24) ujjha · [1] cig · btoṅ · ba · cas · pa · lao (25) ri · pha · sṅags · paam · rjod · pa · dag · ba · daṅ · 'ćhe · ba · daṅ · sbyin · pa · rnams · lao (26) tṛpha | tṛnpha · ćhim · pa · lao (27. 28) tupha | tunpha · 'ćhe · ba · lao (29. 30) gupha | gunpha · 'dud · paam · bcaṅs · paam · gzhuṅ · sgrig · pa · lao (31. 32) ubha | unbha · rjogs · paam · gaṅ · ba · lao (33. 34) śubha | śunbha · mjes · paam · dge · bai · don · lao (35. 36) dṛ · bhī · 'dud · paam · bceṅs · pa · lao (37) bi · dha · sgrub · pa · lao (38) pṛ · ḍa · 'aṅ · ño (39) juḍa · [2] 'gro · ba · lao (40) pṛ · ṇa · mja · ba · lao (41) mṛ · ṇa · 'ćhe · ba · lao (42) tu · ṇa · 'khyog · po · lao (43) kuṇa · sgra · daṅ · ñe · bar · bduṅ · ba · dag · lao (44) śuna · 'gro · ba · lao (45) dru · ṇa · 'ćhe · ba · lao (46) ghu · ṇa · ghūrṇṇa · 'khyams · pa · lao (47. 48) ghura · dbyug · lao (49) bṛ · hū · za · ba · lao (50) tṛ · hū | stṛhū · 'ćhe · ba · lao (51. 52) i · ṣu · 'dod · pa · lao (53) miṣa · bskeb · paam · mya · ṅan · lao (54) kila · 'bul · ba · daṅ · rće · ba · dag · lao (55) tila · snum · pa · lao (56) ći · la · 'jo · sgeg · lao (57) śi · la · ṣi · la · sruṅ · baam · mtho · ba · lao (58. 59) ti · la · [3] snun · paam · rlan · pa · lao (60) li · kha · yi · ge · 'god · paam · 'bri · ba · lao (61) kuṭa · gya · gyai · 'khyog · po · lao (62) puṭa · yaṅ · dag · par · skyor · baam · kun · nas · ñon · moṅs · pa · lao (63) kuća · kha · zum · pa · lao (64) guja · sgra · lao (65) guḍa · gsuṅs · pa · lao (66) ḍi · pa · gtoṅ · ba · lao (67) ćhura · gcod · pa · lao (68) huḍa · [4] kun · nas · 'joms · pa · lao (69) sphuṭa · gas · pa · 'am · kha · bya · ba · lao (70) mu · ṭa · kun · du · 'phen · pa · daṅ · 'joms · pa · dag · lao (71) tuṭa · gcod · pai · las · lao (72) ju · ḍa · 'chiṅ · ba · lao (73) kaḍa · rgyags · pa · lao (74) lu · ḍa · [5] ñe · bar · gnas · pa · lao (75) sphura · 'gro · ba · lao (76) gu · rī · nan · tan · nam · 'bad · pa · lao (77) ṇū · sor · ba · lao (78) dhū · rnam · par · gyo · ba · lao (79) gu · bśaṅ · ba · 'dor · ba · lao (80) dhru · ba · rtan · paam · 'gro · ba · gnas · par · byed · pa · lao (81) kūṅ · sgra · lao (82) pṛṅ · dga · baam · chim · pa · lao (83) mṛṅ · srog · gtoṅ · ba · lao (84) dhi · 'jim · pa · lao (85) kṣi · mi · gnas · pa · daṅ · 'gro ·

[1] ? *unleserlich* [2] ? T jugs [3] ? T si · la [4] ? T kuṭa [5] ? T la · ṭa

ba · dag · lao (86) ṣū · gtoṅ · baam · 'phin · pa · dag · lao (87) ri · pi · 'gro · ba · lao (88. 89) dṛṅ · ma · gus · pa · lao (90) praććha · dri · baam · śes · par · 'dod · pa · lao (91) sṛ · ja · spro · baam · rnams · gcan · lao (92) ṭu · marjo · dag · pa · lao (93) ru · jo · 'jig · pa · lao (94) bhujo · 'khyog · po · lao (95) ćhu · pa · reg · pa · lao (96) spṛ · śa · reg · pa · lao (97) bi · śa · 'jug · pa · lao (98) mṛ · śa · kun · du · khro · ba · lao (99) mucḷ · rku · ba · lao (100) lupḷ · gcod · pa · lao (101) bi · dḷ · thob · paam · sñed · pa · lao (102) li · pa · ñe · bar · sreg · paam · gduṅ · ba · lao (103) ṣi · ćir · gyo · baam · zag · paam · 'god · pa · lao (104) kṛtī · gcod · pa · lao (105) khi · da · yoṅs · su · 'joms · pa · lao (106) pi · śa · cha · śas · lao (107) śa · [1] bi · ka · ra · ṇāḥ · tu · da · la · sogs · pa · rnams · rjogs · so || [2] [dgu · cu · go · lṅa] [3]

rudh · la · sogs · pa · rnams · brjod · par · bya · ste | [4] ru · dhir · 'geg · paam · sgrib · pa · lao (1) bhi · dir · rnam · par · 'joms · pa · lao (2) ćhi · dir · gñis · su · byed · pa · lao (3) ri · ćir · 'dor · ba · lao (4) bi · jir · dṅos · po · tha · dad · pa · lao (5) kṣu · dir · kun · nas · bkris · paam · kun · [nas ·] bkor · ba · lao (6) yu · jir · spyor · ba · lao (7) u · ćhṛ · dir · gsal · ba · daṅ · rćo · ba · dag · lao (8) u · tṛ · dir · rće · ba · daṅ · reṅs · pa · dag · lao (9) kṛ · tī · skor · baam · bkris · pa · dag · lao (10) ñi · in · dhī · gsal · ba · lao (11) khi · da · yid · dman · paam · skyo · ba · lao (12) bi · da · rnam · par · spyod · pa · lao (13) śiṣḷ · skyabs · daṅ · bral · ba · lao (14) piṣḷ · kun · du · phyen · mar · byed · pa · lao (15) bhañjo · kun · du · 'joms · pa · lao (16) bhu · jo (*so!*) skyod · pa · daṅ · sṅon · par · sdud · pa · dag · lao (17) tṛ · ha · 'ćhe · ba · lao (18) hi · si · 'ćhe · ba · lao (19) undī · brlan · par · byed · pa · lao (20) añjū · 'gro · ba · daṅ · 'ćhed · pa · dag · lao (21) tanćū · kha · zum · pa · lao (22) o · bi · jī · 'jigs · par · gyo · ba · dag · lao (23) bṛ · jī · bar · ba · lao (24) pṛ · ćī · 'phrad · paam · kun · du · reg · pa · lao (25) śna · bi · ka · ra · ṇāḥ · ru · dha · la · sogs · pa · rnams · rjogs · so || [5] [ñe · lṅao] [6]

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[1] T śas · [2] śavikaraṇās (*vgl.* Pan. III, 1, 77 *und* Kāt. III, 5, (bez. IV, 1) 25) tudādayaḥ samāptāḥ [3] = 95 [4] rudhādayo vaktavyāḥ [5] śnavikaraṇā (*vgl.* Pan. III, 1, 78 *und* Kāt. III, 2, 36) rudhādayaḥ samāptāḥ [6] = 25

tan · la · sogs · pa · rnams · brjod · par · bya · ste | [1] ta · nu · rgyas · pa · lao (1) ṣa · ṇu · sbyin · pa · lao (2) kṣa · ṇu · 'ćhe · ba · lao (3) ṛ · ṇu · 'gro · ba · lao (4) tṛ · ṇu · bza · za · ba · lao (5) ghṛ · ṇu · gsal · baam · 'bar · ba · lao (6) banu · sloṅ · ba · lao (7) manu · khoṅ · du · chud · paam · rtogs · pa · lao (8) ḍu · kṛñ · byed · pa · lao (9) i · bi · dhi · bi · ji · bi · dga · bai · don · lao (10—12) kṛ · bi · 'ćhe · ba · daṅ · byed · pa · dag · lao (13) u · bi · ka · ra · ṇāḥ · tan · la · sogs · pa · rnams · rjogs · so || [2] [bcu · gcig] [3]

krī · la · sogs · pa · rnams · brjod · par · bya · ste | [4] ḍu · kriñ · rjas · rje · ba · lao (1) priñ · ćhim · pa · lao (2) śriñ · smin · par · byed · paam · 'ćhed · pa · lao (3) miñ · 'ćhe · ba · lao (4) ṣiñ · 'chiṅ · ba · lao (5) skuñ · rab · tu · sgrib · pa · lao [5] (6) yuñ · 'chiṅ · ba · lao (7) knūñ · sgra · lao (8) drūṅ · 'ćhe · ba · lao (9) pūñ · sel · byed · dam · dag · byed · lao (10) lūñ · gcod · pa · lao (11) stṝñ · sgrib · pa · lao (12) kṝñ · 'ćhe · ba · lao (13) vṝñ · 'dam · pa · lao (14) dhūñ · 'daṅ · ba · 'am · gyo · ba · lao (15) śṝ · 'ćhe · ba · lao (16) pṝ · skyoṅ · bar · byed · pa · daṅ · rjogs · pa · dag · lao (17) mṝ · 'ćhe · ba · lao (18) bhṝ · 'jigs · pa · lao (19) dṝ · rnam · par · 'joms · pa · lao (20) jṝ · laṅ · ćho · ñams · pa · lao (21) nṝ · 'dren · pa · lao (22) ṝ · 'gro · ba · lao (23) jyā · laṅ · ćho · ñams · pa · lao (24) rī · 'gro · ba · daṅ · ri · mo · dag · lao (25) lī · spyor · baam · 'khyud · pa · lao (26) bhrī · . . . pa · lao (27) kṣiṣ · 'ćhe · ba · lao (28) jñā · khoṅ · du · chud · pa · lao (29) bandha · 'chiṅ · baam · 'brel · pa · lao (30) bṛṅ · loṅs · spyod · pa · lao (31) śrantha · grol · ba · daṅ · rab · tu · dga · ba · dag · lao (32) grantha · gzhuṅ · sgrig · pa · lao (33) kha · ba · 'al · sgrib · zhiṅ · rab · tu · ṅan · pai · dṅos · po · lao (34) ku · ntha · yaṅ · dag · par · sbyor · ba · lao (35) mṛḍa · phyi · mar · byed · paam · zhib · mor · byed · pa · lao (36) gu · dha · khro · ba · lao (37) ku · ṣa · ṅes · par · 'gugs · pa · lao (38) kṣu · bha · kun · du · gyo · ba · lao (39) ṇa · bha · tu · bha · 'ćhe · ba · lao (40. 41) kliśū · gnad · pa · lao (42) a · śa · za · ba · lao (43) u · dhra · sa · ldaṅ · ba · 'am · sruṅ · baam · 'tho · ba · lao (44) i · ṣa · raṅ · yad · [6] lao (45) biṣa · bral · baam · mi · ldan · pa · lao (46) puṣa · rgyas · pa · lao (47) pru ·

[1] tanādayo vaktavyāḥ [2] uvikaraṇās (Kāt. III, 2, 37) tanādayaḥ samāptāḥ [3] = 11 [4] kryādayo vaktavyāḥ [5] āvaraṇe [6] *undeutlich*

ṣa · pluṣa · snum · pa · daṅ · 'jag · pa · 'am · grol · ba · dag · lao (48. 49) mu · ṣa · rku · ba · lao (50) gra · ha · ñe · bar · len · pa · lao (51) stanbhu · stunbhu · skanbhu · skunbhu · ni · sna · chogs · daṅ · stod · pa · daṅ · dkar · mo · daṅ · reṅs · pa · la · srogs · bzhii · don · de · mdoi · byiṅs · so | skuñ · dbaṅ · du · sgrib · pa · lao (52—56) [1] śnā · bi · ka · ra · ṇāḥ · krī · la · sogs · pa · rnams · rjogs · so || [2] [lṅa · bcu · gcigo] [3]

ćur · la · sogs · pa · rnams · brjod · par · bya · ste | [4] ću · ra · rku · ba · lao (1) ći · ti · dran · pa · lao (2) ya · tri · kha · zum · paam · rkum · pa · lao (3) sphu · ṭa · kha · bye · baam · rgod · pa · lao (4) lakṣa · lta · ba · daṅ · yan · lag · lao (5) ku · dri · mi · bden · par · smra · ba · lao (6) la · ḍa · ñe · bar · bsten · pa · lao (7) mi · di · snum · pa · 'am · bśer · ba · lao (8) o · la · ḍi · byen · du · 'phen · paam · 'deg · pa · lao (9) jala · rlan · 'jin · pa · lao (10) pī · ḍa · kyi · gyal · zhiṅ · 'jigs · pa · lao (11) na · ṭa · gar · lao (12) śra · tha · rab · tu · 'bad · pa · lao (13) ba · dha · gnod · pa · lao (14) pṛ · gaṅ · baam · rjogs · pa · lao (15) ūrjja · srog · chags · kyi · śugs · lao (16) barṇa · yi · geam · 'phen · pa · lao (17) pra · tha · rab · tu · 'chad · pa · lao (18) pṛ · tha · rab · tu · 'phen · pa · lao (19) ṣam · ba · yaṅ · dag · par · 'chiṅ · baam · 'brel · ba · lao (20) bha · kṣa · za · ba · lao (21) kuṭ · ṭa · spyod · ba · daṅ · smod · pa · dag · lao (22) puṭ · ṭa · ćuṭ · ṭa · chuṅ · bai · dṅos · po · lao (23. 24) a · ṭa · . . . 'gro · ba · lao (25) lu · ṭi · rku · ba · lao (26) śa · tha · śva · tha · 'du · byed · pa · daṅ · 'gro · ba · dag · lao (27. 28) tu · ji · pi · ji · 'ćhe · ba · lao (29. 30) sāntva · sems · dba · mñam · par · sbyor · ba · lao (31) śvalka · valka · yoṅs · su · śad · pa · lao (32. 33) ṣṇi · ha · snum · paam · mñes · bśin · pa · lao (34) śli · ṣa · 'khyud · paam · kun · du · rtogs · pa · lao (35) pa · thi · 'gro · ba · lao (36) piććа · [5] brcegs · pai · sbuṅ · lao (37) ćća · di · kun · du · sgrib · pa · lao (38) śra · ṇa · sbyin · pa · lao (39 a) nā · nye · m · zhes · pa · rgyu · lao (39 b) [6] ta · ḍa · kun · du · 'joms · paam · bsnun · ba · lao (40) kha · ḍa · kha · ḍi · 'byed · paam · gyes · pa · lao (41. 42) ku · ḍi · gsruṅ · ba · lao (43) ba · ḍi · rnam · par · 'god · pa · lao (44) ma · ḍi · rgyan · ba · lao (45) bha · ḍi · dgo · ba · lao (46) ćća · rda · skyug · pa · lao (47) pusta · busta · ma · gus · pa ·

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[1] *vgl.* Pan. III, 1, 82 [2] śnāvikaraṇāḥ (*vgl.* Pan. III, 1, 81 *und* Kāt. III, 2, 38) kryādayaḥ samāptāḥ [3] = 51 [4] curādayo vaktavyāḥ [5] ? T sīća [6] nānye mito hetau (*so, vgl.* X, 86 b)

lao (48. 49) ćuda · kun · du · spyod · baam · yaṅ · dag · par · skul · ba · lao (50) nakka · dhakka · ñams · paam · zhi · ba · lao (51. 52) ćakka · ćukka · 'ther · ba · 'am · gzir · ba · lao (53. 54) kṣa · la · gcaṅ · bai · las · lao (55) ta · la · rab · tu · gnas · par · byed · pa · lao (56) tu · la · myoṅ · ṅam · smyo · byed · lao (57) du · la · gyen · du · 'phen · pa · lao (58) pā · la · skyoṅ · baam · bsruṅ · ba · lao (59) bi · la · [1] snub · paam · chags · pa · lao (60) pu · la · chen · po · ñid · lao (61) ću · la · 'byin · pa · lao (62) mū · la · 'phaṅ · ṅam · srid · lao (63) ka · la · bi · la · ñe · bar · 'phen · pa · lao (64. 65) lū · ṣa · 'ćhe · ba · lao (66) śūrpa · 'jal · ba · lao (67) ću · ṭa · gcod · pa · lao (68) mu · ṭa · kun · du · phye · mar · byed · pa · lao (69) pa · si · ñams · paam · zhi · ba · lao (70) bra · ja · lam · la · 'dus · byed · pa · daṅ · 'gro · ba · dag · lao (71) ća · pi · [2] 'gro · ba · lao (72) kṣa · ji · chogs · kyi · 'cho · baam · dka · bas · 'cho · ba · lao (73) śva · rta · 'gro · ba · lao (74) jña · pa · 'chi · ba · med · pa · daṅ · chim · pa · daṅ · rno · ba · rnams · lao (75) ya · ma · thab · bral · lam · rgyal · ba · lao (76) ća · pa · rñog · pa · lao (77) pū · la · 'joms · pa · lao (78) ṭa · ki · [3] 'chiṅ · ba · lao (79) ṭa · ki · 'dod · paam · 'chiṅ · ba · lao (80) dhū · śa · mje̍s · par · byed · pa · lao (81) kī · ṭa · kha · dog · lao [4] (82) ću · ṇa · kha · zum · pa · lao (83) pū · ja · mchod · pa · lao (84) arka · stod · [5] pa · lao (85) śu · ṭha · kun · du · bsgeg · paam · le · lo · lao (86) śu · ṭhi · skem · pa · lao (87) ju · ḍa · 'phen · pa · lao (88) ga · rja · lam · daṅ · sgrai · don · lao (89) [6] ghṛ · rab · tu · thob · pa · lao (90) pa · ći · rgyas · par · 'chad · pa · lao (91) ti · ja · rno · ba · lao (92) kṛta · sgra · 'am · sgrogs · pa · lao (93) bardha · gcod · pa · daṅ · mchod · pa · dag · lao (94) ku · bi · sgrib · pa · lao (95) lu · bi · tu · bi · ñed · pa · lao [7] (96. 97) kla · pa · [8] gsal · bar · rjod · pa · lao (98) cu · ṭi · spyod · pa · lao (99) mrakṣa · mi · bzod · pa · lao (100) mle · ćća · gsal · bar · rjod · pa · lao (101) brū · sa | ba · rha · 'ćhe · ba · lao (102. 103) gṛ · dhu · mṅon · par · 'dod · pa · lao (104) pūrba · sṅon · du · byed · pa · lao (105) ja · si · rag · za · ba · lao (106) ī · ḍa · stod · pa · lao (107) ja · su · 'ćhe · ba · lao (108) pi · ḍi · 'joms · pa · lao (109) ru · ṣa · khro · ba · lao (110) stū · pa · gyen · du · sloṅ · ba · lao (111) ḍi · pa · 'phen · pa · lao (112) ći · ta · sems · dpa · lao (113) da · śi ·

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[1] *das erste Zeichen unleserlich* [2] T ka · bi · [3] T ka · ṭi · [4] varṇe [5] *undeutlich* [6] lam *bedeutet 'Weg' (Verwechslung von* mārja (X, 107) *mit* mārga) [7] ardane [8] T ku · ba ·

zos · za · ba · lao (114) ḍi · pa | ḍa · pa · 'joms · pa · lao (115. 116) tatri | ku · ṭu · mba · nor · 'jin · pa · lao (117. 118) ma · tri · bsaṅ · ma · 'chad · pa · lao (119) spṛ · śa · 'jin · pa · daṅ · 'khyug · pa · dag · lao (120) tarjja · spyo · ba · daṅ · ćhim · pa · dag · lao (121) basta · dri · za · ba · lao (122)[1] hiṣka · 'ćhe · ba · lao (123) niṣka · yoṅs · su · 'jal · ba · lao (124) la · la · khyab · par · 'dod · pa · lao (125) kū · ṇa · kha · zum · pa · lao (126) tū · ṇa · 'phen · pa · lao (127) bhrū · ṇa · 'ćhe · ba · lao (128)[2] śa · ṭha · sṅags · pa · lao (129) yakṣa · mchod · pa · lao (130) sya · ma · rnam · par · stog · pa · lao (131) gū · rī · rćon · pa · lao (132) śama | lakṣa · kun · du · 'thoṅ · baam · 'gyoṅ · baam · las · mi · byed · pa · lao (133. 134) kutsa · sman · paam · gćo · 'dri · ba · lao (135) tru · ṭa · kun · du · 'joms · pa · lao (136) kū · ṭa · yoṅs · su · 'jal · ba · lao (137) ku · ṭa · gcig · rab · tu · gduṅ · bces · pa · lao (138) bañću · slu · ba · lao (139) bṛ · ṣu · nus · pa · 'chiṅ · ba · lao (140) ma · da · ćhis · par · spyor · ba · lao (141) di · bu · skye · ba · yoṅs · su · dan · pa · lao (142) gṛ · rnam · par · zhes · pa · lao (143) bi · da · 'phen · pa · daṅ · kun · du · bśad · pa · daṅ · ṅes · par · gnas · pa · lao (144) ma · na · reṅs · pa · lao (145) yu · sbas · paam · 'cha · · · ṅam · gas · ṅal · lao (146) kusma · dri · sbyar · baam · dri · dgos · pa · lao (147) ćarćća · klog · pa · lao (148) bukka · bśad · pa · lao (149) śabda · sgra · byed · pa · lao[3] (150) ka · ṇa · mig · zum · pa · lao (151) jabhi · ñams · pa · 'am · bya · gzhi · ba · lao (152) ṣū · da · ska · cig · pa · lao (153) ja · su · snum · paam · . . . pa · lao (154) pa · śa · 'brel · baam · 'chiṅ · ba · lao (155) a · ma · nad · lao (156) ću · ṭa · sphu · ṭa · 'ges · pa · lao (157. 158) gha · ṭa · kun · du · 'joms · pa · lao (159) di · ba · ñed · pa · lao (160) arjja · rab · tu · 'byad · pa · lao (161) ghu · ṣir · sgraam · dbyaṅs · lao (162) ā · ma · gnon · pa · yod · pa · lao (163) la · sa · zhi · bar · sbyor · ba · lao (164) bhū · ṣa · rgyan · par · byed · pa · lao (165) mokṣa · ñams · par · byed · paam · za · ba · lao (166)[4] arha · argha ·[5] mchod · pa · lao (167. 168) jñā · ṅes · par · sbyor · ba · lao (169) bha · ja · sten · paam · thob · pa · lao (170) śṛdhu · 'dri · ba · lao (171) ya · ta · bya · ba · ñe · bar ·

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[1] dri = gandha, *d. h. vom Übersetzer als Bedeutung statt als Wurzel gefaßt* [2] ? T dru · ṇa, *auch die Bedeutung stimmt nicht; vgl.* VI, 47 [3] = śabdakriyāyām [4] ñams · par · byed · pa = asana, za · ba = aśana, *beides wird von dem Übersetzer offenbar nicht auseinandergehalten!* [5] *unsicher*

'du · byed · pa · daṅ · 'gro · ba · dag · lao (172) pa · ti · sbyin · pa · lao (173)[1] ba · sa · snun · pa · daṅ · gnod · pa · daṅ · lhag · par · 'phrog · pa · rnams · lao (174) ća · ra · rab · tu · śṅags · pa · lao (175) bhū · jum · paam · bzhad · pa · lao (176) zu · o · bo · lhag · par · byed · pa · la · ste | rnam · par · rtag · paam · rtog · pa · lao | muñća · rab · tu · grol · ba · lao (177) puṣa · 'jin · paam · 'chaṅ · ba · lao (178) da · la · rnam · par · 'joms · pa · lao (179) pa · ṭa | pu · ṭa | la · ṭa[2] | lu · ṭa | tu · ji | pi · ji | lu · ji | bha · ji | la · ghi | tra · si | a · si[2] | da · śi | pi · si | kna · si | ku · śi | gha · ṭa | gha · ṭi | bṛ · hi | barha | valha | gu · pū | dhū · pa | bićća | bīćća[2] | ći · ba | pu · tha | loćṛ | ṇa · da | ku · pa | tarka | bṛ · tu | bṛ · dhu · rnams · smra · baam · bśad · pai · don · to (180—211)[3] pūrī · yaṅ · yaṅ · lao (212) ru · ja · 'ćhe · ba · lao (213) ṣva · da · ro · myaṅ · ba · lao (214) yu · ja · yū · ja ·[2] yaṅ · dag · par · 'jal · baam · kun · śes · pa · lao (215. 216) pṛ · ći · kun · du · reg · pa · lao (217) arćća · 'chod · pa · lao (218) ṣa · ha · bzod · pa · lao (219) ī · ra · 'gro · ba · lao (220) lī · sgeg · paam · rnam · gyur · byed · pa · lao (221) miṅ ·[4] 'khyud · paam · ñon · moṅs · pa · lao (222) bṛjī · bor · ba · lao (223) bṛñ · sgrig · pa · lao (224) jṛ · na · ćhod · ñams · paam · laṅ · cho · ñams · pa · lao (225) ri · ća · 'grogs · pa · [daṅ] · kun · du · ćhim · pa · dag · lao (226) tṛ · skyal · ba · daṅ · rgal · ba · dag · lao (227) bra · tu · kun · du · gsal · ba · lao (228) ćća · rdha · lhag · par · ñon · moṅs · paam · 'khyud · pa · lao (229) · ta · sdud · paam · 'gugs · pa · lao (230) mu · kha · dum · bu · 'am · cha · śas · lao (231) ṣuha · bzod · pa · lao (232) ki · ta · ṅes · par · gnas · paam · sṅad · pa · lao (233) spu · ṭa · spi · ṭa · ges · pa · lao (234. 235) · thi · skems · pa · lao (236) ka · tha · ṅag · 'brel · chags · paam · ṅag · gi · rgyun · lao (237) ga · ṇa · graṅs · sam · sgraṅ · ba · lao (238) ka · la · graṅs · sam · bsgraṅ · ba · lao (239) spṛ · ha · khyob · par · 'dod · pa · lao (240) gabe · ṣa · phyin · bar · bya · baam · lam · lao (241) ste · na · sṅo · ćhan · lao (242) pa · da · 'gro · ba · lao (243) gṛ · ha · smos · paam · 'jin · pa · lao (244) mṛ · ga · chol · baam · lam · lao (245) śūra | bī · ra | rnam · par · smon · paam · dba · va · lao (246. 247) sthū · la · sno · po · 'am · yoṅs · su · 'phen · pa · lao (248) artha · ñe · bar ·

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[1] ? sbyin · pa = dāna. *Mißverständlich für* pratidāne? [2] *nur hier* [3] smra · ba *und* bśad · pa *beide* = bhāṣā [4] *offenbar verderbt.* 'khyud · pa = *to embraçe,* ñon · moṅs · pa = kleśa

bsñen · pa · lao (249) garba · rgyal · lam · 'jal · ba · lao (250) mū · tra · rab · tu · thos · pa · lao (251) mi · śra · kun · du · reg · pa · lao (252) saṁ · grā · ma · gyul · lao (253) ććhidra · . . . · dbam · gyis · paam · mjes · pa · tha · dad · pa · lao (254) a · ndha · lta · ba · ñe · bar · 'joms · pa · lao (255) daṇḍa · dbyug · pai · chig · phrad · pa · lao (256) aki · 'ćhon · byed · pa · lao (257) su · kha · duḥ · kha · rnam · gyur · ram · bya · ba · lao (258. 259) bya · ya · rig · pa · sgyur · ba · lao (260) ćći · dir · bras · su · byed · pa · lao (261) bra · ṇa | gā · tra · phye · ma · daṅ · bral · ba · lao (262)[1] rtag · tu · ṇi · mtha · can · ćura · la · sogs · pa · rnams · rjogs · so ||[2]

ces · pa · ka · lā · pai · byiṅs · kyi · mdo · rjogs · so ||[3]

byiṅs · kyi · glegs · bam · dgos · 'dod · 'byuṅ · ba · 'di |
paṇ · chen · byaṅ · chub · rće · moi · bka · drin · las |
sgra · daṅ · chad · mai · de · ñid · rig · pa · can |
'jam · dbyaṅs · ral · gri · zhes · byas · legs · par · sgyur ||[4]

dpal · ei · chos · grar · sgyur · bao ||[5]

dge · legs · kyis · 'gro · ba · rnams · kyis · yid · ćhim · par · gyur · cig ||[6]

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[1] phye · ma = cūrṇa, gātra *irrtümlich als Wurzel gefaßt* [2] nityaṁ ṇyantāś curādayaḥ samāptāḥ (*vgl.* Pan. III, 1, 25 *und* Kāt. III, 2, 11) [3] iti Kalāpadhātusūtraṁ samāptam [4] '*dieses Wurzelbuch, aus dem alle Wünsche befriedigt werden, wurde richtig übersetzt von* Mañjughoṣa-Khaḍga, *der durch die Güte des großen* Paṇḍit Bodhiśekhara *das Wesen der Sprache und der Logik kennt*' [5] '*übersetzt in der Gesetzesschule* (Dharmaśālā) Dpal-E' (dpal = śrī) [6] '*mögen die Menschen im inneren Glück Befriedigung ihres Geistes finden*'

Einleitung zu Anhang II: der Dhātupāṭha vor Kṣīrasvāmin (Fortsetzung)

Ein günstiger Zufall hat uns im Tanjur den Kātantra-Dhātupāṭha in einer Form aufbewahrt, die nach seiner Umarbeitung durch Durgasiṁha in Indien selbst gewiß nicht mehr studiert und abgeschrieben wurde, und darum dort schwerlich noch existieren wird.

Zu Hemacandra's Zeit bestand das grammatische System aus fünf Hauptstücken: Sūtrapāṭha, Dhātupāṭha, Vṛtti (mit Gaṇapāṭha), Uṇādi und Liṅgānuśāsana. Von diesen war das letzte, die Lehre vom grammatischen Geschlecht der Nomina, noch zu Candra's Zeit nicht in den Kanon der Grammatik aufgenommen, denn dieser hat (vgl. Candra-Paribhāṣā 74 am Ende der Konkordanz Panini-Candra) den Grundsatz Panini's beibehalten, daß das Geschlecht der Nomina als aus dem Leben hinreichend bekannt vom theoretischen Unterricht auszuschließen sei *(liṅgam aśiṣyaṁ lokāśrayatvāl liṅgasya)*. Da ferner Śarvavarman, der Verfasser des Kātantra, für seine Elementargrammatik selbst die regelmäßige Stammbildung der Nomina als entbehrlich ausschließt, so wird das a fortiori auch für die unregelmäßige gelten, und damit stimmt es überein, daß im Tanjur (No. 3725) als Verfasser des Kalāpa-Uṇādi-Sūtra Durgasiṁha genannt wird. Die Vṛtti endlich wurde zwar immer zusammen mit dem Sūtra geschaffen, aber in älterer Zeit nur mündlich den Schülern überliefert. So wissen wir, daß die Kātantra-Vṛtti erst von Durgasiṁha, die Panini-Vṛtti von Kuṇi[1] u. a. aufgezeichnet wurde.

Als von Śarvavarman's eigner Hand herrührend haben wir also nur Sūtra und Dhātupāṭha zu betrachten. Noch älter als dieser wäre nur der Dhātupāṭha des Bhīmasena, falls die unter seinem Namen gehenden Handschriften als echt gelten könnten. Da das nicht der Fall ist (siehe unten), so ist dieser Kātantra-Dhātupāṭha als der älteste vorhandene Dhātupāṭha überhaupt anzusehen, und dieses historische Interesse rechtfertigt seinen Abdruck.

Betrachten wir nun den vorstehenden Text näher, am besten mit Zuhülfenahme der Synopsis (Anhang IV), so erkennen wir einen scharfen Gegensatz zwischen der ersten und den neun übrigen Wurzelklassen.

Die Bhū-Klasse enthält hier 214 Wurzeln, also nur etwa ein Fünftel gegenüber den übrigen Dhātupāṭha's. Ein durchgeführtes Anordnungsprinzip ist hier nicht zu erkennen; die

[1] dieser Kuṇi war nach Kaiyaṭa zu Bhāṣya I, 1, 75 älter als Patañjali.

Aufzählung beginnt mit 34 vokalischen Wurzeln, dann folgen konsonantische, in diese versprengt aber nochmals vokalische (148. 197—202. 204. 205). Aktive und mediale, *aniṭ-* und *seṭ-*Wurzeln sind bunt durcheinander gemengt. Ebensowenig ist zu erkennen, nach welchem Gesichtspunkt die Auswahl getroffen wurde. Wenn manchmal besonders häufig gebrauchte Verben bevorzugt scheinen, so stößt man dann wieder auf eine große Anzahl von Wurzeln mit zerebralem Auslaut, die in der Literatur kaum jemals erscheinen, also von diesem Gesichtspunkt aus nicht aufzunehmen waren. Die erste Wurzel dieser Klasse wird ohne ersichtlichen Grund an drei verschiedenen Stellen aufgeführt, zehn andere zweimal! Die erste Klasse macht so den Eindruck von Planlosigkeit und Flüchtigkeit.

Die übrigen Klassen stimmen dagegen im großen und ganzen mit dem Pāṇinīya-Dhātupāṭha überein.

In der II. Klasse fehlen folgende Wurzeln Panini's: 12 *āśās* (Med.)[1] 18 *piñj* 19 *vṛj* 25 *tu*, außerdem das Dhātu-Sūtra 71 *carkarītaṁ ca*[1].

Die Wurzeln der III. Klasse sind sämtlich vorhanden außer (natürlich) den zwölf vedischen (14—25), von denen nur 16 *ṛ* aufgeführt wird.

In der IV. Klasse fehlen 5 *snus* oder *snas* 7 *vyuṣ* oder *pyuṣ* 12 puth 20 *sah* 22 *jṝ* (fehlt wohl nur versehentlich) 61 khid 66 *aṇ* oder *an* 109 kus 127 stūp 137 *mṛg*.

In der V. Klasse fehlt nur 25 *tṛp* (auch bei Kṣīrasvāmin und Śākaṭāyana) und die vedischen 26—34.

In der VI. Klasse fehlen 26 *tup*, *tump* 28 *dṛp* 29 *dṛmph* 30 *ṛph* 35 *cṛt* 38 *mṛḍ* 43 *puṇ* 44 *muṇ* 50 *sur*—54 *kṣur* 56 *pur* 64 *cal*—69 *hil* 71 *mil* 84 *cuṭ* 88 *kṛḍ*—94 *sthuḍ* 96 *sphul*—101 *bhṛḍ* 116 *kṝ* 117 *gṝ* 126 *ruś*, *riś* 127 *liś* 129 *vich* 132 *nud*—135 *mil*.

In der VII. Klasse fehlt keine Wurzel, in der VIII. nur 4 *kṣiṇ*.

Klasse IX: 7 und 8 werden am Schluß der Klasse als *sautra-dhātu* angeführt. Es fehlen 20 *vṝ* 21 *kṝ* 28 *gṝ* 32 *vlī* 33 *vrī* 40 *manth* 43 *mṛd* 60 *heḍh*.

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[1] *āṅaḥ śāsu* und *carkarītaṁ ca* schon Bhāṣya Bd. III S. 11

In der X. Klasse ist eine Gruppe von Wurzeln (Śa. 227—236), deren Identifizierung mir (als einzige) nicht gelang. Es fehlen die folgenden: 17 *pakṣ* 26 *suṭṭ* 32 *pis* 37 *smiṭ* 46 *guṇḍ* 47 *khuṇḍ* 67 *til* 68 *bal* oder *cal* 76 *śulk* 78 *kṣamp* 84 *rah*—93 *pus* oder *vyuṣ* 95 *puṁs* 96 *vyap* oder *vyay* 118 *mṛṇḍ* oder *tuṇḍ* 119 *il* 124 *garj* oder *gard* 126 *gurd* 137 *daṁs* 143 *bharts* 160 *gal* 184 *hantyarthāś ca* 197 *rag* — 202 *udhras* 206 *cyu* 208 *krp* 209 *gras* 216 *miñj* 236 *lok* 243 *ruṭ* oder *ruṭh* 260 *nal* 274 *śiṣ*— 306 *dhṛṣ* 308 *vara* 310 *śaṭha* — 318 *raca* 320 *caha* — 324 *śratha* 326 *bhāma* — 336 *vāta* 338 *vāsa* — 348 *kūṇa* 353 *kuha* 358 *sattra* 360 *sūtra* 362 *rūkṣa* — 374 *lañja* 377 *stoma* 379 *karṇa* 385 *rasa* 387 *rūpa* 389 *lābha* 391 *varṇa* — Ende.

Das Fehlen dieser Wurzeln in Klasse II bis X kann zwei verschiedene Ursachen haben: entweder sie sind erst nach Śarvavarman's Zeit in den Dhātupāṭha eingefügt worden, oder aber Śarvavarman hat sie als für seine Zwecke entbehrlich gestrichen. Der erste Grund wird besonders dann wahrscheinlich, wenn die betreffende Wurzel auch bei Candra fehlt. Solche Wurzeln habe ich im Vorstehenden durch Sperrdruck kenntlich gemacht. Das gilt aber nicht für Wurzeln der X. Klasse, denn in dieser hat Candra, wie grade der Vergleich mit Śarvavarman zeigt (vgl. auch Candra-Vṛtti I, 1, 45 und viele diesbezügliche Bemerkungen Kṣīrasvāmin's), viele Wurzeln, die er im Dhātupāṭha schon vorfand, gestrichen und als Denominativa gefaßt. Um Irrtümer zu vermeiden, ist darum in der X. Klasse der Sperrdruck unterblieben. Übrigens läßt sich auch bei den nicht gesperrten Wurzeln in vielen Fällen aus der Synopsis oder durch Bemerkungen bei Kṣīrasvāmin entscheiden, welche von beiden Ursachen im einzelnen Falle vorliegt. Wenn in der X. Klasse von den Ādhṛṣīya's, einer geschlossenen Gruppe von 43 Wurzeln, bei Śarvavarman die ersten zehn (264—273) und sonst keine mehr erscheint, so läßt sich hier der Dhātupāṭha in der Tat (aber eben nur die X. Klasse) in statu nascendi beobachten.

Wie haben wir nun den Zustand zu deuten, in dem sich die erste Klasse hier befindet? Die natürlichste Erklärung scheint mir zu sein, daß der Verfasser in großer Hast gearbeitet hat, daß er aus irgend einem Grunde nicht die Zeit fand, sein Werk ausreifen zu lassen. Im Sūtrapāṭha ist davon nichts zu

merken; wenn dort große Kapitel ganz fehlen, so liegt das an der Zwecksetzung des Verfassers, aber was er bringt, ist in sich geschlossen und konsistent. Für den Anhang dagegen scheint seine Zeit nicht mehr gereicht zu haben. In der ersten Klasse versuchte er noch eine selbständige Umarbeitung nach Art des Sūtrapāṭha, ohne damit zum Ziele zu kommen, die übrigen Klassen übernahm er, wie er sie vorfand und begnügte sich, hier und da eine ihm entbehrlich scheinende Wurzel zu streichen (vgl. oben II, 12 und 71). Der tibetische Übersetzer aber würde gewiß nicht ein solches Zerrbild von einem wissenschaftlichen Traktat für seinen Zweck gewählt haben, wenn ihm der Kātantra-Dhātupāṭha in besserer Form bekannt oder erreichbar gewesen wäre.

Ich habe (Einführung I p. 6) darauf aufmerksam gemacht, daß die Regel, deren Unkenntnis dem König Sātavāhana so großen Schmerz bereitete, im Kātantra als eine der ersten gleich zu Anfang des Werkes steht. Der Zustand des Dhātupāṭha scheint darauf hinzuweisen, daß auch in der Geschichte von der Wette Śarvavarman's ein wahrer Kern steckt. Die ganze Erzählung, die in vier, fünf voneinander unabhängigen Fassungen nachweisbar ist, als bloßes Märchen abzutun, wie es neuerdings wieder geschehen ist, scheint mir hyperkritisch.

Es giebt auch eine moderne wissenschaftliche Mythenbildung, und sie steht zuweilen auf noch schwächeren Füßen. Die Entdeckung des jungen Bühler (1863), daß 'Panini's Werk eine verbesserte, vervollständigte und teilweise umgearbeitete Auflage des Śākaṭāyana' gewesen sei, gehört jetzt schon der Vergangenheit an, aber der Aindra-Schule Burnell's (1875) begegnet man noch hier und da. Burnell's mit viel Geist und Gelehrsamkeit verfochtene These, daß das Schema der Kātantra-Grammatik auf eine Zeit lange vor Panini zurückgehe und nach Panini wieder auftauche, sodaß dieser außerhalb der normalen Linie der Entwicklung stehe, die gewissermaßen um ihn herumführte, scheitert schon an der einfachen Tatsache, daß Śarvavarman gar keine andere Quelle benützt hat als eben Panini selbst (vgl. Böhtlingk ZDMG 41,659, meine Einführung I p. 5). Aber trotz dieser Unselbständigkeit und anderer Mängel hat Śarvavarman doch mit seiner Grammatik einem wirklichen Be-

dürfnis Rechnung getragen, er hat für Indien den Typus der praktischen Elementargrammatik geschaffen, und darum ist sein Werk nicht untergegangen, sondern durch Nachträge und Ergänzungen allmählich immer leistungsfähiger gemacht und sodann vielfach nachgeahmt worden, in Sanskrit, Prakrit, dravidischen und hinterindischen Sprachen.

Wenn Burnell (Aindra school p. 9) sagt: In the latest grammars which re-arrange Panini's matter in much the same way (wie das Kātantra), the Prakriyā- and Siddhānta- Kaumudī, we see, probably, a reversion to the simpler and older system, so steckt darin auch ein schwerer psychologischer Fehler, der dem großen und allgemeinen Gesetz der Entwicklung ins Gesicht schlägt und ohendrein die Schwierigkeit der Aufgabe gewaltig unterschätzt. Keine Wissenschaft, die nicht fremde Vorbilder benützen kann, sondern jeden Stein ihres Baues mühsam bearbeiten muß, kann mit Kompendien beginnen. Monographien, Systembildung, Popularisierung, das sind die drei Stufen, die stets in dieser Reihenfolge und langsam, oft erst in Jahrhunderten, durchschritten werden, und die man in der indischen so gut wie in der griechischen Sprachwissenschaft wiederfindet, wenn man ohne vorgefaßte Meinung an den Stoff herantritt. —

Diese Ausgabe beruht leider nur auf dem Londoner Tanjur. Obwohl dieser über dem Durchschnitt der tibetischen Blockdrucke steht, finden sich auch in ihm hier und da undeutliche, verwischte Stellen und Worte, die sich hier durch Fragezeichen unliebsam bemerkbar machen. Der Versuch, den kürzlich in Berlin eingetroffenen neuen Tanjur zu benützen, mißlang; es wurde mir mitgeteilt, daß dieser noch nicht benützbar sei, da er durch den Transport zu sehr gelitten habe. Besonders lag mir daran, den roten Tanjur des Asiatischen Museums zu erhalten, durch den wahrscheinlich alle Fragezeichen entbehrlich geworden wären, und der mir vor dem Kriege stets zur Verfügung stand, wie denn überhaupt das kaiserliche Rußland in Fragen der Wissenschaft immer hochliberal war. Aber hier versagte die neurussische Bureaukratie, obwohl Herr Sergius v. Oldenburg sich persönlich der Sache annahm. Nicht einmal

eine auf meine Kosten herzustellende Abschrift, um die ich schließlich bat, habe ich erhalten.

Nun zur Transkription. Im J. 1924 schrieb Barnett (JRAS p. 301): It has long been a subject of wonder to us that modern scholars should cling to the old-fashioned transliteration invented by Csoma de Körös; Mr. Vaidya follows the same method in general, and in some points does even worse. Thus he uses *tc*, *tch*, *ds*, to represent Csoma's *ts*, *tsh*, *ds* (Jaeschke's *ts*, *t's*, *dz*), and *sh* for Csoma's *zh* (Jaeschke's *ž*), which are all more or less wrong. Hier ist ein Punkt berührt, der in der Tat dringend einer Regelung bedarf, umsomehr, als die richtige Lösung sich im Falle des Tibetischen durch möglichst engen Anschluß ans indische Alphabet gleichsam von selbst darbietet. Jäschkes Methode der Umschrift war gewiß ein Fortschritt gegenüber der von Csoma, aber auch die seinige befriedigt schon lange nicht mehr, wegen ihrer Anlehnung an das veraltete Lepsius'sche Standardalphabet, und da sie mit mehreren Grundsätzen der Genfer Beschlüsse [1], namentlich mit Punkt 1 und 7, in Widerspruch steht. Aus diesem Grunde hatten H. Wenzel und ich kurz vor dessen für die Wissenschaft viel zu frühem Tode in gemeinsamen Beratungen eine Transkription aufgestellt, die in erster Linie den Bedürfnissen der Indologen Rechnung tragen und ihnen das Eindringen ins Tibetische erleichtern sollte. Da das tibetische Alphabet auf dem indischen beruht, in der Umschrift des indischen aber, soweit wissenschaftliche Werke in Frage kommen, eine fast vollständige Einigkeit besteht, so gingen wir von dem Grundsatz aus: jedes Lautzeichen, das unverändert aus dem Indischen ins Tibetische übernommen wurde, ist mit dem gleichen Zeichen der lateinischen Schrift wiederzugeben wie sein indisches Vorbild; jene tibetischen Buchstaben, die durch ein diakritisches Zeichen von indischen Buchstaben abgeleitet sind, sind in der Umschrift ebenfalls durch ein entsprechendes diakritisches Zeichen von dem entsprechenden lateinischen Buchstaben abzuleiten und so wiederzugeben.

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[1] Actes du X. congrès international des orientalistes II p. 27 fgg.

Darnach haben wir im Tibetischen zunächst dieselben 33 Konsonanten[1] wie im Sanskrit[2], sämtlich in der gleichen Umschrift. Von den Zeichen für anlautende Vokale ist ins Tibetische nur das für kurz *a* übergegangen, alle übrigen anlautenden Vokale werden mit diesem *a* + innerem Vokalzeichen wiedergegeben. Es bleiben noch sechs dem Tibetischen eigentümliche Zeichen: die drei von Jäschke palatal sibilants genannten, durch ein zugefügtes Häkchen von den Palatalen differenziert (*ć, ćh, ǰ*), die zur Wiedergabe der indischen Palatalen verwendet werden, ferner zwei Zeichen für weiche Spiranten, das eine (weiches *s*) durch Umkehrung von *j* gebildet (= *z*), das andere (weiches *sch*) aus *ś* abgeleitet (= *zh*), und endlich das Zeichen, von dem Jäschke (Grammar p. 2) behauptet, es sei (als einziges) neu erfunden. Das ist aber nicht der Fall, es ist aus dem Avagraha hervorgegangen[3], und daher auch am natürlichsten durch Apostroph wiederzugeben. Es dient hauptsächlich als Vokalstütze im Innern des Wortes und kann oft in der Umschrift ganz wegbleiben, wo eine Verwechslung mit der andern Vokalstütze ausgeschlossen ist.

Das Alphabet des Thon·mi Sam·bho·ta sieht daher in unserer Umschrift so aus: *k kh g ṅ; c ch j ñ; t th d n; p ph b m; ć ćh ǰ; v zh z'; y r l; ś s h a* (bez. *i u* etc.).

Ich habe diese Transkription bei meinen Arbeiten, so namentlich in der Candra-Bibliographie (GGN 1895) und sonst gelegentlich, verwendet, und einfach und brauchbar befunden. Sie kommt auch im vorstehenden Text zur Anwendung. Als veraltet könnte man nur die Verwendung von *zh* ansehen, wofür jetzt von den deutschen Gelehrten *ž* bevorzugt wird, während es im englischen Schema noch als permissible gilt, wo wieder das deutsche *ž* unbeliebt ist.

Die Zeichen für Visarga und Anusvāra, die in allen indischen Alphabeten und darum auch im tibetischen die gleichen

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[1] 25 Sparśa, 4 Antaḥstha, 4 Ūṣman [2] denn auch die im tibetischen Alphabet nicht aufgeführten finden sich ja in indischen Namen und Lehnworten, wie auch z. B. in den Wurzeln des vorstehenden Textes [3] man findet es manchmal noch im Tanjur in einer Form, die völlig dem indischen Avagraha gleicht

sind, werden von uns durch *ḥ* und *ṁ* wiedergegeben. Während über jenen Übereinstimmung herrscht, ist der Anusvāra das einzige Zeichen des Sanskritalphabets, worin JRAS und ZDMG noch differieren. Das ist bedauerlich, denn solange über ein so häufiges und darum wichtiges Lautzeichen keine Einigkeit herrscht, kann das Ziel noch nicht als erreicht gelten.

In dem oben erwähnten Komitee-Bericht von James Burgess heißt es p. 30: For the *anusvāra*, *ṁ* with a dot above or below is the alternative. The dot below is distinctive of the linguals, but if placed above, it distinguishes this sound from them, while it corresponds in position to the *devanāgarī* sign, and being already largely in use, *ṁ* is distinctly preferable. In einer Anmerkung dazu verweist er auf Whitney, Proc. Am. Orient. Soc., vol. XI, p. LIII. Auch in dem von Senart erstatteten Bericht des indischen Subkomitees, in dem von deutscher Seite Bühler und Windisch saßen, ist *ṁ* als einzige Umschrift angegeben, *ṃ* nicht einmal fakultativ zugelassen. Der Report of the committee on Transliteration der Royal Asiatic Society vom J. 1923 (JRAS p. 525 fgg.) hat denn auch *ṁ* ohne Bemerkung beibehalten.

In dem Entwurf, mit dem die Deutschen nach Genf gekommen waren, war die Umschreibung des Anusvāra durch *ṃ* vorgesehen, mit der kurzen Begründung: zur Vermeidung von Druckfehlern (vgl. ZDMG 1894 p. XXII). In Genf einigte man sich auf *ṁ*, das ja auch schon von Bühler in seinem Leitfaden des Sanskrit (1883) angewendet worden war.

Leider ist dann in dem Kodizill von E. Kuhn und H. Schnorr von Carolsfeld (Die Transkription fremder Alphabete, Lpz. 1897) die Rückkehr zu dem *ṃ* des deutschen Entwurfes erfolgt. Es heißt dort p. 7: statt *ṁ* steht besser *ṃ*, um Verwechslungen seitens der Setzer mit *in* unmöglich zu machen [1]. Ein ausdrücklicher Beschluß der DMG, diese Transkription anzunehmen oder auch nur zu empfehlen, scheint nicht gefaßt worden zu sein, dennoch wird das von Kuhn gewählte Zeichen für Anusvāra

[1] auf schriftliches Befragen wurde mir von Ernst Kuhn bestätigt, daß dieser Grund allein für die Entscheidung maßgebend gewesen sei.

von den meisten deutschen Fachgenossen (und in der ZDMG selbst) bis jetzt verwendet.

Es giebt natürliche Transkriptionen, die sich leicht einprägen, und künstliche, die nur mit einem gewissen Widerstreben aufgenommen werden. Zu den ersteren gehört das Zeichen für gutturalen Nasal *ṅ*, durch das gleichfalls einen Punkt in der oberen Hälfte tragende Devanāgarī-Zeichen gewissermaßen präjudiziert, das darum seine Konkurrenten, wie *n* mit Strich darüber oder das von Rhys Davids erfundene Ungetüm siegreich aus dem Felde geschlagen hat. Dieses *ṅ* bildet obendrein eine natürliche Assoziation mit den ähnlich klingenden *m̃* und *ṁ*. Auch der Punkt unter dem Buchstaben zur Kennzeichnung der Zerebralen kann als natürliche Transkription gelten, da man ihn zuweilen in nordindischen Handschriften zur Unterscheidung des *ḍ* von ihm ähnlichen Zeichen gebraucht findet, von wo er wohl auch seinen Ursprung genommen hat. *ṃ* für den Anusvāra aber ist unnatürlich, umsomehr als es mit dem von Kuhn selbst aufgestellten Leitsatz No. 10: 'Zerebrale werden durch untergesetzten Punkt bezeichnet' in offenbarem Widerspruch steht und durch falsche Assoziation mit *ṇ* den Lernenden irreführt und verwirrt. Daß dieses Zeichen trotzdem, namentlich bei den deutschen Fachgenossen, Anklang gefunden hat, erklärt sich wohl daraus, daß bei Verwendung der deutschen Frakturschrift, aber eben doch nur in dieser, *ṁ* in der Tat leicht als *in* verlesen wird. Kuhn hätte besser getan, statt die Wissenschaft mit diesem schlechten Zeichen zu belasten, den deutsch schreibenden Kollegen den Rat zu geben, sich für dieses Zeichen die Verwendung der Antiqua anzugewöhnen, wie ja der Orientalist sich so viele Zeichen besonders merken muß. Jetzt, im Zeitalter der Schreibmaschine, hat diese Transkription auch den letzten Rest von scheinbarer Berechtigung verloren, und es wäre zu wünschen, daß diese Frage auf dem nächsten Deutschen Orientalistentag erneut behandelt und in der richtigen Weise erledigt würde, womit dann auch die Einigkeit endlich tatsächlich erreicht wäre.

Es ist merkwürdig, daß das Ziel, welches von William Jones bis James Burgess immer an die erste Stelle gerückt

wurde: einheitliche Schreibung der orientalischen Eigennamen weit über den consensus of specialists hinaus, heut im Grunde der Verwirklichung eben so fern ist wie vor hundert Jahren. Sehen wir doch z. B., daß Johannes Hertel, der in seinen wissenschaftlichen Werken die Genfer Transkription verwendet, in populäreren, wie den 'Indischen Erzählern', einer ganz anderen, an die Böhtlingksche erinnernden Umschrift den Vorzug giebt, offenbar um dem deutschen Leser das indische Lautbild ohne englische Brille vor die Augen zu stellen. Man sollte daraus die Lehre ziehen, daß dieses Ziel wahrscheinlich ebenso utopisch ist wie das der Verwendung einer einzigen Schriftart für alle Sprachen und Völker der Erde in ihrem täglichen Gebrauch. Umso eifriger sollte die Sprachwissenschaft in ihrem eigenen Bereich bemüht sein, sich für jede Sprache auf eine Umschrift zu einigen, die die Kontrolle: zweifelfreie Rückübertragung in die Originalschrift besteht. Die Sprachen der Naturvölker, die noch keine eigene Schrift besitzen, werden ja alle mit dem lateinischen Alphabet aufgezeichnet, aber das genügt nicht: wir müssen auch jede Kultursprache, lebende wie tote, hinsichtlich ihres Lautstandes auf den Generalnenner der lateinischen Schrift bringen. Texte, reichliche Texte in Antiqua, mit Übersetzung und vollständigem Glossar, das ist das notwendige Handwerkszeug des Linguisten; die Struktur jeder Sprache wird er lieber aus den Texten selbst feststellen, unbeeinflußt von den Scheuklappen der lateinischen Grammatik. Erst dann, wenn man irgend eine Einzelfrage durch beliebig viele Sprachen der alten und neuen Welt, der Gegenwart und Vergangenheit verfolgen kann, ungehemmt durch die Schlagbäume der einzelsprachlichen Schriftarten, werden wir allmählich Monographien erhalten, die sich auch für die Psychologie als wirklich fördernd erweisen werden. Denn so wenig die Sprache das einzige Mittel zur Erkenntnis der Seele darstellt, so sicher ist sie eins der wichtigsten zur Erforschung des Geistes.

Die den Wurzeln von Śarvavarman beigefügten Bedeutungen zeigen, daß ihm auch hier der paninеïsche Dhātupāṭha, und zwar in der von Bhīmasena erweiterten Form, als Quelle diente. Da zu Patañjali's Zeit der Dhātupāṭha diese Bedeutungen noch nicht besaß (vgl. Einführung II p. 49), so wird durch diese

beiden Grenzen die Zeit Bhīmasena's ungefähr auf den Beginn unsrer Aera festgelegt.

Ob Aufrecht im Cat. catt. den Bhīmasena mit Recht unter den Kommentatoren des Pāṇinīya-Dhātupāṭha aufführt, erscheint zweifelhaft. Jedenfalls handelt es sich hier nicht um einen Kommentar im gewöhnlichen Sinne; denn alle Handschriften, die unter dem Titel Bhīmasenīya-Dhātupāṭha oder so ähnlich gehen, erweisen sich als bloße Texthandschriften, und von Bhīmasena stammen eben nur die Bedeutungen und einige Zwischenbemerkungen. Im Kommentar zum Daiva (Trivandrum Skr. Ser. 1), der älter als Sāyaṇa ist, wird Bhīmasena zweimal zitiert, aber auch hier beobachten wir das Gleiche.

Die Handschriften von Bhīmasena, die gewiß nur hergestellt wurden, um als Hülfe beim Memorieren zu dienen, sind alle modern und zeigen deutlich ihre Abhängigkeit von den neueren Dhātupāṭha-Kommentaren. Die Handschrift IOL Eggeling 2832 beginnt: *Śrīgaṇeśāya namaḥ / atha dhātupāṭhaḥ likhite* (lies *dhātupāṭho likhyate*) / *bhū sattāyām edha vṛddhau gādhṛ pratiṣṭhālipsayoḥ* usw. Ich habe sie kollationiert und festgestellt, daß sie in 32 Fällen mit B_1 und B_2 (den Bombayer Ausgaben der Siddhāntakaumudī) gegen die Mādhavīya-Dhātuvṛtti übereinstimmt, in 5 Fällen mit dieser gegen jene.

Die Handschrift Cambridge Add. 1402 beginnt: *Śrīgaṇeśāya namaḥ / bhū sattāyām / udāttaḥ parasmaibhāṣaḥ / atha kathyantāḥ* (l. *katthāntāḥ*) *ṣaṭtriṁśad anudāttetaḥ / edha vṛddhau / spardha saṁgharṣe / gādhṛ pratiṣṭhālipsayor granthe ca* usw. Hier erscheint also *spardha saṁgharṣe*, das in der vorigen fehlt. Ganz ebenso beginnt eine von Rājendralāl Mitra unter No. 2536 beschriebene Hs., nur daß hier *katthāntāḥ* in *kakhāntāḥ* verschrieben ist.

Der 134. Sūtra-Band des Tanjur beginnt mit der Übersetzung eines grammatischen Werkes, das den Titel führt: *Mañjuśrīśabdalakṣaṇam*, in acht Büchern, jedes zu vier Kapiteln. Als Verfasser wird Sādhukīrti genannt. Darauf folgt, mit Bl. 44 beginnend, das *aṣṭa · sāha · sri · kā · bṛtti · mañju · śrī · śa · bda · byā · ka · ra · ṇa*, die Vṛtti zum vorhergehenden Werke, die bis Bl. 190 reicht. Beide Texte fehlen in dem Verzeichnis bei Schiefner (Die logischen und grammatischen Werke im

Tandjur, 1848) und sind auch sonst völlig unbekannt. Dann beginnt das von Schiefner (No. 3746) genannte *Sarasvatīvyākaraṇasūtra*, ebenfalls mit Vṛtti, vom *ācārya Anubhūti* (also die Sārasvatī Prakriyā). Bl. 321—335 enthält dann Bhīmasena's Pāṇini-dhātu-sūtra, womit dieser Band schließt. Es beginnt: *Saṁs · rgyas · la · phyag · 'ċhal · lo*[1] */ dpal · ċhogs · kyi · bdag · po · la · phyag · 'ċhal · lo*[2] */ bhū · yod · pa · lao / dma · bar · 'don · pa ·*[3] *gsĥan · don · can · gyi · ñag · go*[4] */ e · dha · 'phel · ba · lao / spardha · 'phrug · pa · lao* usw. Das Kolophon lautet: *iti dhātupustakaṁ paṇḍitaBhīmasenena kṛtaṁ saṁpūrṇam.* Dies wurde vor Paṇḍit Kṛṣṇodaya aus Kurukṣetra im westlichen Indien, vor ihm selbst, der als reiner Brahmane geboren war, und in der Huld des Machthabers (d. i. des Dalailama), des Jina, des großen Allwissenden, von Dkon · mchog · chos · grags (Ratnadharmakīrti), dem unnützesten unter seinen Dienern, im Holz-Ochsenjahr des 11. Zyklus, im Palast von Potala übersetzt; soviel er konnte, durch ihn selbst, das Schwierige aber, indem er sich an den Redefluß des Paṇḍit anlehnte. *Maṅgalam!*

Das Holz-Ochsenjahr des 11. Zyklus entspricht dem Jahr 1627 n. Chr.

Der echte Text des alten Bhīmasena-Dhātupāṭha entspricht genau dem durch Sperrdruck hervorgehobenen Teil der Kṣīrataraṅgiṇī. Die Gestalt des Dhātupāṭha vor Bhīmasena erhalten wir, wenn wir in meiner Einführung T. III § 5 die Bedeutungen weglassen, die Akzente berücksichtigen und die kursiv gedruckten Vokale nasal sprechen, wie das in § 4 und 13 fgg. auseinandergesetzt ist.

Damit kommen wir zu Patañjali, der den Dhātupāṭha noch in dieser, von Panini selbst geschaffenen Gestalt kannte (vgl. Einführung T. II § 62 fgg.).

Es ist eigenartig, daß keiner von denen, die sich eingehend mit dem Mahābhāṣya beschäftigt haben (Goldstücker, Bhandarkar, Kielhorn), die volle Tragweite der vier Vārttika zu Pan. I, 3, 1 erkannt haben, auf die ich bei Ausarbeitung meiner Einführung aufmerksam wurde, und die im gleichen Jahr (1919) unabhängig

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[1] *Buddhāya namaḥ* [2] *śrīGaṇeśāya namaḥ* [3] *udāttaḥ* [4] *parasmaibhāṣaḥ*

Ś. Ch. Chakravarti auf Grund einer Stelle in Bhaṭṭoji's Śabdakaustubha entdeckt hat[1].

Die Bhāṣya-Stelle interessierte mich noch besonders deshalb, weil sie uns, so aufgefaßt, eine Kontrolle für die neuerdings wieder angezweifelte Echtheit des Bhāṣya-Textes in die Hand giebt. Denn es ist klar, daß, wenn diesem Text wirklich im Lauf der Zeit so übel mitgespielt worden ist, wie A. Weber und seine Nachtreter annehmen, dies sich durch Dhātupāṭha-Zitate in der späteren Gestalt (hier so gut wie in der Kāśikā) verraten müßte. Ich habe darum das ganze Mahābhāṣya noch einmal eigens auf Wurzelzitate hin durchgelesen. Hier ist das Ergebnis:

Wurzeln mit Bedeutungsangabe im Mahābhāṣya (nach Band und Seitenzahl), verglichen mit denselben im Dhātupāṭha

I, 3	*rautiḥ śabdakarmā*	Dh. II, 24	*ru śabde*
9	*śavatir gatikarmā*	I, 761	*śava gatau*
	dātir lavanārthe	II, 50	*dāp lavane*
13	*diśir uccāraṇakriyaḥ* (auch III, 174)	VI, 3	*diśa atisarjane*
256	*vapiḥ prakiraṇe dṛṣṭaś chedane cāpi vartate* (auch III, 14. 36)	I, 1052	*ḍuvapa bījasaṁtāne*
	īḍiḥ stuticodanāyācñāsu dṛṣṭaḥ preraṇe cāpi vartate (auch III, 14, wo *dṛṣṭa īraṇe* f. *dṛṣṭaḥ preraṇe*. 36)	II, 9	*īḍa stutau*
	karotir abhūtaprādurbhāve dṛṣṭo nirmalīkaraṇe cāpi vartate . . . nikṣepaṇe cāpi vartate (auch III, 14, wo *dṛśyate* für das zweite *vartate*. 36)	VIII, 10	*ḍukṛñ karaṇe*

[1] S. seine Dhātupradīpa-Ausgabe p. 1 Anm. 2. Teil II meiner Einführung trägt den Vermerk: 'Eingegangen am 30. Juli 1919' und wurde sogleich gesetzt. Chakravarti's Vorwort ist datiert Dacca, Nov. 1919. Bogen 1 wird darnach im Juli bereits gedruckt gewesen sein, war aber noch nicht veröffentlicht.

I, 264	*ubundir niśāmane skandir gatiśoṣaṇayoḥ*	Dh. I, 925	*ubundir niśāmane*
		I, 1028	*skandir gatiśoṣaṇayoḥ*
279	*deśāntaraprāpaṇakriyo vahiḥ*	I, 1053	*vaha prāpaṇe*
393	*haratir deśāntaraprāpaṇe . . . sādṛśye 'pi vartate*	I, 947	*hṛñ haraṇe*
II, 15	*iṣiḥ kāntikarmā*	VI, 59	*iṣu icchāyām*
33	*kṛṣir vilekhane . . . prativiḍhāne 'pi vartate*	VI, 6	*kṛṣa vilekhane*
34	*yajir haviṣprakṣepaṇe . . . tyāge 'pi vartate*	I, 1051	*yaja devāpūjāsaṁgatikaraṇadāneṣu*
171	*vyatihāraviṣaya eva mayatiḥ*	I, 1010	*meñ pratidāne*
175	*prātiḥ pūraṇakarmā*	II, 52	*prā pūraṇe*
356	*diver aiśvaryakarmaṇaḥ* (auch 433) *dakṣer vṛddhikarmaṇaḥ*	IV, 1	*divu krīḍāvijigīṣāvyavahāradyutistutigatiṣu*
		I, 639	*dakṣa vṛddhau śīghrārthe ca*
413	*kaṇir ayaṁ saukṣmye vartate*	X, 175	*kaṇa nimīlane*
III, 14	*aśnotir vyāptikarmā*	V, 18	*aśū vyāptau*
16	*mahatir dānakarmā*	I, 766	*maha pūjāyām*
36	*rāter dānakarmaṇaḥ śyatir niśāne vartate*	II, 48	*rā dāne*
		IV, 37	*śo tanūkaraṇe*
408	*añcatiḥ prakāśane vartate*	I, 203	*añcu gatipūjanayoḥ*
411	*bhidir vidāraṇasāmānye vartate*	VII, 2	*bhidir vidāraṇe.*

Dieses Ergebnis ist unzweideutig. Patañjali bevorzugt noch die aus dem Nirukta bekannte Form mit *-karman* im Hinterglied (vgl. Materialien zum Dhātupāṭha (1921) p. 4 fgg.), daneben gebraucht er seltener *-kriya* und *-viṣaya*, auch der Lokativ findet sich, gewöhnlich mit *vartate*, aber auch in diesen Fällen stimmt die Bedeutung selten mit der im Dhātupāṭha gegebenen überein. Dhātupāṭha-Zitate finden sich an einer einzigen Stelle: I, 264 *ubundir niśāmane / skandir gatiśoṣaṇayoḥ*. Aber auch hier zeigt die nähere Prüfung, daß es sich nicht um eine Lücke im Text handelt, die von einem Späteren ausgefüllt wurde, denn die sehr gute Handschrift E liest: *u[bu]ndir niśāmane skandir iti*. Dies zeigt uns, daß *niśāmane* eine Rand-

glosse ist, die zur Verdeutlichung hinzugefügt wurde, später in den Text geriet und noch später auch das *gatiśoṣaṇayoḥ* nach sich zog. Die Stelle lautete also ursprünglich *ubundir skandir iti.*

Wenn dieses Ergebnis zusammen mit den früher gelieferten Beweisen wohl auch den hartnäckigsten Zweifler überzeugen dürfte, so wird man nun wohl fragen: wie steht es dann mit den literarischen Zeugnissen, auf die Weber seine Ansicht gründete? Es handelt sich dabei um zwei Stellen in der Rājataraṅgiṇī, im ersten und vierten Buch, und um eine in Bhartṛhari's Vākyapadīya. Auf die erste und dritte Stelle werde ich in anderem Zusammenhang in der Einleitung zu Anhang III zu sprechen kommen; die zweite lautet (IV, 487):

deśāntarād āgamayya vyācakṣānān kṣamāpatiḥ
prāvartayata vicchinnaṁ Mahābhāṣyaṁ svamaṇḍale.

Wir erfahren also aus Kalhaṇa's Chronik, daß das Studium des Mahābhāṣya unter König Abhimanyu vom Lehrer Candra u. a. in Kaśmir eingeführt wurde, und daß es später, unter König Jayāpīḍa, nach zeitweiliger Unterbrechung der Tradition, durch aus der Fremde herbeigerufene Erklärer dort von neuem in Gang kam, beidemal auf Veranlassung der Beherrscher des Landes selbst. Indien ist groß; über das Schicksal des Werkes in andern indischen Ländern oder im allgemeinen etwas auszusagen, lag Kalhaṇa fern; wie hätte er auch dazu in der Lage sein sollen? Und wenn die Tradition des Werkes in ganz Indien verloren war, wo wären da die Erklärer hergekommen?

In seinem Artikel On the Mahābhāṣya (IA V, 241—251), worin die Frage erschöpfend behandelt wird, spricht Kielhorn auf p. 245 vermutungsweise von written commentaries, die Candragomin aus Südindien mitgebracht haben möge. Im Mahābhāṣya-Kommentar des Bhartṛhari, dessen einziges Fragment sich in Berlin befindet, und über den Kielhorn in der Einleitung zum zweiten Bande seiner Mahābhāṣya-Ausgabe berichtet, fand er später reiche Bestätigung jener Vermutung.

Anhang III

Śrīvidyāprakṛtiṁ[1] natvā Jinaṁ śabdānuśāsane
mūlaprakṛtipātho 'yaṁ kriyārthagaṇasiddhaye[2].

Edhi vṛddhau (I, 1) spardhi saṁgharṣe (2) gādhṛṅ pratiṣṭhālipsāgrantheṣu (3) bādhṛṅ roṭane (4) ṇādhṛṅ nāthṛṅ yācñāśīrupatāpaiśvaryeṣu (5) dadhi dhāraṇe (6) badhi bandhane (7) skuduṅ āpravaṇe (8) śviduṅ śvaitye (9) vaduṅ stutyabhivādanayoḥ 10 bhaduṅ sukhakalyāṇayoḥ (11) maduṅ stutimodamadasvapnagatiṣu (12) spaduṅ kiṁciccalane (13) kliduṅ paridevane (14) mudi harṣe (15) dadi dāne (16) hadi purīṣotsarge (17) kurdi gurdi gudi krīḍāyām (18) urdi māne ca (19) ṣūdi kṣaraṇe 20 hrādi śabde (21) hlādaiṅ sukhe ca (22) ṣvadi svardi svādi āsvādane (23) pardi kutsite[3] śabde[3] (24) yataiṅ prayatne (25) yutṛṅ jutṛṅ bhāsane (26) vithṛṅ vethṛṅ yācane (27) śrathuṅ śaithilye (28) grathuṅ kauṭilye (29) katthi ślāghāyām 30

śīkṛṅ secane (31) lokṛṅ darśane (32) ślokṛṅ saṁghāte (33) drekṛṅ dhrekṛṅ śabdotsāhe (34) rekṛṅ śakuṅ śaṅkāyām (35) akuṅ lakṣaṇe (36) vakuṅ kauṭilye (37) makuṅ maṇḍane (38) kaki laulye (39) kuki vṛki ādāne 40 caki tṛptipratighātayoḥ (41) sekṛṅ srekṛṅ śrekṛṅ srakuṅ śrakuṅ ślakuṅ kakuṅ śvakuṅ trakuṅ[4] ḍhaukṛṅ traukṛṅ ṣvaṣki[5] vaski maski tiki ṭiki ṭīkṛṅ raghuṅ laghuṅ gatau (42) aghuṅ vaghuṅ gatyākṣepe (43) maghuṅ kaitave ca (44) rāghṛṅ lāghṛṅ sāmarthye (45) drāghṛṅ āyāse[6] ca (46) ślāghṛṅ katthane (47)

ṣaci sevane (48) locṛṅ darśane (49) śaci vyaktāyāṁ vāci 50 śvaci śvacuṅ gatau (51) kaci bandhane (52) kacuṅ dīptau ca (53) maci kalkane (54) macuṅ dhāraṇocchrāyapūjaneṣu ca (55) pacuṅ vyaktīkaraṇe (56) ṣṭuci prasāde (57) tiji kṣamāniśāna-

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[1] P *beginnt:* oṁ | śrīSamantabhadrāya namaḥ | śrīmahāśramaṇasaṁghādhipatiśrutakevalideśīyaŚākaṭāyanācāryakṛtaḥ dhātupāṭhaḥ | tatrādau maṅgalācaraṇam | śrīvidyāprakṛtiṁ *usw.*
[2] ? M kriyārtheṅgaṇasiddhaye *(so!)*, P kriyate gaṇasiddhaye
[3] P kutsitaśabde [4] P bhakuṅ [5] *nur im alphabetischen Verzeichnis*, M ṣvakki [6] P āyāme

yoḥ (58) īji gatikutsanayoḥ (59) ṛji gatisthānārjanorjaneṣu 60 ṛjuṅ bhṛjaiṅ bharjane (61) ejṛṅ bhrejṛṅ bhrāji varci dīptau (62) aṭṭi hiṁsātikramaṇayoḥ (63) ghaṭṭi calane (64) sphuṭi vikasane (65) ceṣṭi ceṣṭāyām (66) goṣṭi loṣṭi huḍuṅ piḍuṅ saṁghāte (67) śaḍuṅ rujāyāṁ ca (68) hiḍuṅ gatyanādarayoḥ (69) kuḍuṅ dāhe 70 vaḍuṅ maḍuṅ veṣṭi veṣṭane (71) bhaḍuṅ paribhāṣaṇe (72) muḍuṅ mārjane (73) tuḍuṅ toḍane (74) bhuḍuṅ varaṇe (75) caḍuṅ kope (76) taḍuṅ tāḍane (77) kaḍuṅ made (78) khaḍuṅ manthe (79) heḍṛṅ hoḍṛṅ [1] anādare 80 vāḍṛṅ āplāvye (81) drāḍṛṅ dhrāḍṛṅ viśaraṇe (82) śāḍṛṅ ślāghāyām (83) aṭhuṅ paḍuṅ gatau (84) vaṭhuṅ ekacaryāyām (85) maṭhuṅ kaṭhuṅ śoke (86) muṭhuṅ palāyane (87) eṭhi heṭhi vibādhāyām (88)

gupi gopane (89) tipṛṅ ṣṭipṛṅ [1] ṣṭepṛṅ kṣaraṇe 90 tepṛṅ kampane ca (91) glepṛṅ dainye (92) ṭuvepṛṅ kepṛṅ khepṛṅ gepṛṅ glepṛṅ kapuṅ calane (93) mepṛṅ repṛṅ gatau (94) trapauṣi lajjāyām (95) rebhṛṅ rabhuṅ labhuṅ abuṅ abhuṅ śabde (96) labuṅ avasraṁsane (97) kabṛṅ varṇe [2] (98) klībṛṅ ādhārṣṭye [3] (99) kṣībṛṅ [4] made (100) śībhṛṅ cībhṛṅ śalbhi katthane (101) valbhi bhojane (102) galbhi dhārṣṭye (103) jabhaiṅ [5] jṛbhuṅ gātravināme (104) ṣṭabhuṅ skabhuṅ ṣṭubhūṅ stambhe (105)

māni pūjāyām (106) pani stutau (107) paṇi vyavahāre ca (108) ghuṇi ghūrṇi bhramaṇe (109) ghiṇuṅ ghuṇuṅ ghṛṇuṅ grahaṇe 110 bhāmi krodhe (111) kṣamauṣi sahane (112) kamūṅ kāntau (113) ayi vayi payi mayi nayi rayi pavi [6] revṛṅ gatau (114) tayi rakṣaṇe ca (115) dayi dānagatihiṁsādahanarakṣaṇeṣu [7] (116) ūyaiṅ tantusaṁtāne (117) pūyaiṅ durgandhaviśaraṇayoḥ (118) knūyaiṅ kalli [8] śabde (119) kṣmāyaiṅ vidhūnane 120 sphāyaiṅ opyāyaiṅ vṛddhau (121) tāyṛṅ saṁtānapālanayoḥ (122) vali valli saṁvaraṇe (123) śali calane ca (124) mali malli dhāraṇe (125) bhali bhalli hiṁsādānaparibhāṣaṇeṣu (126) kali śabdasaṁkhyānayoḥ (127) tevṛṅ devṛṅ devane (128) ṣevṛṅ sevṛṅ kevṛṅ khevṛṅ gevṛṅ glevṛṅ pevṛṅ plevṛṅ mevṛṅ mlevṛṅ sevane (129)

dhukṣi dhikṣi saṁdīpanakleśanajīvaneṣu 130 vṛkṣi varaṇe (131) śikṣi vidyopādāne (132) bhikṣi yācñāyām (133) dīkṣi

[1] M *om.* [2] P varaṇe [3] P adhārṣṭye [4] P kṣibṛṅ [5] P *addit* jabhuṅ *vor* jabhaiṅ [6] P *om.* [7] P *om.* dahana [8] M *und* P kali (*vgl.* 127)

mauṇḍyejyopanayananiyamavratādeśeṣu (134) īkṣi darśane (135) īṣi hiṁsāgatyoś ca (136) kleśi bhāṣi vyaktāyāṁ vaci (137) varṣi snehane (138) geṣṛṅ anvicchāyām (139) jeṣṛṅ ṇeṣṛṅ eṣṛṅ hreṣṛṅ ahuṅ plīhi gatau 140 reṣṛṅ heṣṛṅ avyakte śabde (141) kāsṛṅ śabdakutsāyām (142) rāsṛṅ [1] ṇāsṛṅ śabde (143) bhāsi rāsṛṅ kāśṛṅ [2] dīptau (144) ṇasi kauṭilye (145) bhyasi bhaye (146) āṅaḥ śasuṅ icchāyām (147) sransūṅ pramāde (148) grasūṅ glasūṅ adane (149) īhi ceṣṭāyām 150 bahuṅ mahuṅ vṛddhau (151) dakṣi śaighrye ca (152) garhi galhi kutsane [3] (153) varhi valhi prādhānye (154) barhi balhi paribhāṣaṇahiṁsācchādaneṣu (155) yeṣṛṅ [4] vehṛṅ jehṛṅ prayatne (156) drāhṛṅ nikṣepe (157) ūhi tarke (158) gāhauṅ viloḍane (159) glahauṅ grahaṇe 160 ghasuṅ karaṇe (161) ṣmiṅ īṣaddhasane (162) ghuṅ kuṅ ṅuṅ uṅ śabde (163) guṅ avyakte śabde (164) cyuṅ jyuṅ pruṅ pluṅ gāṅ śyaiṅ gatau (165) ruṅ roṣaṇe ca (166) dhṛṅ avidhvaṁsane (167) meṅ pratidāne (168) deṅ rakṣane (169) pyaiṅ vṛddhau 170 traiṅ pālane (171) pūṅ pavane (172) mūṅ bandhane (173) ḍīṅ vihāyasāṁ gatau (174) dyuti luṭi śubhi dīptau (175) ruci abhiprītyāṁ ca (176) śvitāṅ [5] varṇe (177) ñimidāṅ snehane (178) ñiṣvidāṅ mocane ca (179) ghuṭi parivartane 180 ruṭi luṭi luṭhi pratighāte (181) kṣubhi saṁcalane (182) ṇabhi tubhi hiṁsāyām (183) sranbhūṅ viśvāse (184) sransūṅ bhranśūṅ avasraṁsane (185) dhvansūṅ gatau ca (186) vṛtūṅ vartane (187) vṛdhūṅ vṛddhau (188) śṛdhūṅ śabdakutsāyām (189) syandauṅ sravaṇe (190) kṛpauṅ sāmarthye (191) vṛt, iti dyutādir vṛtādiś ca

ghaṭiṣ ceṣṭāyām (192) vyathiṣ bhayacalanayoḥ (193) prathiṣ prakhyāne (194) prasiṣ vistāre (195) mradiṣ mardane (196) skhadiṣ khadane (197) ñitvariṣ saṁbhrame (198) kaduṅ kraduṅ kladuṅ vaiklavye (199) kṣajuṅ gatidānayoḥ 200 dakṣi gatihiṁsayoḥ (201) krapi kṛpāyām (202) ṅiditaḥ

jvara roge (203) gaḍa secane (204) heḍa veṣṭane (205) baṭa bhaṭa paribhāṣaṇe (206) naṭa nṛtau [6] (207) staka pratighāte (208) caka tṛptau ca (209) kakhe hasane 210 rage śaṅkāyām (211) lage saṅge (212) hrage hlage sage sthage saṁvaraṇe (213) aka aga kuṭilāyāṁ gatau (214) kaṇa raṇa caṇa gatau (215) śaṇa

[1] M *om.* [2] P kāsṛṅ [3] P *addit* śabde [4] M *addit* eṣṛṅ [5] M śviti [6] M nṛttau

śraṇa dāne (216) śnatha knatha kratha klatha cana hiṁsārthāḥ (217) hvala hmala calane (218) jvala dīptau ca (219) smṛ ādhyāne 220 dṛ bhaye (221) śrā pāke (222) cala kampane (223) chada ūrjane (224) laḍa jihvonmanthane (225) madai harṣaglapanayoḥ (226) dhvana śabde (227) svana avataṁsane (228) phaṇa gatau (229) vṛt, iti ghaṭādiḥ

syamū svana śabde 230 aṅiñ̃ñīditaḥ | rājṛñ dīptau, ñit (231) ṭubhrāśṛñ ṭubhlāśṛñ bhrāji ca (232) vṛt, iti phaṇādiḥ

ṣahi marṣaṇe (233) rami krīḍāyām (234) ṅiditau[1] | budhī bodhane, īdit (235) jvala dīptau (236) cala kampane (237) jala ghātye (238) ṭala ṭvala vaiklavye (239) sthala sthāne 240 hala vilekhane (241) ṇala gandhe (242) bala prāṇanadhānyāvarodhanayoḥ (243) pula mahattve (244) kula bandhusaṁstyānayoḥ (245) śala hvala pala patḷ pathe gatau (246) hula hiṁsāsaṁvaraṇayoś ca (247) kvathe niṣpāke (248) mathe viloḍane (249) ṭuvamū udgiraṇe 250 kṣara saṁcalane (251) ṣadḷ viśaraṇagatyavasādaneṣu (252) śadḷ śātane (253) kruśa āhvānarodanayoḥ (254) kuca saṁparcanakauṭilyapratiṣṭambhavilekhaneṣu (255) budha avagamane (256) ruha bījajanmani (257) kasa gatau (258) bhū sattāyām (259) vṛt, iti sahādiḥ

ṣu prasavaiśvaryayoḥ 260 śu du dru sru gatau (261) dhru sthairye ca (262) ji jri abhibhave (263) dheṭ pā pāne (264) ghrā gandhopādāne (265) dhmā śabdāgnisaṁyogayoḥ (266) ṣṭhā gatinivṛttau (267) mnā abhyāse (268) dāṇ dāne (269) daiv śodhane 270 glai harṣakṣaye (271) mlai gātravināme (272) dyai nyaṅgakaraṇe (273) drai svapne (274) trai[2] dhrai tṛptau (275) kai gai rai śabde (276) ṣṭyai styai saṁghāte ca (277) khai khanane (278) kṣai jai sai kṣaye (279) srai śrai pāke 280 pai ovai śoṣaṇe (281) ṣṇai veṣṭane (282) dhyai smṛ cintāyām (283) dvṛ varaṇe (284) dhvṛ hvṛ kauṭilye (285) ausvṛ śabdopatāpayoḥ (286) sṛ gatau (287) ṛ prāpaṇe ca (288) gṛ ghṛ secane (289) tṝ plavanataraṇayoḥ 290

ata sātatyagamane (291) ṛta ghṛṇāgatispardheṣu (292)[3] kita nivāse (293) citai saṁjñāne (294) jijutṝ bhāsane (295) cyutṝ ścyutṝ ścutṝ kṣaraṇe (296) kuthu puthu luthu mantha hiṁsāsaṁkleśayoḥ (297) ṣidhū gatyām (298) ṣidhau śāstramāṅgalyayoḥ (299) khādṛ bhakṣaṇe 300 bada sthairye (301) khada

[1] P ṅiditaḥ [2] *so* M *und* P [3] *s.* Pan. III, 1, 29

hiṁsāyāṁ ca (302) gada vyaktāyāṁ vāci (303) rada vilekhane (304) ṇada ñikṣvidā[1] avyakte śabde (305) arda gatiyācanayoḥ (306) ṇarda garda śabde (307) tarda hiṁsāyām (308) karda kutsite śabde (309) kharda dandaśūke 310 adu bandhane (311) idu paramaiśvarye (312) bidu avayave (313) ṇidu kutsāyām (314) ṭunadu samṛddhau (315) cadu dīptihlādanayoḥ (316) tradu ceṣṭāyām (317) kadu kradu kladu āhvānarodanayoḥ (318) klidu paridevane (319) skandṛ gatiśoṣaṇayoḥ 320 śundha śuddhau (321)

phakka nīcairgatau (322) taka hasane[2] (323) taku kṛcchrajīvane (324) bukka bhāṣaṇe[3] (325) kakkha gaggha hasane (326) okhṛ rākhṛ lākhṛ drākhṛ[4] śoṣaṇālamarthayoḥ (327) śākhṛ ślākhṛ vyāptau (328) ukha nakha[5] vakha makha rakha lakha rakhu lakhu ikhu īkhu valga ragu lagu agu vagu magu śvagu igu rigu ligu gatau (329) tvagu kampane ca 330 yugu jugu bugu varjane (331) daghu pālane (332) śighu āghrāṇe (333)

śuca śoke (334) kuca śabde[6] tāre[6] (335) arca pūjāyām (336) ancū gatau ca (337) kunca kauṭilyālpībhāvayoḥ (338) lunca apanayane (339) vancū cancū tancū tvancū mancū mruncū mrucū mlucū grucū glucū dhṛja dhṛju dhvaja dhvaju vaja vraja gatau 340 aja kṣepaṇe ca (341) grucū glucū[7] kujū khujū steyakaraṇe (342) mlecha avyaktāyāṁ vāci (343) lacha lāchu lakṣaṇe (344) vāchu icchāyām (345) āchu āyāme (346) hrīcha lajjāyām (347) hurchā kauṭilye (348) murchā mohasamucchrāyayoḥ (349) sphurchā vismṛtau 350 yucha pramāde (351) uchu uñche (352) guja guju kūja avyakte śabde (353) arja sarja arjane (354) karja vyathane (355) kharja mārjane ca (356) khaja manthe (357) khaju gativaikalye (358) ejṛ kampane (359) ṭuosphūrjā vajranirghoṣe 360 laja laju tarja bhartsane (361) lāja lāju bharjane ca (362) jaja jaju yuddhe (363) tuja hiṁsāyām (364) tuju balane ca (365) gaju gṛja gṛju muja muju garja kṣīja śabde (366) gaja madane ca (367) tyaja hānau (368) ṣanja saṅge (369)

śauḍṛ garve 370 yauḍṛ saṁbandhe (371) meḍṛ mreḍṛ mleḍṛ loḍṛ unmāde (372) kaṭe varṣāvaraṇayoḥ (373) raṭa raṭha paribhāṣaṇe (374) laṭa bālye ca (375) śaṭa rujāviśaraṇagatyavasādaneṣu (376) vaṭa veṣṭane (377) khiṭa uttrāse (378) siṭa[8] śiṭa[8]

[1] M *und* P ñiṣvidā [2] M sahane [3] M bhaṣaṇe [4] P *addit* dhrākṛ [5] P ṇakha [6] P śabdottare [7] M *und* P glicū [8] *so* M *und* P

rauḍṛ anādare (379) jaṭa jhaṭa saṁghāte 380 piṭa śabde ca (381) bhaṭa bhṛtau (382) taṭa ucchrāye (383) khaṭa kāṅkṣye (384) naṭa nṛtau (385) haṭa dīptau (386) ṣaṭa avayave (387) luṭa viloṭane (388) ciṭa parapraiṣye (389) spuhṭṛ viśaraṇe 390 heṭa vibādhāyām (391) kuṭu vaikalye (392) aṭa paṭa iṭa kiṭa kaṭai ruṭhu luṭhu aṭha huḍṛ hūḍṛ gatau (393) paṭha vyaktāyāṁ vāci (394) vaṭha sthaulye (395) maṭha madanivāsayoḥ (396) kaṭha kṛcchrajīvane (397) haṭha plutiśaṅkutvayoḥ [1] (398) uṭha ruṭha luṭha upaghāte (399) piṭha hiṁsāsaṁkleśayoḥ 400 śaṭha kaitave (401) śuṭha kuṭhu gatipratighāte (402) luṭhu [2] ālasye (403) śuṭhu śoṣaṇe (404) biḍa ākrośe (405) aḍa udyame (406) laḍa vilāse (407) kaḍu [3] maḍe (408) kaḍḍa kārkaśye (409) cuḍḍa hāvakaraṇe 410 aḍḍa abhiyoge (411) maḍu bhūṣāyām (412) puḍu [4] pramardane (413) cuḍu alpībhāve (414) muḍu khaṇḍane (415) vaḍu viḅhājane (416) ruḍu luḍu steye (417) gaḍu vadanaikadeśe (418) krīḍṛ vihāre (419) tuḍṛ tūḍṛ toḍṛ toḍane 420

gupau rakṣaṇe (421) dhūpa tapa saṁtāpe (422) jalpa rapa lapa vyaktāyāṁ vāci (423) japa mānase ca (424) capa sāntvane (425) ṣapa samavāye (426) cupa mandāyāṁ gatau (427) tupa tunpa tupha tunpha trupa trunpa trupha trunpha [5] sribhū ṣinbhū hiṁsāyām (428) śunbha bhāṣane [6] ca (429) yabha jabha maithune 430 parpa rapha raphu arba barba karba kharba garba śarba ṣarba carba gaml̥ sṛpl̥ gatau (431) cubu vaktrasaṁyoge (432)

aṇa raṇa vaṇa maṇa bhraṇa bhaṇa vraṇa kvaṇa kaṇa dhaṇa dhvaṇa dhraṇa stana vana śabde (433) vana ṣaṇa saṁbhaktau (434) oṇṛ apanayane (435) śoṇṛ varṇagatyoḥ (436) śroṇṛ śloṇṛ saṁghāte (437) paiṇṛ gatipreraṇaśleṣaṇeṣu (438) kanai dīptikāntigatiṣu (439) ama gatibhaktiśabdeṣu 440 ṇama prahvatve śabde (441) yama uparame (442) ṣama ṣṭama vaikalye (443) drama harma [7] mīmṛ gatau (444) camū chamū jamū jhamū jimū adane (445) kramū pādavikṣepe (446) bhramū calane (447)

mava mavya kīla bandhane (448) sūrkṣya īrkṣya īrṣya īrṣyārthāḥ (449) harya haya gatikāntyoḥ 450 cucyai śucyai

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[1] P plutisaṁkucayoḥ [2] M *und* P luṭha [3] M kaḍa [4] M *und* P kaḍu [5] *hier schiebt* M *noch* drupa drunpa drupha drunpha, P dṛpa dṛnpa dṛpha dṛnpha *ein, die sonst überall, auch bei* Hemacandra, *fehlen* [6] M bhāsane [7] *so* M *und* P

abhiṣave (451) ala bhūṣaṇaparyāptivāraṇeṣu (452) dala ñiphalā viśaraṇe (453) mīla śmīla smīla kṣmīla nimeṣaṇe (454) pīla pratiṣṭambhe (455) nīla varṇe (456) śīla samādhau (457) kūla varaṇe (458) śūla rujāyām (459) tūla niṣkarṣe (460) pūla saṁghāte (461) mūla pratiṣṭhāyām (462) phala niṣpattau (463) phulla vikasane (464) culla hāvakaraṇe (465) cilla śaithilye ca (466) velṛ celṛ kelṛ khelṛ [1] kṣvelṛ skhala calane [2] (467) khala saṁcaye ca (468) gala carva adane (469) śvala śvalla āśugamane 470 khorṛ gatipratighāte (471) dhorṛ gaticāturye (472) tsara chadmagatau (473) kmara hūrchane (474) pelṛ phelṛ śelṛ ṣelṛ [3] sala valla tilla vabhra mabhra abhra śava rivu ravu dhavu gatau (475) cara bhakṣaṇe ca (476) kṣivū ṣṭhivū nirasane (477) jīva prāṇadhāraṇe (478) pīva mīva nīva tīva sthaulye (479) turvai thurvai durvai dhurvai urvai [4] arva śarva bharva hiṁsāyām 480 gurvai udyamane (481) murvai bandhane (482) pūrva parva marva pūraṇe (483) karva kharva garva darpe (484) ivu vyāptau (485) pivu mivu nivu secane (486) hivu divu jivu prīṇane (487) kṛvu hiṁsākaraṇayoḥ (488) ava rakṣaṇagatikāntiprītitṛptyavagamanapraveśaśravaṇasvāmyarthayācanakriyecchādīptyavāptyāliṅganahiṁsādahanabhāvavṛddhiṣu (489)

makṣa saṁghāte 490 akṣau vyāptau ca (491) takṣau tvakṣau tanūkaraṇe (492) ṛakṣa pālane (493) ṇikṣa cumbane (494) tṛkṣa stṛkṣa ṇakṣa rahu pisṛ pesṛ gatau (495) vakṣa roṣe (496) tvakṣa tvacane (497) sūrkṣya anādare (498) kākṣu vākṣu mākṣu kāṅkṣāyām (499) dhrākṣu [5] dhvākṣu [5] ghoravāśite ca 500 cūṣa pāne (501) tūṣa tuṣṭau (502) lūṣa mūṣa steye (503) sūṣa prasave (504) bhūṣa alaṁkāre (505) ūṣa rujāyām (506) īṣa uñche (507) kaṣa śiṣa jaṣa jhaṣa śaṣa vaṣa maṣa ruṣa riṣa lūṣa jūṣa śasū hiṁsāyām (508) vṛṣū saṁghāte ca (509) bhaṣa bhartsane 510 jiṣū viṣū miṣū pṛṣū vṛṣū ukṣa secane (511) mṛṣū sahane ca (512) puṣa puṣṭau (513) kṛṣa vilekhane (514) uṣū śriṣū śliṣū pruṣū pluṣū dāhe (515) ghṛṣū saṁgharṣe (516) hṛṣū alīke (517) lasa śleṣaṇakrīḍanayoḥ (518) jartsa [6] jarca [7] jharjha paribhāṣaṇahiṁsātajanesu (519) hase hasane 520 tusa hrasa hlasa rasa ghuṣṛ śabde (521) miśa maśa roṣakṛtau ca (522) ṇiśa samādhau (523)

[1] *hinter* khelṛ *hat* M kailṛ, P krelṛ [2] P saṁcalane [3] M selṛ [4] M *und* P jurvai [5] M *und* P drākṣu dvākṣu [6] P jarja [7] P carca

śaśa plutagatau (524) dṛśṝ prekṣaṇe (525) daṁśa daśane (526) śansū stutau (527) daha bhasmīkaraṇe (528) miha secane (529) caha parikalkane (530) raha tyāge (531) dṛha dṛhu pūṣa bṛha vṛddhau (532) bṛhu śabde ca (533) tuhṝ duhṝ uhṝ ardane (534) arha pūjāyām (535)

ṭuośvi gativṛddhyoḥ (536) vasa nivāse (537) vada vyaktāyāṁ vāci (538) aṅiñ̃ñīditaḥ

yajī devapūjāsaṁgatikaraṇadāneṣu (539) ḍuvapī bījasaṁtāne 540 vahī prāpaṇe (541) veñ tantusaṁtāne (542) vyeñ saṁvaraṇe (543) hveñ spardhaśabdayoḥ (544) vṛt, iti śvyādiḥ

hikkī avyakte śabde (545) acūñ vyayī gatau (546) dhāvūñ śuddhau ca (547) ḍupacīṣ pāke (548) bhajī sevāyām (549) ranjī rāge 550 ḍuyācṛñ cateñ cadeñ yācane (551) reṭṛñ paribhāṣaṇe ca (552) prothṛñ paryāptau (553) mithṛñ medhāhiṁsayoḥ (554) medhṛñ saṁgame ca (555) ṇidṛñ ṇedṛñ kutsāsaṁnikarṣayoḥ (556) śṛdhūñ mṛdhūñ bundṝñ niśāmane (557) cāyṛñ pūjāyāṁ ca (558) veṇṛñ gatijñānacintāniśāmanavāditragrahaṇeṣu (559) khanūñ avadāraṇe 560 dānī avakhaṇḍane (561) śānī tejane (562) śapī ākrośe (563) bheṣṛñ bhaye (564) bhreṣṛñ calane ca (565) aṣī [2] gatidīptyādāneṣu (566) paṣī bādhanasparśanayoḥ (567) laṣī kāntau (568) tviṣī dīptau (569) avapūrvo 'yaṁ dānanirasanayoś ca (570) chaṣī hiṁsāyām (571) bhakṣī bhṛkṣī bhakṣaṇe (572) dāśṛñ dāśṛñ dāne (573) māhṛñ māne (574) guhauñ saṁvaraṇe (575) jhaṣī ṛṣī ādāne ca (576) śriñ sevāyām (577) hṛñ haraṇe (578) bhṛñ bharaṇe 580 (579) dhṛñ dhāraṇe (580) ḍukṛñ karaṇe (581) ṇīñ prāpaṇe (582) ñīditaḥ

vṛt, ity edhādayo nyāyyavikaraṇā dhātavaḥ ||

ada bhakṣaṇe (II, 1) vida jñāne (2) hana hiṁsāgatyoḥ (3) asa bhuvi (4) mṛjau śuddhau (5) vaca bhāṣaṇe (6) rudṝ aśruvimocane (7) ñiṣvapa śaye (8) ana śvasa prāṇane (9) jakṣa bhakṣahasanayoḥ 10 jāgṛ nidrākṣaye (11) daridrā durgatau (12) cakāsṛ dīptau (13) śāsū anuśiṣṭau (14) sastu ṣasa svapne (15) vaśa kāntau (16) dyu abhigamane (17) ṣu aiśvaryaprasavayoḥ (18) tu vṛttihiṁsāpūraṇeṣu (19) ku ru ṭukṣu śabde (20) kṣṇu tejane (21) snu prasravaṇe (22) ṇu stutau (23) yu miśraṇe (24) iṇ gatau (25) ik smaraṇe (26) vī gatiprajanakāntyaśanakhādaneṣu

[1] P methṛñ [2] P asī

(27) yā prāpaṇe (28) vā gatigandhanayoḥ (29) bhā dīptau 30 ṣṇā śauce (31) śrā pāke (32) drā kutsāyāṁ gatau (33) psā bhakṣaṇe (34) pā rakṣaṇe (35) rā dāne (36) lā ādāne (37) dāv lavane (38) khyā prakathane (39) prā pūraṇe 40 mā māne (41) carkarītaṁ ca (42) aṅiñ̃ñīḍitaḥ

cakṣi vyaktāyāṁ vāci (43) īri gatau[1] (44) īḍi stutau (45) īśi aiśvarye (46) āsi upaveśane (47) vasi ācchādane (48) āṅaḥ śāsūṅ icchāyām (49) kasuṅ gatiśātanayoḥ 50 ṇisuṅ cumbane (51) ṇijuṅ śuddhau (52) śijuṅ avyakte śabde (53) pijuṅ pṛjuṅ pṛcaiṅ saṁparcane (54) ṣūṅau prāṇigarbhavimocane (55) śiṅ svapne (56) iṅ adhyayane (57) hnuṅ apanayane (58) ṅiditaḥ

dviṣi aprītau (59) duhī prapūraṇe 60 dihī upadehe (61) lihī āsvādane (62) ūrṇuñ ācchādane (63) ṣṭuñ stutau (64) brūñ vyaktāyāṁ vāci 65 ñīditaḥ

vṛt, ity adādayaḥ ślugvikaraṇā dhātavaḥ ||

hu dānādanayoḥ (III, 1) ñibhī bhaye (2) hrī lajjāyām (3) pṝ pālanapūraṇayoḥ (4) ṛ gatau (5) ohāk tyāge (6) aṅiñ̃ñīditaḥ

ohāṅ gatau (7) māṅ māne (8) ṅitau

ṭuḍubhṛñ dhāraṇapoṣaṇayoḥ (9) ḍudāñ dāne 10 ḍudhāñ dhāraṇe ca (11) ṇijṝñ śaucapoṣaṇayoḥ (12) vijṝñ[2] pṛthagbhāve (13) viṣḷñ vyāptau (14) ñitaḥ

vṛt, iti hvādayaḥ ślubvikaraṇā dhātavaḥ ||

di[vū] krīḍāvijigīṣāvyavahāradyutistutigatiṣu (IV, 1) ṣivū tantusaṁtāne (2) śrivū gatiśoṣaṇayoḥ (3) ṣṇasū nirasane (4) knasū hvaraṇadīptyoḥ (5) pyusa dāhe (6) nṛtai gātravikṣepe (7) trasai udvejane (8) kutha pūtibhāve (9) putha himsāyām 10 gudha parivesṭane (11) kṣipa preraṇe (12) puṣpa vikasane (13) tima ṣṭima ṣṭīma ārdrabhāve (14) vrīḍa lajjāyām (15) iṣa gatau[3] (16) ṣuha śakyarthe (17) rādha vṛddhāv eva (18) vyadha tāḍane (19) puṣa puṣṭau 20 śuṣa śoṣaṇe (21) tuṣa prītau (22) duṣa vaikṛtye (23) ślisa āliṅgane (24) śaka marṣaṇe (25) ṣvidā gātraprakṣaraṇe (26) krudha kope (27) kṣudha bubhukṣāyām (28) śudha śauce (29) ṣidhū saṁrāddhau 30 śamū damū upaśamane (31) tamū kāṅkṣāyām (32) śramū tapasi khede ca (33) bhramū anavasthāne (34) kṣamū sahane (35) klamū glāne (36) madai harṣe (37) asū kṣepaṇe (38) yasū prayatne (39) jasū mokṣaṇe 40

[1] P *addit* kampane ca [2] M vicṝñ [3] M gatyām

tasū dasū upakṣaye (41) vasū stambhe (42) pluṣū dāhe (43) pusa vibhāge (44) visa preraṇe (45) kuśa[1] śleṣaṇe (46) vusa utsarge (47) musa khaṇḍane (48) masai paribhāṣaṇe (49) luṭa viloṭane 50 uca samavāye (51) bhṛśū bhranśū adhaḥpatane (52) vṛśa varaṇe (53) kṛśa tanūkaraṇe (54) ñitṛṣā pipāsāyām (55) hṛṣa tuṣṭau (56) ruṣa roṣaṇe (57) ḍipa kṣepe (58) kupa krodhe (59) gupa vyākulatve 60 yupa rupa lupa vimohane (61) lubha gārddhye (62) kṣubha saṁcalane (63) ṇabha tubha hiṁsāyām (64) klidau ārdrabhāve (65) ñimidā snehane (66) ñikṣvidā mocane ca (67) ṛdhū vṛddhau (68) gṛdhū abhikāṅkṣāyām (69) radha hiṁsāsaṁrāddhyoḥ 70 naśa adarśane (71) tṛpa prīṇane (72) dṛpa harṣavimohanayoḥ (73) druha jighāṁsāyām (74) muha vaicittye (75) ṣṇuha udgiraṇe (76) ṣṇiha prītau (77) vṛt, iti puṣādiḥ, radhādiś ca

jṝṣ jhṝṣ vayohānau (78) śo tanūkaraṇe (79) cho chedane 80 ṣo antakarmaṇi (81) do avakhaṇḍane (82) aṅiññīditaḥ

janaiṅ prādurbhāve (83) dīpaiṅ kāśi dīptau (84) pūraiṅ āpyāyane (85) tūraiṅ hiṁsāgatitvaraṇayoḥ (86) ghūraiṅ jūraiṅ hiṁsāvayohānyoḥ (87) dhūraiṅ gūraiṅ gatihiṁsayoḥ (88) śūraiṅ hiṁsāstambhayoḥ (89) cūraiṅ dāhe 90 tapi aiśvarye vā (91) vṛtūṅ varaṇe (92)[2] kliśi upatāpe (93) vāśi śabde (94) padi gatau (95) vidi sattāyām (96) khidi dainye (97) yudhi saṁprahāre (98) budhi mani jñāne (99) ani prāṇane 100 ano[3] rudhi kāme (101) yuji sāmādhau (102) sṛji visarge (103) liśi alpībhāve (104) ṣūṅau prāṇiprasave (105) dūṅ paritāpe (106) dīṅ kṣaye (107) ḍīṅ gatau (108)[4] dhīṅ anādare (109) mīṅ hiṁsāyām 110 rīṅ sravaṇe (111) līṅ śleṣaṇe (112) vrīṅ vṛṇotyarthe (113) vṛt, iti sūyatyādiḥ

pīṅ pāne (114) īṅ gatau (115) prīṅ prītau (116) ṅiditaḥ

mṛṣī titikṣāyām (117) śucṝñai pūtibhāve (118) ṇahī bandhane (119) ranjī rāge (120) śapī ākrośe 121 ñīditaḥ

vṛt, iti divādayaḥ śyavikaraṇā dhātavaḥ ||

ṣuñ abhiṣave (V, 1) ṣiñ bandhane (2) śiñ niśāne (3) ḍumiñ prakṣepaṇe (4) ciñ cayane (5) stṛñ ācchādane (6) kṛñ hiṁsāyām (7) vṛñ varaṇe (8) dhūñ kampane (9) ñitaḥ

[1] P kusa [2] *zwischen* 91 *und* 92 *fehlt in* M *die Interpunktion, es wird also* in suspenso *gelassen, ob* vā *zu* 91 *oder* 92 *gehört* [3] M anau, P anu [4] P *om.*

ṭudu upatāpe 10 śru śravaṇe (11) hi gativṛddhyoḥ (12) pṛ prītau (13) spṛ balane ca (14) āpḷ vyāptau (15) śakḷ śaktau (16) rādha sādha saṁsiddhau (17) tika tiga ṣagha hiṁsāyām (18) ñidhṛṣā prāgalbhye (19) danbhū dambhe 20 ṛdhū vṛddhau (21) dhivu prīṇane (22) kṛvu hiṁsākaraṇayoḥ (23) aṅiññīditaḥ

aśauṅ vyāptau (24) ṣṭighi āskandane (25) ṅiditau

vṛt, iti svādayaḥ śnuvikaraṇā dhātavaḥ ||

ḍukrīñ dravyavinimaye (IX, 1) prīñ kāntitarpaṇayoḥ (2) śrīñ pāke (3) mīñ hiṁsāyām (4) ṣiñ yuñ bandhane (5) skuñ āpravaṇe (6) knūñ śabde (7) drūñ hiṁsāyām[1] (8) grahī upādāne (9) pūñ pavane 10 lūñ chedane (11) dhūñ kampane (12) stṛñ ācchādane (13) kṛñ hiṁsāyām (14) vṛñ varaṇe (15) ñīditaḥ

śṛ kṛ mṛ hiṁsāyām (16) pṛ pālanapūraṇayoḥ (17) bṛ bharaṇe (18) bhṛ bharjane (19) dṛ bhaye 20 jṛ vayohānau (21) nṛ naye (22) ṝ gatau (23) gṝ śabde (24) jyā vayohānau (25) vlī varaṇe (26) lvī gatau (27) rī reṣaṇe ca (28) lī śleṣaṇe (29)

vṛt, iti lvādiḥ pvādiś ca

vrī varaṇe 30 bhrī bhaye (31) kṣiṣ hiṁsāyām (32) jñā avabodhane (33) bandha bandhane (34) śrantha mocanapratiharṣaṇayoḥ (35) mantha viloḍane (36) grantha saṁdarbhe (37) kuntha saṁkleśe (38) mṛda kṣode (39) mṛḍa sukhasahane 40 gudha roṣe (41) kuṣa niṣkarṣe (42) kṣubha saṁcalane (43) ṇabha tubha hiṁsāyām (44) kliśau vibādhane (45) aśa bhojane (46) dhrasū uñche (47) iṣa ābhīkṣṇye (48) viṣa viprayoge (49) pruṣa pluṣa snehanasecanapūraṇeṣu 50 muṣa steye (51) puṣa puṣṭau (52) khava bhūtaprādurbhāve (53) aṅiññīditaḥ

vṛṅ saṁbhaktau, ṅit (54)

vṛt, iti kryādayaḥ śnāvikaraṇā dhātavaḥ ||

tudī vyathane (VI, 1) diśī atisarjane (2) bhrasjī pāke (3) kṣipī preraṇe (4) kṛṣī vilekhane (5) lipī upadehe (6) ṣicī kṣaraṇe (7) mucḷñ mokṣaṇe (8) lupḷñ chedane (9) vidḷñ lābhe 10 ñīditaḥ

kṛtai chedane (11) khida parighāte (12) piśa avayave (13) vṛt, iti lipādiḥ

ri pi gatau (14) dhi dhāraṇe (15) kṣi nivāsagatyoḥ (16) ṣū preraṇe (17) mṛ prāṇatyāge (18) kṝ vikṣepe (19) gṝ nigaraṇe 20 aṅiññīditaḥ

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[1] M gatau

dṛñ ādare (21) dhṛñ sthāne (22) ñitau
pracha jñīpsāyām (23) vṛt, iti krādiḥ
sṛja visarge (24) ṭumasjo śuddhau (25) rujo bhaṅge (26) bhujo kauṭilye (27) chupa spṛśa sparśane (28) ruśa riśa hiṁsāyām (29) mṛśa āmarśane 30 viśa praveśane (31) liśa vicha gatau (32) ṇuda avakṣepe (33) ṣadḷ avasādane (34) ovrascau chedane (35) uchai vivāse[1] (36) ṛcha indriyapralayamūrtibhāvayoḥ (37) micha utkleśe (38) jarca[2] jharca[3] jarjha paribhāṣaṇe (39) tvaca saṁvaraṇe 40 ṛca stutau (41) ubja ārjave (42) ujjha utsarge (43) lubha vimohane (44) ripha katthanayuddhanindanahiṁsādāneṣu (45) ṛpha ṛnpha hiṁsāyām (46) tṛpha tṛnpha tṛptau (47) dṛpha dṛnpha utkleśe (48) gupha gunpha granthane (49) ubha unbha pūraṇe 50 śubha śunbha śobhārthe (51) dṛbhai granthane (52) cṛtai hiṁsāgranthanayoḥ (53) ṛṣai juna śuna gatau (54) vidha vidhāne (55) pṛḍa mṛḍa sukhane (56) pṛṇa prīṇane (57) mṛṇa hiṁsāyām (58) tuṇa kauṭilye (59) puṇa karmaṇi śubhe 60 muṇa pratijñāne (61) kuṇa śabdopakaraṇayoḥ (62) druṇa hiṁsāgatikauṭilyeṣu (63) ghuṇa ghūrṇa bhramaṇe (64) sura dīptyaiśvaryayoḥ (65) kura śabde (66) kṣura vilekhane (67) khura chedane ca (68) mura saṁveṣṭane (69) ghura bhīmārthaśabdayoḥ 70 pura agragamane (71) bṛhau udyamane (72) tṛhau stṛhau tṛnhau[4] hiṁsārthāḥ (73) iṣū icchāyām (74) miṣa spardhāyām (75) mila saṁghāte (76) kila śvaityakrīḍanayoḥ (77) tila snehane (78) cila vasane (79) cala vilasane 80 vila varaṇe (81) ila svapnakṣepaṇayoḥ (82) bila bhedane (83) ṇila gahane (84) hila hāvakaraṇe (85) sila śila uñche (86) likha akṣaravinyāse (87) kuṭa kauṭilye (88) puṭa saṁśleṣaṇe (89) kuca saṁkocane 90 vyaca vyājīkaraṇe (91) guja śabde (92) guḍa rakṣāyām (93) ḍipa kṣepe (94) chura cuṭa chuṭa truṭa chedane (95) sphuṭa vikasane (96) muṭa ākṣepapramardanayoḥ (97) tuṭa kalahakarmaṇi (98) juḍa bandhane (99) kaḍa made 100 luḍa saṁśleṣaṇe (101) krḍa ghasane (102) kuḍa bālye ca (103) ghuṭa pratighāte (104) tuḍa toḍane (105) thuḍa sthuḍa saṁvaraṇe (106) sphara sphura sphuraṇe (107) buḍa utsarge (108) bruḍa bhruḍa saṁghāte (109) truḍa huḍa nimajjane 110 sphala calane (111) sphula saṁcaye ca (112) ṇū stavane (113) dhū vidhūnane (114) gu purīṣotsarge (115) dhru gatisthairyayoḥ (116) aṅiñ̃ñīditaḥ

[1] M *und* P vilāse [2] P carca [3] P jharja [4] M stṛnhau

kuṅ kūṅ śabde (117) guraiṅ udyamane (118) vṛt, iti kuṭādiḥ

pṛṅ vyāyāme (119) juṣaiṅ prītisevanayoḥ (120) ovijaiṅ bhayacalanayoḥ (121) olajaiṅ olasjaiṅ vrīḍe (122) ṣvanji saṅge (123) rabhi rābhasye (124) ḍulabhiṣ prāptau (125) ṅiditaḥ

vṛt, iti tudādayaḥ śavikaraṇā dhātavaḥ ||

tanūñ vistāre (VIII, 1) ṣaṇūñ[1] dāne (2) ksaṇūñ hiṁsāyām (3) ṛṇūñ gatau (4) tṛṇūñ adane (5) ghṛṇūñ dīptau (6) ñitaḥ

vanūṅ yācane (7) manūṅ bodhane (8) ṅitau

vṛt, iti tanādaya uvikaraṇā dhātavaḥ ||

rudhṝñ āvaraṇe (VII, 1) bhidṝñ vidāraṇe (2) chidṝñ dvaidhīkaraṇe (3) ricṝñ virecane (4) vicṝñ pṛthagbhāve (5) kṣudṝñ saṁpeṣe (6) yujṝñ yoge (7) chṛdṝñ dīptivamanayoḥ (8) tṛdṝñ hiṁsānādarayoḥ (9) ñitaḥ

ñiindhaiṅ dīptau 10 khidi dainye (11) vidi vicāraṇe (12) ṅiditaḥ

kṛtai veṣṭane (13) śiṣḷ viśeṣaṇe (14) piṣḷ saṁcūrṇane (15) bhanjo āmardane (16) bhuja pālanābhyavahārayoḥ (17) tṛha hisu hiṁsāyām (18) undai kledane (19) anjau gativyaktimrakṣaṇeṣu 20 tancū saṁkocane (21) ovijai bhaye (22) vṛcai varaṇe (23) pṛcai saṁparke (24) aṅiññīditaḥ 24

vṛt, iti rudhādayo namvikaraṇā dhātavaḥ ||

cura luṇṭa steye (X, 1) citu smṛtyām (2) yatru cūrṇa saṁkocane (3) sphuṭu parihāse (4) kudru anṛtabhāṣaṇe (5) laḍa upasevāyām (6) midu sniṭa snehane (7) dula oladu utkṣepe (8) jala apavāraṇe (9) pīḍa gahane 10 naṭa avasyandane (11) śratha pratiharṣe (12) bandha[2] saṁyamane (13) pṛ pūraṇe (14) vardha chedane ca (15) ūrja balaprāṇanayoḥ (16) ila juḍa cūrṇa preraṇe (17) pṛtha prakṣepaṇe (18) pratha prakhyāne (18 a)[3] samba saṁbandhe (19) bhakṣa adane 20 cuṭu cuṭa chuṭa chedane (21) kuṭṭa kutsane (22) cuṭṭa alpībhāve (23) aṭṭa smiṭa anādare (24) śvaṭha śvaṭhu saṁskāragatyoḥ (25) tuju piju pisa hiṁsābaladānaniketaneṣu (26) sāntva sāmaprayoge (27) śvalka valka bhāṣaṇe (28) śliṣa śleṣaṇe (29) pathu gatau 30 picca kuṭṭane (31) chada saṁvaraṇe (32) śraṇa dāne (33) taḍa āghāte (34) khaḍa khaḍu kaḍu bhede (35) vaḍu vibhājane (36) maḍu

[1] M ṣanūñ [2] P badha [3] M *om.*

bhūṣāyām (37) bhaḍu kalyāṇe (38) charda vamane (39) busta ādarānādarayoḥ 40 cuda saṁcodane (41) nakka dhakka pasu nāśane (42) cakka cukka vyathane (43) kṣala śaucakarmaṇi (44) tala pratiṣṭhākaraṇe (45) tula unmāne (46) bula nimajjane[1] (47 a) stūpa samucchrāye (47 b) mūla rohaṇe (48) ḍipa kala pila kṣepe (49) bila bhede (49 d)[2] kuḍu jasu pala rakṣaṇe 50 śūrpa māne (51) muṭa saṁcūrṇane (52) vaja mārgaṇasaṁskāre (53) śulba sarjane (54) chapu gatyām (55) kṣapu kṣāntyām (56) kṣaju kṛcchrajīvane (57) śvarta gatyāṁ ca (58) ghaṭṭa calane (59) khaṭṭa saṁvaraṇe 60 vyaya kṣaye (61) musta[3] ḍapu ḍipu piḍu pūṇa saṁghāte (62) puṁsa abhivardhane (63) ṭaku bandhane (64) dhūsa kāntikaraṇe (65) kīṭa varṇe (66) pūja pūjāyām (67) śuṭha ālasye (68) śuṭhu śoṣaṇe (69) gaja[4] mārja śabde 70 ghṛ sravaṇe (71) pacu vistāravacane (72) tija niśāne (73) kṛta saṁśabdane (74) kubu chādane (75) lubu tubu ardane (76) hlapa vyaktāyāṁ vāci (77) mrakṣa mlecha mlecchane (78) ṣaṭṭa sphiṭa jasa ruja brūsa lūṣa barha hiṁsāyām (79) gardha abhikāṅkṣāyām 80 gurda pūrvaniketane (81) arka īḍa stutau (82) ruṣa roṣe (83) carca adhyayane (84) bukka ābhāṣaṇe (85) śabda upasargād āviṣkāre ca (86) kaṇa nimīlane (87) jabhu nāśane (88) ṣūda āsravaṇe (89) jasa tāḍane 90 paśa bandhane (91) ama roge (92) caṭāsphuṭau ghaṭa ca hantyarthāḥ (93) diva ardane (94) arja pratiyatne (95) ghuṣa viśabd[an]e (96) āṅaḥ krande (97) laśa śilpayoge (98) bhūṣa alaṁkāre (99) mokṣa asane 100 arha pūjāyām (101) jñā niyojane (102) yata nikāropaskārayoḥ, niraś ca pratidāne (103) śṛdha prasahane (104) bhaja viśrāṇane (105) vasa snehacchedāvaharaṇeṣu (106) cara saṁśaye (107) cyu sahane (108) bhūkṛpāv avakalpane (109) raka raga āsvādane 110 anca viśeṣaṇe (111) ligu citrakaraṇe (112) muda saṁsarge (113) trasa vāraṇe (114) muca pramocane (115) āsvadaḥ sakarmakāt[5] (116) puṣa dhāraṇe (117) dala vidāraṇe (118) paṭa puṭa luṭa tuju piju bhaju pisu kusu dasu laghu trasu knasu ghaṭu bṛhu gupa dhūpa vicha cīva barha balha putha lokṛ locṛ nada kūpa tarka vṛtu bhāsārthāḥ (119) pūra āpyāyane 120 ṣvada saṁ-

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[1] M *om.* nimajjane [2] M *om.* [3] M *und* P mrasta [4] M garja [5] *das alphabetische Wurzelverzeichnis zu* Śāk.-Dh. *giebt das Beispiel:* āsvādayati payo yatiḥ. *Vgl. auch* Kṣīratar. *zu der Stelle*

varaṇe (121) sūtra avamocane [1] (122) mūtra prasravaṇe (123) rūkṣa pāruṣye (124) bleṣka darśane (125) kattha śaithilye (126) citra citrakaraṇe (127) kadāciddarśane ca (128) ansa samāghāte (129) miśra saṁparcane 130 chidra karṇa bhede (131) andha dṛṣṭyupasaṁhāre (132) daṇḍa daṇḍanipātane (133) aṅka lakṣaṇe (134) [2] aṅga pade lakṣaṇe ca (135) [2] parṇa haritabhāve (136) varṇa varṇakriyāvistāraguṇavacaneṣu (137)

katha vākyaprabandhe (138) vara īpsāyām (139) gaṇa saṁkhyāne 140 śaṭha śvaṭha samyagavabhāṣaṇe (141) paṭa vaṭa granthane (142) mṛṣa titikṣāyām (143) raha tyāge (144) stanagadau devaśabde (145) pata gatau vā (146) paṣa anupasargāt (147) svara ākṣepe (148) raca pratiyatne (149) kala āgatau 150 caha parikalkane (151) maha pūjāyām (152) śāra kṛpa śratha daurbalye (153) spṛha īpsāyām (154) bhāma krodhe (155) sūca paiśunye (156) kheḍa bhakṣaṇe (157) khoḍa kṣepe (158) goma upalepane (159) kumāra krīḍāyām 160 śīla upadhāraṇe (161) sāma sāntvane (162) vela kālopadeśe (163) palyūla lavanapavanayoḥ (164) vāta gatisukhasevanayoḥ (165) gaveṣa mārgaṇe (166) vāsa upasevāyām (167) nivāsa ācchādane (168) bhāja pṛthakkarmaṇi (169) sabhāja prītisevanayoḥ 170 ūna parihāṇe (171) kūṭa dāhe (172) keta śrāma kuṇa guṇa āmantraṇe (173) dhvana śabde (173 e) [3] stena caurye (174) vaṭu vibhājane (175) laju prakāśane (176) pāra tīra karmasamāptau (177) stoma ślāghāyām (178) sukha duḥkha tatkriyāyām (179) rasa āsvādanasnehanayoḥ 180 vyaya vittasamutsarge (181) rūpa rūpakriyāyām (182) cheda dvaidhīkaraṇe (183) lābha preraṇe (184) vraṇa gātravicūrṇane (185) aṅiññīditaḥ

padi gatau (186) gṛhi grahaṇe (187) mṛgi anveṣaṇe (188) kuhi vismāpane (189) śūri vīri vikrāntau 190 sthūli paribṛṁhaṇe (191) vṛt, iti kathādiḥ

arthi upayācñāyām (192) satri saṁdānakriyāyām (193) garvi māne (194) saṁgrāmi yuddhe (195) citi saṁvedane (196) chadi saṁvaraṇe (197) danśi daśane (198) dansi darśane (199) ḍanbhi [4] ḍinbhi [4] saṁghāte 200 tantri kuṭumbadhāraṇe (201) mantri guptabhāṣaṇe (202) spaśi grahaṇaśleṣaṇayoh (203) bhartsi tarji

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[1] ? M avamohane, P avamodane [2] P aṅka aṅga pade lakṣaṇe ca [3] M *om.* [4] M *und* P danbhi dinbhi

saṁtarjane (204) basti gandhi ardane (205) kiṣki hiṁsāyām (206) niṣki parimāṇe (207) lali īpsāyām (208) kūṇi saṁkocane (209) tūṇi pūraṇe 210 bhrūṇi āśāyām (211) śaṭhi ślāghāyām (212) yakṣi pūjāyām (213) syami vitarke (214) guri udyamane (215) kusmi kusmayane (216) śami lakṣi ālocane (217) kutsi avakṣepaṇe (218) kuṭi pratāpane (219) bhali ābhaṇḍane 220 vanci pralambhane (221) vṛṣi śaktibandhane (222) madi tṛptiyoge (223) divi parikūjane (224) kṝñ vijñāpane (225) vidi cetanākhyānanivāseṣu (226) mani stambhe (227) yuṅ jugupsāyām (228) gṛṅ vijñāpane (229) ṅiditaḥ

lakṣī darśanāṁkanayoḥ, īdit 230 iti curādayo nityaṇijantāḥ ||

yuja pṛca saṁyamane (231) ṣaha marṣaṇe (232) īra preraṇe (233) lī dravīkaraṇe (234) vṛjai varjane (235) jṝ vayohānau (236) rica viyojanasaṁparcanayoḥ (237) śiṣa asarvopayoge (238) vipūrvo 'tiśaye (239) tṛpa prīṇane 10 (240) chṛda saṁdīpane (241) chada apavāraṇe (242) dṛbhai bhaye (243) mī gatau (244) śratha kratha hisu hiṁsāyām (245) gratha bandhane ca (246) cīka śīka āmarṣaṇe (247) āṅaḥ sada gatau (248) juṣa paritarkaṇe (249) śrantha grantha saṁdarbhe 20 (250) āpḷ lambhane (251) tanū śraddhopahiṁsāyām (252) upasargād dairghye (253) vaca bhāṣaṇe (254) mana pūjāyām (255) garha vinindane (256) mārga anveṣaṇe (257) kaṭhu śoke (258) mṛjau śaucālaṁkārayoḥ (259) dhṛṣā prasahane 30 (260) aṅiññīditaḥ

mṛṣi titikṣāyām (261) tapi ḍāhe (262) vadi saṁdeśavacane (263) arci pūjāyām (264) ardi hiṁsāyām (265) śundhi śaucakaraṇe (266) iditaḥ

vṛñ varaṇe (267) dhūñ kampane (268) prīñ tarpaṇe (269) ñitaḥ vṛt, iti yujādayo vikalpitaṇijantāḥ ||

kaṇḍūñ gātravikarṣaṇe (1) mantu roṣe vaimanasye ca (2) valgu mādhurye pūjāyāṁ ca (3) asu mānasa upatāpe (4) hṛṇīñ roṣe lajjāyāṁ ca (5) mahīṅ vṛddhau pūjāyāṁ ca (6) leṭ loṭ[1] dhaurtye pūrvabhāve svapne ca (7) iras iraj irañ īrṣyāyām (8) irac aiśvarye ca (9) uṣas prabhātībhāve 10 medhā āśugrahaṇe (11) kuṣubha kṣepe (12) magadha pariveṣṭane (13) tantas pampas duḥkhe (14) sukha duḥkha tatkriyāyām (15) sapara pūjāyām (16) arara ārākarmaṇi (17) bhiṣaj cikitsāyām (18) bhiṣṇaj upasevā-

[1] M veṭalāṅ *f.* leṭ loṭ (*vgl.* Gaṇaratnamahodadhi 437)

yām (19) iṣudha śaradhāraṇe 20 caraṇa gatau (21) curaṇa caurye ca (22) turaṇa tvarāyām (23) bhuraṇa dhāraṇapoṣaṇayoḥ (24) taraṇa gatau (25) gadgada vākskhalane (26) elā kelā khelā vilāse (27) lekhā skhalane ca (28) liṭ alpārthe kutsāyāṁ cá (29) lāṭ jīvane 30 rekhā ślāghāsādanayoḥ (31) duvas[1] paritāpe paricaraṇe ca (32) tiras antardhau (33) agada nīrogatve (34) uras balārthaḥ (35) payas prasṛtau (36) saṁbhūyas prabhūtabhāve (37) ambara sambara saṁbharaṇe (38)[2] loṭ dīptau (39) vṛt, iti kaṇḍvādiḥ ||

caturdaśa śatāny āhuś catvāriṁśac ca sapta ca
vākyataḥ ślokataś caiva śatāni trīṇi dhātavaḥ (1)
śrutīḍabhāvataṁphaleśataṁnamiṭkamātrikā
panodavāṁaṁaiṁneṣedhanānīḍekadeṭphalam (2)
aco 'prayogiṇaḥ krameṇa dhātuṣu ñṭuḍuñṣiḍaḥ
phaleśataṁnathuktriaṁtataṁka śiṣyate budhaiḥ (3)
edhādahudivūṣuñkrīñtuttanruccuryujādayaḥ
ekādaśeti śabdānuśāsane dhātavo matāḥ (4)
praparāpasamanvavanirdurvyāṁnyadhayo 'pyatī
sūdabhayaś ca pratinā saha paryupayor api (5)
dhātvarthaṁ bādhate kaścit, kaścit tam anuvartate,
tam eva viśinaṣṭy anya, upasargagatis tridhā (6)
prapūraṇaṁ duher arthaḥ, pūraṇābhāva eva saḥ,
prasthānaprasṛtipade viruddhārthasya darśanāt
saṁbhavavyabhicārābhyāṁ syād viśeṣaṇam arthavat (7)
upasargavaśād dhātur anekārthaprakāśakṛt
prahārāhārasaṁhāravihāraparihāravat (8)

iti Śākaṭāyanīye mahāvyākaraṇe dhātupāṭhaḥ samāptaḥ[3]

Einleitung zu Anhang III

Das vielbesprochene Vārttika III, 2, 111, 2 kann gewissermaßen als Leitfossil oder Leitform für die Geschichte der indischen Sprachwissenschaft dienen, da die zu dieser Regel in den verschiedenen Systemen gegebenen Beispiele in mehreren

[1] P dravas [2] 30—38 *fehlen in* M [3] P iti śrīmahāśramaṇasaṁghādhipatiśrutakevalideśīyācāryaśrīŚākaṭāyanānusmṛto dhātupāṭhaḥ samāptaḥ

Fällen die Datierung des betreffenden Werkes ermöglichen. Ich stelle zunächst diese Beispiele für die älteren und wichtigeren Systeme (bis Hemacandra) zusammen.

Patañjali: *aruṇad Yavanḥ Sāketam; aruṇad Yavano Madhyamikām*
Kātantra (Durgasiṁha zu III, 1, 16): *ayajat; iyāja*
Candravṛtti I, 2, 81: *ajayaj Jarto Hūṇān*
Jainendra II, 2, 92: *aruṇan Mahendro Mathurām*
Śākaṭāyana (Amoghavṛtti IV, 3, 207): *adahad Amoghavarṣo 'rātīn*
Hemacandra V, 2, 8: *aruṇat Siddharājo 'vantīn; ajayat Siddhaḥ Saurāṣṭrān*

Die Beispiele Patañjali's sind zusammenfassend behandelt worden von Vincent Smith, Early History of India, im Appendix J: The invasion of Menander and the date of Patañjali. Er kommt zu dem Schluß: The words of Patañjali . . . permit of no doubt that the grammarian was the contemporary . . . of the Greek invader Menander[1]. Damit ergiebt sich für das Mahābhāṣya, im Zusammenhang mit einigen weiteren zeitlichen Übereinstimmungen, das Datum von rund 150 vor Chr. Der Sinn der beiden Beispiele ist durch vielfache Bemühungen völlig sichergestellt. Der Name Sāketam kann sich nur auf die Hauptstadt von Kosala beziehen, denn wenn es auch (Weber IA II, 208) andere Orte desselben Namens gegeben haben mag, so kommen diese wegen des Ausdrucks *lokavijñāta* im Vārttika hier nicht in Betracht. Madhyamikā ist, wie sich aus Münzfunden ergiebt, der alte Name von Nāgarī bei Citōr in Rajputaṇa. Menander ist der einzige graeco-indische König, der die Waffen über den Hyphasis, bis zu dem Alexander kam, hinaus nach Osten getragen hat. Die Beispiele besagen, daß die beiden genannten Städte von den Griechen belagert, aber nicht daß sie erobert wurden; und da diese Beispiele aus der zeitgenössischen Geschichte, wie man sieht, immer so gewählt sind, daß sie ein der indischen Sache oder dem betreffenden König günstiges Ereignis melden, so kann man sogar den Schluß wagen, daß die griechische Belagerung erfolglos blieb. Das stimmt zu der von V. Smith p. 210 gemachten Angabe, daß Menanders Angriff

[1] in der vierten Auflage: of the Greek invader presumed to be Menander

auf Nordindien zurückgeschlagen wurde, während er in Sindh und Surāṣṭra dauerndere Eroberungen machte. —

Die Beispiele des Kātantra sind die allein nichtssagenden in der obigen Reihe, doch ist seine zeitliche Einreihung zwischen Patañjali und Candra nicht zweifelhaft, seine Entstehung im ersten Jahrhundert nach Chr. zum mindesten sehr wahrscheinlich. —

'Der Jarta besiegte die Hunnen.' Da Hemacandra in seiner Grammatik VI, 1, 120 Jarta als Namen eines Volkes und seines Königs in einer Liste von nichtarischen und darum dem indischen Ablaut nicht unterworfenen Völkernamen giebt, und VIII, 2, 30 als Sanskritäquivalent zu prakr. Jaṭṭa, so brauchen wir nicht zu zweifeln, daß wir hier die Jāṭ's vor uns haben, diesen tapferen Volksstamm im Penjāb und am unteren Indus, der selbst, anscheinend mit Kaniṣka, aus dem Nordwesten in Indien eingedrungen war und nun den nachrückenden Hunnen gewiß einen ebenso kräftigen Widerstand entgegensetzte, wie uns dies von ihm aus späterer Zeit, gegen Mahmud von Ghazni und gegen Timur, bezeugt wird. Daß dieser Widerstand anfangs nicht ohne Erfolg war, erfahren wir aus dem obigen Beispiel. Da die Angriffe der Hunnen auf Indien nicht vor 450 nach Chr. begannen, so gewinnen wir damit zunächst eine obere Grenze für Candragomin. Die untere Grenze liefert uns Bhartṛhari, der ausführlich von der Wiederbelebung des Mahābhāṣya-Studiums durch Candra berichtet, und der nach des Chinesen I-tsing Angabe um 650 gestorben ist.

Läßt sich diese Spanne von zweihundert Jahren für das in vieler Hinsicht wichtige Datum Candragomin's noch weiter einengen?

Kern, Manual of Ind. Buddhism p. 129 hatte Candra mit seinen Zeitgenossen ins sechste Jahrhundert gesetzt. Winternitz sagt Band III S. 400 seiner Literaturgeschichte: Schwer ist es, über die Zeit des Candragomin Sicherheit zu erlangen, und entscheidet sich selbst an verschiedenen Stellen dieses Werkes verschieden. Ein näheres Eingehen ist darum erforderlich.

I-tsing zählt (transl. by Takakusu, Oxford 1896, p. 178—180) die sprachwissenschaftlichen Werke des Bhartṛhari auf: den Mahābhāṣya-Kommentar, das Vākyapadīya und das Prakīrṇa (von ihm als Pei-na bezeichnet). Da er den Umfang des zweiten

Werkes auf 700, den des dritten auf 3000 Śloka's angiebt, so ist es klar, daß man schon damals, wie gelegentlich auch später [1], das dritte Buch des Vākyapadīya, den Padakāṇḍa oder Prakīrṇa, wegen seines Umfanges und seiner ganz andersartigen Behandlung des Stoffes als besonderes Werk gerechnet hat. Denn die beiden ersten Bücher umfassen nach der Benares-Ausgabe zusammen 650, nach Kielhorns Handschrift (jetzt in der Göttinger Universitätsbibliothek) 681 Śloka's, während das dritte Buch, dessen Ausgabe noch nicht vollendet ist, in dieser Handschrift 1315 Śloka's in 14 Kapiteln *(samuddeśa)* zählt. Der Umfang der beiden ersten Bücher ist also von I-tsing sehr genau angegeben. Das dritte Buch, von seinem Kommentator Helārāja in den Kolophons gleichfalls als *Prakīrṇa* bezeichnet, ist entweder zu I-tsing's Zeit umfangreicher gewesen [2], oder sein Umfang ist von diesem ungenau angegeben. *Prakīrṇa* bedeutet miscellanea, und wenn I-tsing es mit dem Ausdruck der Umgangssprache *(peïṇṇa)* bezeichnen hörte, so ist seine Wiedergabe des Namens so genau, wie man es nur erwarten kann.

Aber I-tsing sagt uns noch mehr. Sein Vākyapadīya im engeren Sinne, also Brahma- und Vākyakāṇḍa, besaß auch schon einen Kommentar, dessen Umfang er auf 7000 Śloka's angiebt. Wir kennen nur einen Kommentar zu den beiden ersten Büchern, den des Puṇyarāja, der sich selbst als unmittelbaren Schüler des Bhartṛhari bezeichnet, und da auch der Umfang wenigstens annähernd stimmt (von mir nach der gedruckten Ausgabe auf rund 5000 Śloka's geschätzt), so hat I-tsing vermutlich eben diesen Kommentar im Auge gehabt. In der Besprechung der Schlußverse Bhartṛhari's (II, 484—493), die in der indischen Literaturgeschichte berühmt geworden sind, erwähnt dieser Puṇyarāja an drei Stellen einen Lehrer Vasurāta. Den Sinn von 486b umschreibt er wie folgt: kein andrer als mein (d. h. Bhartṛhari's) Lehrer, der Herr *(tatrabhavān)* Vasurāta ist imstande, diesen Bhāṣya-Ozean zu ergründen. Candrācāryādi in 489 erklärt er durch *Candrācārya-Vasurātaguru-prabhṛti*, wodurch Vasurāta als Schüler des Candra und bei der Wieder-

[1] vgl. z. B. Vardhamāna, Gaṇar. I, 2: *Bhartṛharir vākyapadīyaprakīrṇakayoḥ kartā* [2] vgl. dazu IA V p. 244 Anm. §

gewinnung des Mahābhāṣya mitbeteiligt bezeichnet wird. Zu 490 führt er aus, daß er (Bhartṛhari) von demselben Lehrer *(tatrabhagavatā Vasurātaguruṇā)* außer dem Mahābhāṣya auch dessen eigenes grammatisches System (also das Cāndravyākaraṇa) gelernt habe. Auch in der zusammenfassenden Inhaltsangabe am Schluß wird der *ācārya Vasurāta* Vers 54 noch einmal erwähnt.

Vasurāta ist ein seltener Name; die indische Literaturgeschichte kennt nur noch einen Vasurāta, der im Mārkaṇḍeya-Purāṇa aus mythischer Vorzeit genannt wird, und so werden wir nicht umhin können, den hier genannten mit dem grammarian Vasurāta in Paramārtha's Biographie des Vasubandhu für identisch zu halten. Dort hören wir (T'oung-pao 1904) daß dieser Vasurāta ein Brahmane und Schwager des Kronprinzen Bālāditya war. Er hatte eine literarische Fehde mit Vasubandhu, dem großen Mahāyāna-Lehrer und Erzieher des Kronprinzen, dem er Verstöße gegen die Grammatik in dessen Abhidharmakośa vorwarf. Der Abhidharmakośa muß vor 470 entstanden sein, denn er fällt noch in die Zeit, wo Vasubandhu dem Hīnayāna anhing. Erst in höherem Alter wurde er von seinem älteren Bruder Asaṅga kurz vor dessen Tode zum Mahāyāna bekehrt und verfaßte dann erst seine berühmten Kommentare zu den Mahāyāna-Sūtra's und eigene Mahāyāna-Schriften. Die Lebenszeit des Vasubandhu, der achtzig Jahre alt wurde, setzt Takakusu auf rund 420—500, die des Asaṅga, der mit 75 Jahren starb, auf 410—485 (besser vielleicht 400—475, da nach Tāranātha Vasubandhu geboren wurde das Jahr darauf, nachdem Asaṅga in den geistlichen Stand getreten war, und ihn um 25 Jahre überlebte (Tār. 118 und 126), und da Vasubandhu nach Hiuen-tsang (Julien II, 268) plusieurs dizaines d'années in Ayodhyā zubrachte).

Als Bālāditya auf den Thron kam, lud er seinen alten Lehrer ein, nach seiner Residenz Ayodhyā zu kommen und bei ihm zu leben, was Vasubandhu annahm. Unter des Königs Vorsitz fand dort eine Disputation zwischen Vasubandhu und Vasurāta statt, in der dieser, wie zu erwarten, besiegt wurde.

Durch diese Verknüpfung mit wohlbekannten Namen und Ereignissen gewinnen wir das Datum Vasurāta's und damit auch

seines Lehrers und Schülers mit der erforderlichen Sicherheit. Der als Vorgänger Bālāditya's von Paramārtha und Hiuen-tsang genannte Vikramāditya kann kein anderer sein als Skandagupta Vikramāditya, der letzte Gupta-Kaiser, unter dem das Reich dem Ansturm der Hunnen unter ihrem Anführer Toramāṇa erlag. Bālāditya bedeutet (vgl. Takakusu, Life of V. p. 22 und Beal, Buddhist Records I, 168) nach der chinesischen Wiedergabe 'junge Sonne'[1]. Darnach scheint dies eine schmeichelhafte Bezeichnung des *yuvarāja* gewesen zu sein, mit Anspielung auf den Ehrennamen des Vaters bez. Vorgängers[2]. Der eigentliche Name des Kronprinzen war Narasiṁhagupta. Dieser inschriftlich bezeugte Name wird mit jenem in Verbindung gebracht durch eine Münze mit der Umschrift Nara[siṁhagupta] Bālāditya. Er kam nach V. Smith, Early History[4] um 470, nach den ersten Auflagen um 480 zur Regierung. Es ist sehr bezeichnend, daß die Residenz der Gupta's jetzt nicht mehr Pāṭaliputra, sondern Ayodhyā ist. Noch am Anfang des fünften Jahrhunderts staunte Fa-hian über die Pracht der alten Kaiserstadt, in der er drei Jahre verweilte, und die Hiuen-tsang im siebenten Jahrhundert in Trümmern fand. Wir werden nicht fehlgehen, wenn wir die Zerstörung der Hauptstadt und Verlegung der Residenz mit dem Sieg der Hunnen in ursächlichen und unmittelbaren Zusammenhang bringen.

Eine Schwierigkeit, die hier noch zu überwinden bleibt, wird dem aufmerksamen Leser nicht entgangen sein: das Datum, das I-tsing für den Tod Bhartṛhari's angiebt, ist mit dem Bericht Paramārtha's zeitlich unvereinbar. Daß Puṇyarāja, der unmittelbare Schüler Bhartṛhari's, über dessen Lehrer und sein Verhältnis zu Candragomin genau unterrichtet war, ist selbstverständlich. Wir haben also zwischen zwei Möglichkeiten zu wählen: entweder wir müssen doch zwei verschiedene Vasurāta's annehmen, die noch dazu beide Grammatiker sein müßten, oder I-tsing hat sich in diesem Punkt geirrt, d. h. verhört oder verschrieben. Ich glaube, daß die zweite Annahme die größere

[1] nicht 'le soleil des enfants', wie Julien übersetzt hatte.
[2] Pathak hält den Puragupta für identisch mit Skandagupta, was manche Schwierigkeit beseitigt.

Wahrscheinlichkeit besitzt. I-tsing kam 671 nach Indien, hat also Bhartṛhari persönlich nicht mehr kennen gelernt. Er sagt von ihm: This scholar was very famous throughout the five parts of India, and his excellences were known everywhere. Ist eine so allgemeine Verbreitung seines Ruhmes in so kurzer Zeit für die damaligen Verhältnisse sehr wahrscheinlich? Ich habe in einem früheren Aufsatz darauf hingewiesen, daß schon in der Kāśikā (IV, 3, 88) das Vākyapadīya zitiert wird, in einem Buche, das nach allen Angaben von Jayāditya († 660) selbst, nicht von seinem Fortsetzer und Vollender Vāmana herrührt. Auch das läßt, da Bhartṛhari in Ujjayinī, Jayāditya in Benares schrieb, auf einen größeren zeitlichen Zwischenraum zwischen beiden schließen.

Paramārtha erzählt, daß Vasubandhu den Abhidharmakośa nach seiner Vollendung an die Sarvāstivādin's in Kaśmir sandte, und daß diese an dem Werk Anstoß nahmen, weil er darin nicht selten Sautrāntika-Lehren verwandt habe, was den Kaśmirer Saṁghabhadra veranlaßte, ihm auch literarisch entgegen zu treten. Hiuen-tsang bestätigt diese Angabe, nur bezog sich nach ihm ihr Tadel nicht auf den Text des Werkes, sondern auf den von Vasubandhu selbst dazu verfaßten Kommentar. Sollte hier vielleicht ein Zusammenhang mit der oben erwähnten Fehde Vasurāta's, des Schülers des Buddhisten Candragomin liegen?[1] Dies führt uns noch einmal auf die Strophe Rājataraṅgiṇī I, 176, nach der Candragomin in Kaśmir im Auftrag des Königs Abhimanyu das Mahābhāṣya-Studium eingeführt und seine eigene Grammatik geschrieben hat.

Zu dieser vielbesprochenen Strophe habe auch ich (WZKM XIII, 1899) einen Beitrag geliefert, worin ich erstens die Lesung Aurel Stein's in seiner Ausgabe (1892) *labdhvā deśāt* zurückwies und sodann für *tadāgamam* die Zerlegung in *tadā* + *āgamam* vorschlug[2]. Herr v. Böhtlingk gab dazu im gleichen Bande

[1] Nachträglich finde ich eine Bestätigung dieser Vermutung bei Takakusu (JRAS 1905 p. 158): Saṁghabhadra, who is said to have been invited to do so by the grammarian Vasurāta, compiled two works against Vasubandhu usw. [2] meine Übersetzung von *tadāgamam*, die noch unter dem Einfluß von Kielhorns Auffassung dieses Wortes stand, war allerdings verfehlt

eine Ergänzung, worin er dieser Zerlegung zustimmte, aber bei der Lassen'schen Konjektur *āgame* für *āgamam* blieb. Es ist zuzugeben, daß die Änderung von Anusvāra zum *e*-Haken in der Tat sehr leicht ist, und daß der Vers so einen guten und sprachlich einwandfreien Sinn giebt:

Candrācāryādibhir labdhvādeśaṁ tasmāt tadāgame
pravartitaṁ Mahābhāṣyaṁ svaṁ ca vyākaraṇaṁ kṛtam

'von Candrācārya und andern, nachdem sie von ihm [1] damals die Aufforderung erhalten hatten (zu ihm) zu kommen, wurde das Mahābhāṣya in Gang gebracht und die eigene Grammatik verfaßt'.

Aurel Stein, dessen prächtige Übersetzung 1900 erschien, erwähnt in seiner Anmerkung zu I, 176 diese beiden Aufsätze nicht, die er wohl erst später kennen lernte, da sein Vorwort aus Kaśmir datiert ist. Ich sehe aber, daß er aus eigenem Ermessen die Lesung seiner Ausgabe für die Übersetzung in die von mir vorgeschlagene Form geändert hat. Auch *tadāgamam* zerlegt er nicht mehr, wie früher allgemein geschah, in *tad-āgamam*, sondern nimmt *tadā* als ersten Teil, aber statt *āgamam* setzt er *agamam* an, und kommt so zu der Übersetzung: Under his instructions Candrācārya and others brought the Mahābhāṣya, which was at that time difficult of access (for study), into general use, and (also) composed their own grammar. Auch gegen diese Interpretation ist grammatisch nichts einzuwenden, stilistisch befriedigt sie weniger; ich meine, daß Kalhaṇa, wenn er dies hätte sagen wollen, sich anders und deutlicher ausgedrückt haben würde; vgl. die Parallelstelle IV, 487 oben S. 247 [2]. Jedenfalls setzt das Cāndravyākaraṇa die

[1] d. h. von dem König Abhimanyu [2] Böhtlingk betont a. a. O. mit Recht, daß Kielhorns Konjektur: *deśāntarāt tadāgamam*, die damals auch von Bühler und Hultzsch angenommen wurde, schon aus metrischen Gründen unmöglich ist, da auf drei Jamben kein epischer Śloka ausgehe. Die Zerlegung von *tadāgame* in *tad-āgame*, an die jeder zunächst denken wird, lehnt er aus einem stilistischen Grunde ab: '*tadāgame* kann nicht bedeuten zu ihm oder dahin zu kommen, da das dem *āgama* im Kompositum vorangehende Wort bei der Auflösung stets als subjektiver Genitiv

vorherige Auffindung des Mahābhāṣya durch Candra voraus (vgl. die Konkordanz Candra-Panini in der Textausgabe von 1902); da Vasurāta spätestens um 485 seine Disputation mit Vasubandhu geführt hat, so muß seine Schülerschaft bei Candragomin vor dieser Zeit liegen, und selbst wenn er in hohem Alter Bhartṛhari's Lehrer war, so muß dessen Wirken in die erste Hälfte des sechsten, nicht des siebenten Jahrhunderts verlegt werden.

Paramārtha lebte von 499—569, stand also den von ihm behandelten Ereignissen zeitlich noch recht nahe, und so klingt sein Bericht auch durchaus nüchtern und sachlich, abgesehen von einigen Geschichten aus der Vergangenheit, die er gutgläubig so, wie er sie erzählen hörte, wiedergegeben hat. Daß seine Angaben von anderer Seite vielfach Bestätigung finden, hat Takakusu gezeigt; ich lasse hier noch einige Ergänzungen aus Hiuen-tsang's Reisebericht folgen.

Paramārtha erzählt (S. 17—19), daß unter König Vikramāditya ein Ketzer Vindhyavāsa alle Buddhisten zum Kampf herausforderte. 'In jener Zeit waren die großen Lehrer des Gesetzes, Manoratha, Vasubandhu u. a. alle abwesend, da sie in andern Ländern reisten', und so mußte Vasubandhu's Lehrer Buddhamitra, der schon alt und schwach war, dem Ketzer entgegentreten und wurde völlig geschlagen. Hiuen-tsang kennt (II, 115) diese Disputation auch, nur ist es bei ihm Vasubandhu's Lehrer Manoratha, der besiegt wird. Diese kleine Abweichung zeigt, daß Hiuen-tsang nicht Paramārtha kopiert hat, sein Be-

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erscheint'. Er meint also, daß tad-āgama nur bedeuten könne: sein Kommen. Hierzu ist zu bemerken, daß m. W. weder bei Grammatikern noch Poetikern eine Regel existiert, die Komposita mit objektivem Genitiv im allgemeinen verbietet (Pan. II, 2, 14 bezieht sich nach Kātyāyana nur auf *ubhayaprāpti*); und da W. *gam* im Indischen ein Transitivum ist (von unserm Sprachgefühl dürfen wir uns dabei nicht leiten lassen), so steht *tadāgama* im Grunde mit *śabdānuśāsana*, *śatruvadha* und vielen anderen auf gleicher Stufe. Bei dieser Auffassung, die schließlich wohl die natürlichste ist, wäre das Wort 'damals' in der obigen Übersetzung zu streichen und die Worte 'zu ihm' von der Klammer zu befreien.

richt also selbständigen Wert besitzt. Peu de temps après, heißt es bei Julien weiter, le roi Vikramāditya perdit son royaume [1]. Darnach hat also diese Disputation nicht sehr lange vor 470 (bez. 480, s. oben S. 269) stattgefunden.

Nach Paramārtha stammte Vasubandhu aus Puruṣapura (Peshāwar). Als er schon nach Ayodhyā übergesiedelt war, sandte ihm sein Bruder Asaṅga, der noch in Puruṣapura wohnte, mit der Absicht, ihn zum Mahāyāna zu bekehren, einen Boten mit der Nachricht, daß er schwer krank sei und ihn zu sehen wünsche. Vasubandhu folgte seiner Bitte, ließ sich gewinnen und wurde von Asaṅga bis zu dessen Tode in der neuen Lehre unterwiesen. Nach Asaṅga's Tode kehrte er nach Ayodhyā zurück und schrieb dort seine Mahāyāna-Werke.

Fa-hian (399—414) findet Gandhāra in herrlicher Blüte. Das Land war dicht bevölkert, die Einwohner meist Anhänger des Hīnayāna. In der Hauptstadt Puruṣapura bewunderte er den Stūpa Kaniṣka's; 'of all stūpas and temples seen by the traveller, none can compare with this for beauty of form and strength'.

Als Hiuen-tsang nach Gandhāra kommt, liegt das Land wüst. 'Les villes et les villages sont déserts, et l'on n'y voit que de rares habitants. A l'un des angles de la résidence royale, il y a un millier de familles'. In den Ruinen der Stadt sah er noch das Haus, in dem Vasubandhu den Abhidharmakośa geschrieben hatte. Ein Täfelchen war zur Erinnerung angebracht (Julien II, 115).

Über diese Verwüstung eines großen fruchtbaren Landes berichtet Hiuen-tsang Näheres an anderer Stelle (Julien II, 190 fgg.). Die Überlieferung schrieb sie dem Mihiragula zu, dem Sohn und Nachfolger des Hunnen Toramāṇa, der um 500 auf den Thron gekommen sein muß. Dieser hatte Interesse für die Lehre des Buddha gefaßt und wünschte einen bedeutenden Theologen kennen zu lernen, der ihn darin unterweisen sollte. Vielleicht wäre er unter andern Umständen ein zweiter Kaniṣka

[1] auf diesen Satz seien die hingewiesen, die in Hiuen-tsang's (und Kālidāsa's) Vikramāditya Candragupta den Zweiten oder Samudragupta erblicken möchten.

geworden, aber es kam anders. En ce moment, aucun des religieux n'osa répondre à l'appel du roi. Ayant peu de désirs, et nul goût pour la vie active, ils ne se souciaient point d'acquérir de la renommée. D'un autre côté, ceux qui possédaient un profond savoir et de hautes lumières, redoutaient son autorité imposante. Man half sich, indem man einen alten Diener des Königs, der lange Mönch gewesen und redegewandt war, mit der Mission betraute. Diese Indolenz rächte sich furchtbar. Der König, in seinem empfindlichen Barbarenstolz aufs tiefste getroffen, erließ ein Edikt, das in allen ihm unterworfenen Ländern die Ausrottung des Buddhismus befahl. Er selbst kühlte seine Rache an dem buddhistischen Gandhāra, besiegte und tötete den König, rottete die königliche Familie aus, stürzte die Stūpa's und zerstörte die Klöster in der Zahl von 1600. Außer den Männern, die durch das Schwert umgekommen waren, blieben noch 900000 Menschen übrig, für die seine Minister vergebens um Gnade baten. 'Der König ließ die Gefangenen ans Ufer des Indus führen und teilte sie nach Rang und Stand in drei Haufen. Den ersten ließ er massakrieren, den zweiten ertränken, den dritten als Sklaven an seine Krieger verteilen.' Die Zahl mag übertrieben sein, das Gemetzel wird auch von anderer Seite bezeugt (s. später), und von den Folgen der Verwüstung berichtet Hiuen-tsang ja als Augenzeuge.

In Ayodhyā sah der Pilger das Haus, in dem Vasubandhu seine Mahāyāna-Werke geschrieben hatte.

Sehr auffallend ist bei Paramārtha und Hiuen-tsang das Wiederauftauchen des uralten Städtenamens Ayodhyā, der alten Residenz des Reiches Kosala, deren Name noch heut in der Bezeichnung des östlichen Hindostan als Oudh fortlebt. Der Name bedeutet 'die Unbezwingliche', und sie trägt ihn anscheinend mit Recht, denn sie ist, soweit wir wissen, niemals von feindlicher Hand erobert worden. Die Stadt des Rāma verfiel, weil seine Nachfolger ihre Residenz nach Śrāvastī verlegten. In der Nähe der alten Hauptstadt blühte Sāketa auf, das, worauf schon Jacobi (Das Rāmāyaṇa S. 104) hingewiesen hat, von den Buddhisten und Jaina, von den Griechen und Patañjali an Stelle von Ayodhyā genannt wird. Kālidāsa gebraucht beide Namen gleichbedeutend. Es liegt nahe anzunehmen,

daß nach der Zerstörung von Pāṭaliputra durch die Hunnen (vgl. S. 269) Bāliditya seine Residenz hierher verlegt hat, und vielleicht hat die alte, am Schluß des Rāmāyaṇa stehende Prophezeiung, daß ein ṛṣabha-artiger König nach langer Verödung Ayodhyā wieder besiedeln werde[1], bei der Wahl dieses Ortes mitgewirkt. Im 16. Gesange des Raghuvaṁśa erscheint dem Kuśa, dem Nachfolger Rāma's, der seine Residenz von Ayodhyā wegverlegt hat, in nächtlicher Stunde die Schutzgöttin von Ayodhyā im Trauergewand einer verlassenen Frau und beschreibt so ergreifend den durch seinen Weggang eingetretenen Verfall, daß Kuśa verspricht, zu ihr zurückzukehren. Das Bild der verlassenen Stadt, der Umzug und ihr Wiederaufblühen wird von dem Dichter in 63 Strophen so anschaulich geschildert, daß man meinen möchte, er habe darin nicht nur in der Phantasie, sondern in Wirklichkeit geschaute Szenen festgehalten und so lebendig wiedergegeben.

Vasubandhu und Candragomin, durch Vasurāta als Zeitgenossen zusammengehalten, haben das Schicksal gehabt, um mehr als 300 Jahre auseinandergerissen zu werden, indem Sylvain Lévi (BEFEO III p. 38—53) den Candra um 670 noch leben läßt, während Peri in Bd. XI p. 339—390 derselben Zeitschrift für Vasubandhu die erste Hälfte des vierten Jahrhunderts annimmt. Obwohl auch nach Peri das Rätselraten um das Datum Vasubandhu's, namentlich unter japanischen Gelehrten, noch munter weitergegangen ist, so ist es doch besonders sein Artikel: A propos de la date de Vasubandhu gewesen, der die Konfusion auf den Gipfel geführt und alles auf den Kopf gestellt hat, da er darin anscheinend sehr schweres, von Nichtsinologen nicht nachprüfbares Geschütz aufgefahren hat, so daß selbst Winternitz (II, 256) und Vincent Smith[4] (p. 347: M. Peri is unquestionably

[1] *Ayodhyāpi purī ramyā śūnyā varṣagaṇān bahūn*
ṛṣabhaṁ prāpya rājānaṁ nivāsam upayāsyati.
Auf den König Ṛṣabha von Kosala der Jaina-Legende kann der Vers nicht bezogen werden, da dieser als erster König gilt (Colebrooke, Essays II, 208), also doch vor Rāma gedacht worden sein muß; jedenfalls konnte der Vers im obigen Sinne gedeutet werden.

correct) sich für überzeugt erklären, trotz der offenbaren Unmöglichkeit, dieses Datum mit dem zu vereinigen, was wir von andern Seiten über die Guptazeit wissen oder zu wissen glauben. Es ist darum sehr dankenswert, daß Takakusu in der Festschrift für Lanman (1929, p. 79 fgg.) noch einmal das Wort ergriffen und sich mit seinen Vorgängern, namentlich mit Peri auseinandergesetzt hat. Es ergiebt sich aus seinen Darlegungen, daß die Daten der Übersetzungen ins Chinesische nicht schlechthin als sicherer terminus ante angenommen werden dürfen, sondern einzeln auf ihre Zuverlässigkeit hin geprüft werden müssen, da die Übersetzungen in China nicht selten nachträgliche Änderungen und Zusätze erfahren haben.

Dazu kommt (fügen wir hinzu) als weiteres Moment der Unsicherheit, daß das Datum von Buddha's Nirvāṇa bei den Chinesen keineswegs einheitlich ist, sondern um mehrere Jahrhunderte schwankt. So sagt Hiuen-tsang (Julien II 335): Quant au temps qui s'est écoulé depuis le Nirvāṇa du Bouddha, les écoles diffèrent d'opinion. Les uns comptent environ mille deux cents ans; les autres environ mille trois cents ans. Quelques-uns comptent environ quinze cents ans, enfin, suivant d'autres, il s'est écoulé plus de neuf cents ans, mais pas tout à fait mille ans. Fa-hian (um 400) nennt in Kapitel 38 dafür die Zahl 1497.

Takakusu hält seinen eigenen früheren, oben (S. 268) erwähnten Ansatz für die Lebenszeit der Brüder Asaṅga und Vasubandhu aufrecht, sekundiert von einigen seiner Landsleute in der gleichen Festschrift, sodaß wohl die Frage von der chinesischen Seite her jetzt als geklärt gelten kann.

Ich möchte zur weiteren Illustration noch an einiges erinnern, was Hiuen-tsang über Bālāditya, den entarteten Enkel der großen Gupta-Kaiser, mitteilt, um zu zeigen, wie unmöglich es ist, mit Vasubandhu bis in die Zeit des Aufstiegs dieser Dynastie zurückzugehen. Was er berichtet, ist um so unverdächtiger, als es seinen Gewährsmännern sicher fernlag, ihren Patron und Wohltäter herabzusetzen oder den Bericht nach der ungünstigen Seite hin zu übertreiben.

Während noch Skandagupta nach dem guten Brauch seines Hauses seine Huld allen Glaubensrichtungen in seinem Reich unparteiisch zugute kommen ließ, wurde Bālāditya von seinem

Lehrer Vasubandhu zu einem frommen Buddhisten erzogen. Auf die Wahl dieses Erziehers hatte vermutlich seine Mutter eingewirkt, da Paramārtha berichtet, daß diese an dem Unterricht teilgenommen habe. Als er König geworden war, verweigerte er seinem Oberherrn Mihiragula den Tribut[1], als dieser das früher (S. 274) erwähnte Edikt gegen die Buddhisten erließ; als derselbe aber mit einem Heere gegen ihn anrückte, um den ungehorsamen Vasallen zu strafen, entsank ihm der Mut, und er sprach zu seinen Ministern: Je viens d'apprendre que les ennemis arrivent. Je ne puis me décider à lutter contre leurs troupes. J'ose espérer que tous les magistrats me le pardonneront et ne m'en feront pas un crime, et qu'ils permettront à ma chétive personne de chercher secrètement un refuge au milieu des marais.

Bālāditya überließ also seine Hauptstadt ohne Kampf dem Feinde und zog sich in unwegsames Gelände zurück; Mihiragula folgte ihm, geriet in einen Hinterhalt und wurde gefangen genommen. Aber Bālāditya war nicht der Mann, von diesem Glücksfall den richtigen Gebrauch zu machen; auf Zureden seiner Mutter, die an dem stattlichen Mann Gefallen fand, schenkte er diesem gefährlichen Schädling nicht nur das Leben, sondern sogar die Freiheit. Mihiragula begab sich, da sein eigener Thron in Sākala inzwischen von seinem Bruder eingenommen worden war, nach Kaśmir, wo er vom König gastlich aufgenommen wurde. Er ermordete seinen Wohltäter meuchlerisch und riß die Herrschaft des Landes an sich. Darauf folgte der schreckliche Feldzug gegen Gandhāra (oben S. 274). Nicht lange darnach soll er nach der buddhistischen Überlieferung gestorben sein.

Soweit Hiuen-tsang, gegen dessen Bericht sich allerdings manche Bedenken erheben. Da ist zunächst ein im übrigen unbekannter Yaśodharman von Mālvā, ohne Ahnen und Nachkommen, vielleicht ein homo novus, wie sie die Verwirrung

[1] Kosmas Indikopleustes (s. unten) erzählt von Gollas, dem König der weißen Hunnen, Oberherrn von Indien, von dessen Ländern er Tribut erpreßte, kraft seiner 2000 Kriegselefanten und seines gewaltigen Reiterheeres.

nach dem Sturz des Gupta-Reiches an die Oberfläche bringen mochte, der sich auf einer Säuleninschrift rühmt, einen Bund von indischen Fürsten zusammengebracht und mit diesem den Hunnen Mihirakula besiegt zu haben. Ein Zweifel an der Echtheit der Inschrift scheint nicht zu bestehen. Von Bālāditya ist dabei nicht die Rede. Aber auch Hiuen-tsang weiß nichts von Bundesgenossen des letzteren, und so ließen sich vielleicht diese beiden Nachrichten miteinander in Einklang bringen. Als Mihiragula[1] den Bālāditya angriff, stand er auf der Höhe seiner Macht und niemand wagte, ihm die Stirn zu bieten. Als er durch jenen unglücklichen Zufall seinen Thron und damit die Oberherrschaft über Nordindien verloren hatte, kam er zunächst als machtloser Abenteurer nach Kaśmir, und auch als er sich zum Herrn dieses kleinen Landes aufgeschwungen hatte, wird seine Macht beschränkt gewesen sein. Dieser Umstand, und das Gerücht seiner fiendish cruelty in Gandhāra, dürften den Anlaß zu jener Konföderation unter Yaśodharman gegeben haben.

Man neigt jetzt dazu, den ganzen Bericht des chinesischen Pilgers als legendär zu verwerfen, aber das scheint zu weit zu gehen. Daß Mihiragula König von Kaśmir war, erfahren wir auch von Kalhaṇa. Die von ihm in Kaśmir gegründeten Städte Mihireśvara und Mihirapura erinnerten an seinen Namen (Rājat. I, 306). Zu Kalhaṇa's Zeit waren die 300000 Vornehmen, die jener nach dem Bericht des Pilgers am Indus hatte massakrieren lassen, zu 30 Millionen geworden, Kalhaṇa nennt ihn *tri-koṭi-han* und sagt I, 322: Darauf schlachtete der König in seinem Zorn three crores of women of respectable birth, zusammen mit ihren Gatten, Brüdern und Söhnen. Nach I, 315 verlieh er, after killing the inhabitants of Āryadeśa, tausend Agrahāra's bei Vijayeśvara in Kaśmir an Brahmanen aus Gandhāra. Da sein Kampf den Buddhisten gegolten hatte, die Brahmanen aber durch die Verwüstung des Landes ihrer Renten verlustig gegangen waren, so ist es begreiflich, wenn er diese in seinem eigenen Lande zu entschädigen suchte.

Pathak hat (IA 47 p. 19) nach einer Jaina-Quelle, die den Tyrannen Kalkirāja nennt, die Lebenszeit des Mihiragula auf

[1] der Name ist persisch und bedeutet Sonnenblume

472—542 berechnet; zur Regierung soll er 502 gekommen sein. Rājataraṅgiṇī I, 309 heißt es: after ruling the land for seventy years; hier scheint eine Verwechslung der Regierungsdauer mit der Lebenszeit vorzuliegen.

Die oben kurz wiedergegebene Erzählung von Bālāditya und Mihiragula hatte der Pilger in Sākala, der ehemaligen Residenz des letzteren, gehört. In Nālanda-Vihāra, der großen buddhistischen Universität, die im siebenten Jahrhundert in höchster Blüte stand, erfuhr er noch eine andere Geschichte von Bālāditya; aber was er hier erzählt, läßt es zweifelhaft erscheinen, ob diese sich auf die gleiche Person bezieht. Dieser Bālāditya baute in Nālanda ein prächtiges Kloster, in das er dann selbst als Novize eintrat; aber er konnte es nicht ertragen, als jüngstes Mitglied sich mit dem untersten Platz begnügen zu sollen. Er beklagte sich darüber bei seinen Oberen, die klug genug waren, auf seine Empfindlichkeit Rücksicht zu nehmen. Sie ordneten an, daß in ihrem Kloster die Novizen nicht nach der Zeit des Eintritts in den Orden, sondern nach ihrem Lebensalter sitzen sollten. Dieser Brauch hatte sich bis in die Zeit des Hiuen-tsang erhalten: c'est pourquoi ce couvent est le seul où existe ce règlement.

Der Pilger nennt die drei nächsten Aszendenten dieses Bālāditya, die ebenfalls je einen Konvent in Nālanda gestiftet hatten. Sie hießen in aufsteigender Linie Tathāgatagupta, Buddhagupta und Śakrāditya. Dabei passiert ihm oder seinen Gewährsmännern ein gewaltiger Schnitzer, der, wenn richtig überliefert, den unhistorischen Sinn der Inder in helles Licht setzt: Śakrāditya lebte peu de temps apres le Nirvāṇa du Bouddha. Es ist aber sicher, daß die Gründung von Nālanda-Vihāra zu Hiuen-tsang's Zeit von recht jungem Datum war. In den Jātaka's wird es nirgends erwähnt und wohl überhaupt nicht im Pali-Tripiṭaka, dort kennt man an dieser Stelle nur das Dorf Nālanda-grāma, wo Sāriputta geboren wurde und starb. Und ebenso heißt es sogar noch bei Fa-hian, der um 400 n. Chr. diese Gegend durchreiste, p. 81: A yojana south-west ... brought them to the village of Nāla, where Śāriputra was born, and to which also he returned, and attained here his *parinirvāṇa*. Over the spot (where his body was burned) there was built

a tope, which is still in existence. Zu Nāla giebt Legge die Anmerkung: Or Nālanda; identified with the present Baragong. A grand monastery was subsequently built at it, famous by the residence for five years of Hsüan-chwang. Der Name Tathāgatagupta sieht aus, als ob er aus Opposition gegen die Skanda- und Kumāragupta der śivaïtischen Vergangenheit des Gupta-Hauses gewählt sei, ebenso Buddhagupta, falls dieser Name nicht statt des Budhagupta ('vom Merkur beschützt') verhört wurde, der uns aus dem letzten Viertel des fünften Jahrhunderts inschriftlich bezeugt ist. Wenn die obigen Namen historischen Wert haben, so wird es sich um eine Seitenlinie der späteren Gupta's handeln, die irgendwo in Indien eine unbedeutende Herrschaft besaßen und sich als Patrone des Buddhismus gerierten, wie jener König aus Zentralindien, von dem Hiuen-tsang erzählt, daß er alle Bursen durch eine hohe Mauer umfaßt und zusammengeschlossen habe.

Ernster ist eine andere chronologische Unstimmigkeit. V. Smith[4] giebt für Bālāditya-Narasiṁhagupta's Regierungszeit die Zahlen cc. 467—473. Wir haben aber zwei Zeugnisse dafür, daß Mihiragula um 520 noch im Besitz von Gandhāra war. Kosmas Indikopleustes, dessen Topographia christiana 547 geschrieben ist, fand ihn auf seinen Reisen, die um jene Zeit fallen müssen, noch als mächtigen Oberherrn von Nordindien; er nennt ihn Gollas. Der Chinese Sung-yun, der 520 nach Indien kam, spricht vom König von Gandhāra, leider ohne ihn zu nennen, aber wir sehen aus seinem Bericht, daß die Verwüstung des Landes, die Hiuen-tsang schildert, damals noch nicht stattgefunden hatte. Nun stehen allerdings, wie man bei näherer Prüfung erkennt, die obigen Zahlen für Narasiṁhagupta auf sehr schwachen Füßen, aber die Kluft zwischen beiden Daten ist doch zu groß, um sie nach unsern bisherigen Kenntnissen ausfüllen zu können. Wir müssen auf neue Funde von Inschriften oder literarischen Texten warten, um hier zur Klarheit zu kommen.

S. Lévi wird vermutlich seine Identifizierung Candrogomin's mit I-tsing's Candradāsa, trotz seiner Verteidigung durch Finot in demselben Bande (p. 681 fgg.), jetzt selbst nicht mehr aufrecht erhalten. Schon Kern (Manual of Indian Buddhism p. 130)

hatte darauf hingewiesen, daß Dharmakīrti flourished between the stay of Hiuen-tsang in India and I-tsing's, der ihn ja selbst nennt. Dharmakīrti war der letzte große Theologe, den der Buddhismus in Indien hervorgebracht hat, während die Generation um Candragomin—Candrakīrti—Dignāga die höchste Blüte der buddhistischen Scholastik repräsentiert. Beide würden dann also zeitlich zusammenfallen, was unmöglich ist.

Ich schließe diese etwas lang geratene Auseinandersetzung mit einem Verse, den die Tradition dem Dharmakīrti in den Mund legte (Tāranātha S. 181):

An Weisheit ein Dignāga, an Reinheit der Sprache ein Candragomin,
In der von dem Dichter Śūra stammenden Metrik erfahren, wer
bin ich anders als der Besieger aller Gegenden?

Mit Śūra kann kein andrer gemeint sein als Āryaśūra, der Dichter der Jātakamālā, der wenigstens dreihundert Jahre früher als Dharmakīrti gelebt hat. Offenbar soll der Vers besagen, daß dieser anerkannten Größen der Vergangenheit nicht unebenbürtig sei. —

Wir können uns, glaube ich, über manche Punkte von I-tsing's so überaus wertvollem Bericht noch etwas bestimmter äußern, als es Takakusu tut. Wir müssen im Auge behalten, daß I-tsing zehn Jahre lang in Nālanda studiert und die Werke, die er seinen Landsleuten beschreibt und empfiehlt, selbst zum größten Teil sehr genau gekannt hat, sowie, daß diese Werke nahezu sämtlich noch heut vorhanden sind.

I. The Si-t'an-chang (Siddha-composition) for beginners. Der erste Abschnitt hieß *siddhir astu*. Es lehrte die 49 Buchstaben des Alphabets und ihre Verbindungen. Für sechsjährige Knaben; Dauer des Unterrichts sechs Monate.

Offenbar eine Lese- und Schreibfibel, auch von Hiuen-tsang (I, 166) erwähnt. Takakusu sagt in seinen gelehrten Anmerkungen: I-tsing may be referring to the Śiva-sūtra. Aber was sollten Abc-Schützen mit den Śivasūtra's anfangen? Es war dies ein reiner Verlegenheitsvorschlag von Max Müller, veranlaßt durch I-tsing's Bemerkung: this is said to have been originally taught by Maheśvara-deva, wobei dieser offensichtlich den Brahmarāśi mit dem Śivasūtra wegen des beiden ge-

meinsamen Inhaltes verwechselt, vielleicht unter dem Einfluß des bekannten Verses: *yenākṣarasamāmnāyam adhigamya Maheśvarāt* usw.

Ein glücklicher Zufall hat uns etwas dem damals gebrauchten Elementarbüchlein offenbar sehr Ähnliches, wenn nicht Identisches erhalten. Halhed, der erste Engländer, der Sanskrit zu lernen versuchte, beschreibt uns das bei seinem Unterricht verwendete (s. a grammar of the Bengal language, Hugly 1778, p. 24). Es begann: *Siddhir astu! a ā i ī / u ū ṛ ṝ ḷ ḹ e ai / o au aṁ aḥ* usw.

II. Das Panini-Sūtra und III. der Dhātupāṭha zu je 1000 Śloka. Da der Umfang des ersteren sehr zutreffend angegeben ist (956 Śloka's nach Takakusu's eigener Zählung), der letztere aber in Bhīmasena's Fassung nur etwa 300 Śloka lang ist, so scheint er im damaligen Unterricht von einem kurzen Kommentar, einem Vorläufer Kṣīrasvāmin's und Maitreya's, begleitet gewesen zu sein.

IV. The Book on the Three Khilas. Der Ausdruck *khilapāṭha* wird in gleichem oder ähnlichem Sinne auch Kāś. I, 3, 2 gebraucht. Aus der Beschreibung I-tsing's läßt sich der Charakter dieser grammatischen Hülfstexte mit hinreichender Deutlichkeit erkennen. Der erste, Aṣṭadhātu, war eine Sammlung von Deklinations- und Konjugationsparadigmen, wie sie sich bei jedem der indischen Systeme und auch im Tanjur finden. Der zweite, dessen Name (Wen-ch'a, nach Hiuen-tsang Men-tse-kia) noch nicht gedeutet ist, war nach I-tsing's Beschreibung offenbar eine Zusammenstellung der regulären Stammbildung, ein übersichtlicher Auszug aus Sūtrapāṭha und Vṛtti. Der Name des dritten (Uṇādi) spricht für sich selbst.

V. The Vṛtti-sūtra (Kāśikāvṛtti). Dieses Werk wird von I-tsing seinen Landsleuten, und mit Recht, besonders warm empfohlen (if men of China go to India for study, they have first of all to learn this work, then other subjects; if not, their labour will be thrown away), und ist darum gewiß auch von ihm selbst gründlich studiert worden. Da er von Unvollständigkeit der Kāśikā nichts sagt (sie wäre wohl sonst auch kaum im regulären Unterricht verwendet worden) und ihre Länge

richtig angiebt, so ist schon daraus zu schließen, daß ihm das ganze Werk zu Gebote stand, mit andern Worten, daß Vāmana, der Vollender der Kāśikā, mit dem hundert Jahre nach I-tsing lebenden kaśmirischen Minister und Poetiker dieses Namens nicht identisch ist. Takakusu nimmt einigen Anstoß an I-tsing's Ausdruck: it exposes the laws of the universe, and the regulations of gods and men. Da er über den nächsten grammatischen Zweck des Werkes schon vorher gesprochen hat (it cites the text of the sütra, and explains minutely its manifold meaning), so kann sich jene Bemerkung wohl nur auf den Inhalt der Beispiele beziehen, die ja in der Tat so reich und gutgewählt sind, daß bekanntlich auch Albrecht Weber im ersten Bande der Indischen Studien den Versuch unternahm, ein 'Kulturbild nach Panini' zu zeichnen.

Belvalkar (systems p. 35) nimmt Anstoß an I-tsing's *vṛtti-sūtra* statt *sūtra-vṛtti* und bemängelt, daß dieser des Vāmana als Mitarbeiters nicht Erwähnung tue. Das letztere war für I-tsing's Zweck jedenfalls überflüssig; was die Umstellung betrifft, so möchte ich sagen: ich wundere mich nicht über solche kleine Entgleisungen, sondern staune über die Art, wie die chinesischen Studenten in Indien die schwierige Aufgabe gelöst haben, ihren Landsleuten daheim, die von ihrer Muttersprache her nichts von Formenlehre wissen, das Wesen einer flektierenden, also in der Struktur so ganz verschiedenen Sprache nahezubringen. Die obige Umstellung scheint mir nur darauf hinzuweisen, daß bei I-tsing über das gegenseitige Verhältnis von regierendem und regiertem Kompositionsglied im Sanskrit noch keine Sicherheit bestand. Zeigt uns doch das Tibetische, dessen Grammatik nach indischem Vorbild geschaffen worden ist, Fälle ganz ähnlicher Art. Der Titel von Nr. 3723 des Tanjur lautet: *Ka · lāpa · dhā · tu · sūtra / bod · skad · du / ka · lā · pai · byiṅs · kyi · mdo*, der Titel von Nr. 3724 dagegen: *sū · tra · dhā · tu / bod · skad · du / byiṅs · kyi · mdo (byiṅs = dhātu, kyi* Zeichen des Genitivs, *mdo = sūtra)*. Auch hier sehen wir also die Kompositionsglieder im zweiten indischen Namen vertauscht; der Übersetzer nimmt darauf, und mit Recht, keine Rücksicht.

. VI. The Cūrṇi. Daß dies nur ein andrer, auch sonst gebrauchter Name fürs Mahābhāṣya ist, hat schon Max Müller,

der Entdecker I-tsing's für Europa, hervorgehoben. Seine (I-tsing's) Beschreibung dieses Werkes ist kurz, aber treffend: Next, there is a commentary on the Vṛtti-sūtra entitled Cūrṇi, containing 24,000 ślokas. It is a work of the learned Patañjali. This, again, cites the former Sūtra's (Panini), explaining the obscure points and analysing the principles contained in it, and it illustrates the latter commentary (Vṛtti), clearing up many difficulties.

Belvalkar bemängelt, daß I-tsing die Cūrṇi a commentary on the Vṛtti-sūtra (lies Sūtra-vṛtti) nennt, und versteigt sich aus diesem und den unter V genannten Gründen zu dem erstaunlichen Satz: I-tsing's account of the *vṛttisūtra* by Jayāditya may not after all refer to the Kāśikā. Man könnte sich begnügen, darauf hinzuweisen, daß, wenn man erst die Kāśikā und dann das Bhāṣya studiert, diese Auffassung sehr naheliegend ist, und daß tatsächlich schwierigere Stellen in der Vṛtti durch die diskursive Behandlung im Bhāṣya verdeutlicht werden. Aber hat nicht I-tsing im Grunde genommen auch in der Sache recht? Es muß immer wieder betont werden, daß das eigentliche Hauptstück der Grammatik nicht das Sūtra, sondern die Vṛtti ist. Diese ist *sūtrārthapradhāno granthaḥ* (Haradatta), das einzelne Sūtra mehr der zum Memorieren bestimmte überschrift- oder schlagwortartige Teil des zugehörigen Stückes der Vṛtti, in der das Sūtra ja in extenso enthalten ist. Wie oft beginnt die Diskussion im Mahābhāṣya mit der Frage: Wie lautet das Beispiel? *(kim udāharaṇam)*. Beispiel, Gegenbeispiel und Ergänzung zum Satz *(vākyādhyāhāra)* bilden aber nach Bhāṣya I S. 11 die wesentlichen Bestandteile der Vṛtti.

Diese, der fortlaufende Kommentar, muß in ihrer ursprünglichen Form immer vom Sūtrakāra selbst konzipiert sein, vor oder gleichzeitig mit dem Sūtra. Das Bhāṣya hingegen, der kritische Kommentar, ist stets das Werk eines andern, der das vom Sūtrakāra geschaffene System, ebenso wie der Vārttika- oder Vākyakāra, kritisch zu fundieren und, wo erforderlich, weiterzuentwickeln strebt; darin liegt schon implicite, daß das Bhāṣya sich nur zu solchen Sūtra's äußert, wo sein Verfasser oder der Vākyakāra Anlaß zu kritischen Bemerkungen oder zu

Ergänzungen finden [1]. Die methodischen Begriffe Vṛtti und Bhāṣya in dieser besonderen Ausprägung sind hier im Vyākaraṇa-Śāstra geschaffen und von hier auch auf andere Disziplinen übertragen worden, namentlich auf die Philosophie, wo sie indes, wegen des anders gearteten Stoffes, nicht immer so scharf auseinandergehalten werden.

VII. Das Bhartṛhari-śāstra. Dieses grammatische Hauptwerk Bhartṛhari's, so umfangreich als das ganze Mahābhāṣya und dabei nach Vardhamāna (Gaṇar. I, 2) nur die drei ersten Pāda des ersten Buches jenes Werkes kommentierend, war gewiß niemals auf Vollständigkeit berechnet, sondern sollte nur als Spezimen dienen, wie nach seiner Meinung eine angemessene Interpretation dieses ehrwürdigen Ṛṣi-Werkes zu leisten sei, im Gegensatz zu dem *śuṣka tarka* der Baiji, Saubhava und Konsorten, über die er Vākyapadīya II, 487 die Schale seines Zornes leert. Bisher scheint noch immer keine andere Handschrift dieser Bhartṛharīṭīkā, nach der Puṇyarāja seinen Autor gewöhnlich kurzweg als Ṭīkākāra bezeichnet, sich gefunden zu haben als das umfangreiche Fragment in der Chambers-Sammlung, über das Kielhorn in der Vorrede zum zweiten Bande seiner Bhāṣya-Ausgabe nähere Mitteilungen giebt. Aus den unklaren Angaben, die I-tsing über den Inhalt des Werkes macht, läßt sich entnehmen, daß er dieses in der Tat nur für hochgradige Spezialisten und Lehrer des Sanskrit bestimmte Werk nicht mehr selbst studiert hat.

Über VIII. Vākyapadīya und IX. Peï-na habe ich schon oben (S. 266 fg.) gesprochen.

Von mehreren Seiten ist die Frage aufgeworfen worden, warum wohl I-tsing in seinem Bericht nicht des Candragomin gedenke, und es sind zum Teil haltlose Vermutungen daran geknüpft worden. Der Grund ist nicht schwer einzusehen. I-tsing kam nicht nach Indien, um sprachgeschichtliche Studien literarischer Art zu treiben, sondern mit dem einzigen Motiv der gründlichen Erlernung der Sanskritsprache für die Übersetzung

[1] diese Verhältnisse sind neuerdings von einem jüngeren Gelehrten, der sich durch andere Arbeiten schon einen Namen in der Wissenschaft gemacht hat, nicht genügend beachtet worden.

der buddhistischen Glaubensschriften ins Chinesische (vgl. seine Bemerkungen auf p. 168 und 169). Sein Studium hat er, abgesehen von kurzen vorbereitenden Aufenthalten in Bhoja (Sumatra) und Tāmralipti, die hauptsächlich der praktischen Erlernung der indischen Sprache galten, ausschließlich in Nālanda betrieben. Die dortige Hochschule war kein bloßes buddhistisches college, sondern glich mehr einer wirklichen universitas literarum, an der alle wissenschaftlichen Disziplinen gelehrt wurden[1]. Das dort herrschende grammatische System war darum natürlich das des Panini, und was uns I-tsing über die wissenschaftliche Erwerbung der indischen Hochsprache berichtet, bezieht sich darum ausschließlich auf die dort gebrauchten Textbücher dieser Schule. Was Candragomin's eigene Grammatik in stofflicher Hinsicht Neues enthielt, war in die Kāśikā übergegangen, sodaß seit dem Erscheinen dieses Werkes für das Studium des Cāndra-Vyākaraṇa neben Panini, außer für grammatische Spezialisten, kein Bedürfnis mehr bestand. —

'Mahendra belagerte Mathurā'. Wenn wir wüßten, welcher Mahendra von Devanandin gemeint ist, so könnten wir damit sein bisher noch unbestimmtes Datum festlegen. Leider ist Mahendra ein überaus häufiger Fürstenname. Das Jainendra ist die Grammatik der Digambara-Jaina's. Die untere Grenze giebt uns Śākaṭāyana, der das Jainendra benützt. So erscheint Devanandin's Sūtra I, 2, 3 *kāryārtho 'prayogīt* (= Pan. I, 3, 2) bei Śākaṭāyana (I, 1, 5) zu *aprayogīt* gekürzt, das dann unverändert bei Hemacandra (I, 1, 37) wiederkehrt. Belvalkar sagt p. 64: The foundation of this school dates from about the same time as that of the Cāndra. If anything, the Jainendra would come a little before the Cāndra. Das Letztere ist unmöglich, da Devanandin in seinem Sūtra schon das erst von Candragomin wiederaufgefundene Mahābhāṣya verwertet; vgl. Jainendra I, 4, 29. 61. II, 1, 23. 2, 7. 12. 13 u. a.

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[1] Vgl. Julien I p. 151: L'on y étudie toutes sortes d'ouvrages, depuis les livres vulgaires, les Weï-to *(Vedas)* et autres écrits du même genre, jusqu'aux traités In-ming *(Hetouvidyā)*, Ching-ming *(Śabdavidyā)*, la médecine *(Çikitsāvidyā)*, les sciences occultes *(Kriyā)* et l'arithmétique *(Saṁkhyāna)*.

Einer Vermutung sei hier Raum gegeben. *kṣapaṇaka* bedeutet sonst stets einen nackten Mönch, besonders einen Digambara, und nur in dem bekannten Verse von den neun Edelsteinen am Hofe des Vikrama soll es nach den Wörterbüchern 'Nomen proprium eines Autors' sein, von dem man aber sonst nichts weiß. Ich finde nun, daß Devanandin häufiger als andere nach seiner religiösen Zugehörigkeit benannt wird. Vardhamāna zitiert ihn gewöhnlich kurzweg als *digvastra*; im Kommentar zu I, 2, wo dieses Wort im Verse steht, erklärt er: *digvastro Devanandī*. IV, 261 nennt er ihn *kṣapaṇaka*. Ujjvaladatta zitiert seine Uṇādivṛtti als *kṣapaṇakavṛtti* und *nagnavṛtti*. Auch der von Maitreyarakṣita im Tantrapradīpa zitierte *kṣapaṇakavyākaraṇa-mahānyāsa* muß zu diesem System gehört haben. Da nun in der Liste der Neun noch ein anderer Grammatiker (Vararuci) und ein Lexikograph (Amarasiṁha) stehen, so liegt es nahe, das Wort *kṣapaṇaka* auch in jenem Verse nicht als Eigennamen aufzufassen, sondern ebenfalls auf Devanandin zu beziehen. —

'Amoghavarṣa verbrannte seine Feinde'. Wie K. B. Pathak gezeigt hat, ist dieses Ereignis auch inschriftlich bezeugt und muß sich kurz vor 867 ereignet haben. Die Grammatik des Śvetāmbara Śākaṭāyana, dessen Patron jener Amoghavarṣa I. (814—877) war, ist daher einige Jahre nach jenem Datum entstanden.

Śākaṭāyana stellt in seinem Dhātupāṭha, dem er auch den Gaṇa *kaṇḍvādi* (Pan. III, 1, 27) anreiht, die siebente und achte Klasse Panini's um, während er die neunte zwischen die fünfte und sechste einschiebt, sodaß auf die siebente unmittelbar die zehnte folgt.

Über die allgemeine Einrichtung orientiert am besten ein Blick auf die Synopsis. Das oberste Einteilungsprinzip innerhalb der Klassen ist hier, wie bei Candragomin, das Genus verbi. Während aber bei Candra (und Hemacandra) die normale Reihenfolge lautet: aktive, mediale, zweigeschlechtige, stellt Śākaṭāyana (nach alter Weise) die medialen voran, was besonders in der ersten Klasse in Erscheinung tritt. Da er die medialen Verba auf Konsonant durch den Anubandha *i*, die auf Vokal wie Panini durch *ṅ* kennzeichnet, so nennt er die medi-

alen Wurzeln zusammenfassend *ṅiditaḥ*, die zweigeschlechtigen dementsprechend *ñīditaḥ* (*ñ* bezeichnet wie bei Panini die *ubhayapadin* auf Vokal, *ī* die auf Konsonant), und die aktiven per exclusionem *aṅiññīditaḥ*. Tritt an eine konsonantische Wurzel ein anderer Anubandhavokal, so wird auch diese Wurzel wie eine vokalische behandelt, z. B. *edhi*, aber *gādhṛṅ* wie *ṣmiṅ*, *hikkī*, aber *dhāvūñ* wie *veñ*.

Die von Bhīmasena hinzugefügten Bedeutungen sind nicht wie bei Candra auf je eine reduziert, sondern im allgemeinen vollständig wiedergegeben.

Die Wurzal-Anubandha's bei Śākaṭāyana und Hemacandra im Vergleich mit den panineïschen zeigt die folgende Übersicht:

Panini	Śākaṭāyana	Hemacandra	Panini	Śākaṭāyana	Hemacandra
a	*a*	*a*	*ṅ*	*ṅ*	*ḍ*
i	*u*	*u*	*ñ*	*ñ*	*g*
u	*ū*	*ū*	*ṭ*	*ṭ*	*ṭ*
ṛ	*ṛ*	*ṛ*	*ṇ*	*ṇ*	*m*
ḷ	*ḷ*	*ḷ*	*p*	*v*	*v*
ā	*ā*	*ā*	*m*	—	—
ī	*ai*	*ai*	*ṣ*	*ṣ*	*ṣ*
ū	*au*	*au*	*ir*	*ṝ*	*ṝ*
e	*e*	*e*	*ñi*	*ñi*	*ñi*
o	*o*	*o*	*ṭu*	*ṭu*	*ṭu*
k	*k*	*k*	*ḍu*	*ḍu*	*ḍu*

Dieses Schema erfordert nur wenige Bemerkungen. Da Śākaṭāyana, wie eben bemerkt, *i* und *ī* für das Genus Verbi verwendet, so veranlaßte ihn dies sozusagen zu einer künstlichen Lautverschiebung, indem er für *i u*, für *u ū*, für *ī ai*, für *ū au* einsetzte. Sonst sehen wir nur kleine Abweichungen: *v* für *p*, *ṝ* für *ir*; *m* ist nicht verwendet, indem die Verben mit kurzem Wurzelvokal im Kausativum von ihm im Sūtrapāṭha behandelt werden. Die starke Abhängigkeit Hemacandra's von Śākaṭāyana ist augenfällig. —

Die beiden Beispiele Hemacandra's endlich sind für seine Datierung nicht wesentlich, da für seine Biographie die Quellen ohnedies reichlich fließen, aber sie stimmen gut zu den sonstigen Angaben über seinen Patron Jayasiṁha, genannt Siddharāja.

Vgl. Bühler, Leben Hemacandra's S. 12: 'Allen Quellen zufolge war Jayasiṁha einer der tatkräftigsten und ehrgeizigsten Könige der Chaulukya-Dynastie. Er erweiterte sein Reich sowohl nach Osten als nach Westen. Unter seinen glücklichen, kriegerischen Unternehmungen wird besonders die Eroberung von Surāṣṭrāḥ oder Soraṭh im Süden von Kāṭhiāvāḍ und die Einnahme von Ujjain, welcher die Gefangennehmung des Königs Yaśovarman und die wenigstens zeitweilige Annexion des westlichen Mālvā folgte, in den Prabandhas wie in den Inschriften vielfach erwähnt'. Das erste Beispiel bezieht sich auf den Feldzug, der durch die Überführung der eroberten Bibliothek von Ujjayinī nach Aṇhilvāḍ, wie wir oben (S. 202) gesehen haben, indirekt den Anstoß zu Hemacandra's grammatischer Schriftstellerei gab. —

Der vorstehende Text beruht auf der Ausgabe im Pandit (N. S. 41, 1919), deren Quellen (es werden zuweilen Varianten notiert) nicht angegeben werden, kollationiert mit dem Ms. Bühler No. 143 (vgl. ZDMG 42 S. 544), jetzt in der India Office Library. Im Pandit sind die Dhātusūtra's durch alle Klassen durchgezählt, die letzte Ziffer ist 1320.

In den Anmerkungen ist P = Pandit, M = Ms. Bühler. Die Ausgabe im Pandit wimmelt von Druckfehlern, die hier nur zum geringsten Teil angeführt sind. Manche derselben werden schon in dem dort beigegebenen alphabetischen Wurzelverzeichnis verbessert.

Anhang IV

Synopsis der sieben ältesten Dhātupāṭha's

(B = Böhtlingk, in seiner zweiten Panini-Ausgabe, Lpz. 1887
K = Kṣīrasvāmin
M = Maitreyarakṣita's Dhātupradīpa ed. Chakravarti, Rajshahi (Bengal) 1919
S = Sāyaṇa, Mādhavīya-Dhātuvṛtti, Benares 1897
Śa = Śarvavarman (*s. Anhang* II)
C = Candragomin, Lpz. 1902
Śā = Śākaṭāyana (*s. Anhang* III)
H = Hemacandra ed. Kirste, Wien 1901)

I	B	K	M	S	Śa	C	Śā	H
bhū	1	1	1	1	1.17.148	1	259	1
edh	2	2	2	2	107	306	1	741
spardh	3	3	3	3	113	307	2	742
gādh	4	4	4	4	69	308	3	743
bādh	5	5	5	5	—	309	4	744
nādh	6a	6	—	6	—	329a	—	747
nādh	6b	—	6	6	—	—	5a	747
nāth	7	7	7	7	—	329b	5b	716
dadh	8	8	8	8	—	310	6	745
skund	9	9	9	9	—	311	8	740
śvind	10	10	10	10	—	312	9	720
vand	11	11	11	11	45	313	10	721
bhand	12	12	12	12	46	314	11	722
mand	13	13	13	13	—	315	12	723
spand	14	14	14	14	44	316	13	724
klind	15	15	15	15	—	317	14	725
mud	16	16	16	16	98	318	15	726
dad	17	17	17	17	—	319	16	727
svad	18	18	18	18	—	320a	23a	729
svard	19	19	19	19	—	320c	23b	730
urd	20	20	20	20	—	321	19	732
kurd	21	21	21	21	—	322a	18a	733

I	B	K	M	S	Śa	C	Śā	H
khurd	22	22	22	22	—	322b	—	734
gurd	23	22	—	23	—	322c	18b	734
gud	24	23	23	24	—	—	18c	735
sūd	25	24	24	25	—	323	20	736
hrād	26	25	25	26	—	324	21	737
hlād	27	26	26	27	66	325	22	738
svād	28	27	27	28	—	320b	23c	731
pard	29	28	28	29	—	326	24	739
yat	30	29	29	30	42	327	25	711
yut	31	30	30	31	—	328a	26a	722
jut	32	31	31	32	—	328b	26b	713
vith	33a	32	32	33	—	329c	27a	714
vidh	33b	—	—	33	—	—	—	—
veth	34	33	33	34	—	329d	27b	715
śranth	35a	34	34	35	—	330	28	717
śranth	35b	—	—	35	—	—	—	—
granth	36a	35	35	36	—	—	29	718
granth	36b	—	—	36	—	—	—	—
grath	36c	—	—	—	—	331	—	—
katth	37	36	36	37	—	332	30	719
at	38	37	37	38	—	3	291	279
cit	39	38	38	39	82	2	294	278
cyut	40	39	39	40̂	—	4	296a	280
ścyut	41	40	(40)	41	—	5	296b	283
jyut	42	31	—	—	—	—	295	713
manth	43	—	41	42	—	7	—	292.
kunth	44	41	42	43	—	6a	297a	288
punth	45a	42	43	44	—	6b	297b	289
yunth	45b	—	—	—	—	—	—	—
lunth	46	43	44	45	—	6c	297c	290
manth	47a	—	45	46	—	—	—	291
manth	47b	44	—	46	—	—	297d	292
sidh	48a	45	46	47	—	—	—	320
sidh	48b	45	46	47	83	8	298	320
sidh	49	46	47	48	—	9	299	321
khād	50	47	48	49	—	10	300	294
khad	51	48	49	50	—	11	302	296

I	B	K	M	S	Śa	C	Śā	H
bad	52a	49	50	51	—	12	301	295
band	52b	—	—	51	—	—	—	—
gad	53	50	51	52	36	13	303	297
rad	54	51	52	53	—	14	304	298
nad	55	52	53	54	—	15a	305a	299
ard	56	53	54	55	—	18	306	301
nard	57a	54	55	56	—	15b	—	302
nard	57b	—	—	—	—	—	307a	303
gard	58	55	56	57	—	15c	307b	304
tard	59	56	57	58	—	17	308	305
kard	60	57	58	59	—	16	309	306
khard	61	58	59	60	—	19	310	307
ant	62	59	60	61	—	20a	—	285
and	63	60	61	62	—	20b	311	308
ind	64	61	62	63	—	21	312	309
bind	65b	62	(63)	64	—	22	313	(310)
bhind	65c	—	—	64	—	—	—	—
gaṇḍ	65a	—	—	65	—	—	—	—
nind	66a	63	64	66	—	23	314	311
nind	66b	—	—	66	—	—	—	—
nand	67	64	65	67	—	24	315	312
cand	68	65	66	68	—	25	316	313
trand	69a	66	67	69	—	26	317	314
tund	69b	—	—	—	—	—	—	—
kand	70	67	68	70	—	27a	318a	315
ḳrand	71a	68	69	71	—	27b	318b	316
kund	71b	—	—	—	—	—	—	—
kḷand	72	69	70	72	—	27c	318c	317
klind	73	70	71	73	—	28	319	318
śundh	74	71	72	74	—	29	321	322
śīk	75a	72	73	75	89	333	31	611
sīk	75b	—	—	75	—	—	—	—
lok	76	73	74	76	109	334	32	612
ślok	77	74	75	77	—	335	33	613
drek	78	75	76	78	—	336a	34a	614
dhrek	79	76	77	79	—	336b	34b	615
rek	80	77	78	80	—	337	35a	616

I	B	K	M	S	Śa	C	Śā	H
sek	81a	79	79	81	—	338a	42a	635
sek	81b	78	—	81	—	—	—	635
sīk	81c	—	—	81	—	—	—	—
śīk	81d	78	—	81	—	—	—	—
srek	82	80	80	82	—	338b	42b	636
sraṅk	83a	—	82	83	—	—	42d	—
śrek	83b	—	81	83	—	—	42c	—
śraṅk	84	81	83	84	—	(338c)	42e	625
ślaṅk	85	82	84	85	—	(338d)	42f	626
śaṅk	86	83	85	86	129	339	35b	617
aṅk	87	84	86	87	—	340	36	610
vaṅk	88	85	87	88	—	341	37	608
maṅk	89	86	88	89	—	342	38	609
kak	90	87	89	90	—	343	39	618
kuk	91	88	90	91	—	344a	40a	619
vṛk	92	89	91	92	—	344b	40b	620
cak	93	90	92	93	—	345	41	621
kaṅk	94	91	93	94	—	346a	42g	622
vaṅk	95	—	94	95	—	—	—	608
śvaṅk	96a	92	95	96	—	346b	42h	263
svaṅk	96b	—	—	96	—	—	—	—
traṅk	97	93	96	97	—	346c	42i	624
ḍhauk	98a	94	97	98	110	346d	42j	627
ṭauk	98b	95	—	—	—	—	—	—
trauk	99	96	98	99	111	346e	42k	628
ṣvaṣk	100a	—	—	100	—	—	42l	629
ṣvask	100b	—	—	—	—	346f	—	—
ṣvakk	100c	97	99	—	—	—	42l	—
ṣukk	100d	—	—	—	—	—	—	—
vask	101a	98	100	101	—	346g	42m	630
vakk	101b	—	—	—	—	—	—	—
mask	102	99	101	102	—	346h	42n	631
ṭik	103a	100	103	103	—	346i	—	633
ṭik	103b	—	—	—	—	—	42p	633
ṭīk	104	101	104	104	90	346j	42q	634
tik	105a	—	102	103	—	—	—	633
tīk	105b	—	—	—	—	—	42o	632

I	B	K	M	S	Śa	C	Śā	H
tīk	106	—	—	104	—	—	—	—
raṅgh	107	102	105	105	—	346k	42r	637
laṅgh	108	103 104	106	106	—	346l	42s	638
aṅgh	109	105	107	107	—	347a	43a	639
vaṅgh	110	106	108	108	—	347b	43b	640
maṅgh	111	107	109	109	—	348	44	641
maṅgh	112	108	109	109	—	348	44	641
rāgh	113	109	110	110	—	349a	45a	642
lāgh	114	110	111	111	—	349b	45b	643
drāgh	115	111	112	111a	—	350	46	644
dhrāgh	116	112	—	111a	—	—	—	—
drāgh	117a	113	112	111a	—	350	46	644
dhrāgh	117b	—	—	111a	—	—	—	—
ślāgh	118	114	113	112	67	351	47	645
phakk	119	115	114	113	—	30	322	50
tak	120	116	115	114	—	31	323	51
taṅk	121	117	116	115	—	32	324	52
bukk	122	119	118	116	—	34	325	54
śuk	123	118	117	—	—	33	—	53
kakh	124a	—	—	117	—	—	—	—
kakkh	124b	—	119	—	—	35	326a	62
khakkh	124c	120	—	—	—	—	—	(62)
kakk	124d	—	—	—	—	—	—	—
okh	125	121	120	118	—	36a	327a	55
rākh	126	122	121	119	—	36b	327b	56
lākh	127	123	122	120	—	36c	327c	57
drākh	128	124	123	121	—	36d	327d	58
dhrākh	129	125	124	122	—	36e	—	59
śākh	130	126	125	123	—	37a	328a	60
ślākh	131	127	126	124	—	37b	328b	61
ukh	132	128	127	125	—	38a	329a	63
uṅkh	133	129	—	126	—	—	—	(88)
vakh	134	130	129	127	—	38c	329c	66
vaṅkh	135	131	133	128	—	—	—	(90)
makh	136	132	130	129	—	38d	329d	67
maṅkh	137	133	—	130	—	—	—	70

I	B	K	M	S	Śa	C	Śā	H
nakh	138a	134	—	131	—	38b	—	65
nakh	138b	134	128	131	—	—	329b	64
naṅkh	139	135	—	132	—	—	—	—
rakh	140	136	131	133	—	38e	329e	68
raṅkh	141	137	—	134	—	38g	329g	71
lakh	142	138	132	135	—	38f	329f	69
laṅkh	143	139	134	136	—	38h	329h	72
ikh	144	140	—	137	—	—	—	74
iṅkh	145	140	135	138	—	38i	329i	75
īṅkh	146a	141	136	—	—	38j	329j	76
īkh	146b	—	—	139	—	—	—	—
muṅkh	147a	—	—	139	—	—	—	—
thaṅkh	147b	—	—	—	—	—	—	—
trakh	148	—	—	139	—	—	—	—
traṅkh	149	—	—	139	—	—	—	—
śiṅkh	150	—	—	139	—	—	—	—
rikh	151	(153)	—	139	—	—	—	(73)
valg	152	142	137	140	—	38k	329k	77
raṅg	153	143	138	141	—	38m	329l	78
laṅg	154	144	140	142	—	38n	329m	79
aṅg	155	145	141	143	—	38o	329n	83
vaṅg	156	146	139	144	—	38p	329o	84
maṅg	157	147	142	145	—	38q	329p	85
taṅg	158	148	143	146	—	38r	—	80
tvaṅg	159a	149	144	147	—	38s	—	91
traṅg	159b	149	145	—	—	38t	—	—
śraṅg	160	150	147	148	—	38u	—	81
śvaṅg	161	—	146	—	—	—	329q	(86)
ślaṅg	162	151	148	149	—	38v	—	82
iṅg	163	152	149	150	—	38w	329r	87
riṅg	164	153	150	151	—	38x	329s	89
liṅg	165	154	151	152	—	38y	329t	90
tvaṅg	166	149	144	153	—	—	330	91
yuṅg	167	155	152	154	—	39a	331a	92
juṅg	168	156	153	155	—	39b	331b	93
vuṅg	169a	157	—	—	—	39c	—	94
buṅg	169b	(157)	—	—	—	—	331c	—

I	B	K	M	S	Śa	C	Śā	H
ruṅg	169c	—	154	156	—	—	—	—
ghaggh	170a	158	—	—	—	42	—	(95)
gaggh	170b	158	—	—	—	—	326b	95
ghagh	170c	—	157	157	—	—	—	—
daṅgh	171	157	155	—	—	40	332	96
laṅgh	172	—	156	—	—	41	—	98
maṅgh	173	—	158	158	—	—	—	(98)
śiṅgh	174	159	159	159	—	43	333	97
varc	175	160	160	160	—	352	62d	653
sac	176	161	161	161	—	354	48	647
loc	177	162	162	162	112	353	49	646
śac	178	163	163	163	—	—	50	648
śvac	179a	164	164	164	—	(355a)	51a	651
śvaj	179b	—	—	—	—	—	—	—
śvañc	180a	165	165	165	—	355b	51b	652
śvañj	180b	—	—	—	—	—	—	—
kac	181	166	166	166	—	356	52	649
kañc	182	167	167	167	—	357	53	650
kāñc	183	—	—	168	—	—	—	—
mac	184	168	168	169	—	359a	54	654
muñc	185a	169	169	170	—	359b	—	655
mañc	185b	—	—	171	—	—	—	—
muc	185c	168	—	170	—	—	—	—
mañc	186a	170	170	171	—	358	55	656
mañc	186b	—	—	171	—	—	340e?	—
pañc	187a	171	171	172	—	360	56	657
pac	187b	171	—	172	—	—	—	657
stuc	188	172	172	173	—	361	57	658
ṛj	189	173	173	174	—	362	60	664
ṛñj	190	174	174	175	—	363a	61a	665
bhṛj	191	175	175	176	—	363b	61b	666
ej	192	176	176	177	—	364a	62a	659
bhrej	193	177	177	178	—	364c	62b	660
bhrāj	194a	178	178	179	—	364d	—	—
bhrāj	194b	—	—	—	—	—	62c	661
rej	195	178	—	179	—	364b	—	—
īj	196	179	179	180	—	362	59	663

I	B	K	M	S	Śa	C	Śā	H
vīj	197	179	—	—	—	—	—	663
śuc	198	180	180	181	—	44	334	99
kuc	199	181	181	182	—	45	335	100
kuñc	200a	183	182	183	—	—	338	102
kuñc	200b	—	—	183	—	—	—	—
kuñc	200c	—	—	183	—	47	—	—
kruñc	201a	182	183	184	—	46	—	101
kruñc	201b	—	—	184	—	—	—	—
kruñc	201c	—	—	184	—	—	—	—
luñc	202a	184	184	185	115	—	339	103
luñc	202b	—	—	185	—	48	—	—
añc	203	185	185	186	119	49a	337	105
vañc	204	186	186	187	116(?)	49b	340a	106
cañc	205	187	187	188	—	49d	340b	107
tañc	206	188	188	189	—	49e	340c	108
tvañc	207	189	189	190	—	49f	340d	109
mruñc	208	190	190	191	—	49g	340f	112
mluñc	209	191	191	192	—	49h	—	—
mruc	210	192	192	193	—	49i	340g	113
mluc	211	193	193	194	—	49j	340h	114
gruc	212	194	194	195	—	50a	340i 342a	117
gluc	213	195	195	196	—	50b	340j 342b	118
kuj	214	196	196	197	—	50c	342c	140
khuj	215	197	197	198	—	50d	342đ	141
gluñc	216a	—	—	199	—	—	—	—
gluñc	216b	198	198	—	—	51a	—	115
sajj	217a	199	199	200	—	51b	—	138
sañc	217b	(199)	—	(200)	—	—	—	(116)
guñj	218a	200	200	201	—	76c	353b	153
guj	218b	200	—	201	—	—	353a	152
arc	219	201	201	202	—	52	336	104
mlech	220	202	202	203	—	53	343	119
lach	221	203	203	204	—	54a	344a	120
lāñch	222	204	204	205	—	54b	344b	121
vāñch	223	205	205	206	75	55	345	122

I	B	K	M	S	Śa	C	Śā	H
āñch	224	206	206	207	—	56	346	123
hrīch	225	207	207	208	—	57	347	124
hurch	226	208	208	209	—	58	348	125
murch	227	209	209	210	—	59	349	126
sphurch	228	(210)	210	211	—	60	350	127
yuch	229a	211	211	212	—	61	351	129
puch	229b	—	—	—	—	—	—	—
much	229c	—	—	—	—	—	—	—
uñch	230	212	212	213	—	62	352	(129)
uch	231	213	213	214	—	63	—	(129)
dhraj	232	216	214	215	—	—	—	134
dhrañj	233	215	215	216	—	64b	—	135
vraj	234	—	—	215	—	—	—	—
vrañj	235	—	—	216	—	—	—	—
dhṛj	236	(214)	216	217	—	—	340k	130
dhṛñj	237	—	217	218	—	64a	340l	131
dhvaj	238	217	218	219	—	—	340m	132
dhvañj	239	217	219	220	—	64c	340n	133
kūj	240	218	220	221	100	76	353c	151
kuñj	241	—	—	—	—	—	—	—
arj	242	219	221	222	—	65a	354a	142
sarj	243a	—	222	223	—	—	—	—
sarj	243b	220	—	—	—	65b	354b	143
garj	244	221	223	224	—	66	366f	163
tarj	245	222	224	225	—	67	361c	156
karj	246	223	225	226	—	—	355	144
kharj	247	{224 / 225}	226	227	—	68	356	145
aj	248	226	227	228	—	81	341	139
tej	249	—	228	229	—	69	—	—
khaj	250	228	229	230	—	71	357	146
kaj	251	227	—	230	—	—	—	—
khañj	252	229	230	231	—	72	358	147
ej	253	230	231	232	108	73	359	148
sphūrj	(254)[1]	231	232	233	114	74	360	149

[1] Bö. *schreibt fälschlich (mit* Westergaard) ṭuosphurjā *gegen alle Autoritäten*

I	B	K	M	S	Sa	C	Śā	H
kṣi	255	232	233	233	—	75	—	10
kṣīj	256	233	234	234	—	76	366g	150
laj	257	234	235	235	—	77a	361a	154
lañj	258	235	236	236	—	77d	361b	155
lāj	259	236	237	237	—	77c	362a	157
lāñj	260	237	238	238	—	77b	362b	158
jaj	261	238	239	239	—	78a	363a	159
jañj	262	239	240	240	—	78b	363b	160
tuj	263	240	241	241	—	79a	364	161
tuñj	264	{241 / 242}	242	242	—	79b	365	162
gaj	265	{243 / 249}	243	243	—	{80a / 70}	367	171
gañj	266	244	244	244	—	80b	366a	164
gṛj	267	245	245	245	—	80c	366b	165
gṛñj	268	246	246	246	—	80d	366c	166
muj	269a	247	247	247	—	80e	366d	167
mṛj	269b	—	—	247	—	—	—	(170)
muñj	270a	248	248	248	—	80f	366e	168
mṛñj	270b	248	—	248	—	—	—	169
vaj	271	250	249	249	62	81b	340o	136
vraj	272	251	250	250	63	81c	340p	137
aṭṭ	273a	252	251	251	—	365	—	674
aṭṭ	273b	252	251	251	—	—	—	674
aṭṭ	273c	—	—	—	—	—	63	—
veṣṭ	274	253	252	252	—	366	71c	673
ceṣṭ	275	254	253	253	—	367	66	670
goṣṭ	276	255	254	254	—	268a	67a	671
loṣṭ	277	256	255	255	—	368b	67b	672
ghaṭṭ	278	257	256	256	—	369	64	668
sphuṭ	279	—	257	257	167	370	65	669
aṇṭh	280a	258	258	(258)	149	371	84a	681
aṭh	280b	332	—	—	—	—	393h	227
vaṇṭh	281	259	259	259	150	372	85	680
maṇṭh	282	260	260	260	151	373a	86a	677
kaṇṭh	283	261	261	261	152	373b	86b	678
muṇṭh	284	262	262	262	153	374	87	679

I	B	K	M	S	Śa	C	Śā	H
heṭh	285	263	263	263	—	375b	88b	676
eṭh	286	264	264	264	—	375a	88a	675
hiṇḍ	287	265	265	265	154	376	69	704
huṇḍ	288	266	267	266	155	377	67c	683
kuṇḍ	289	267	266	267	—	378	70	690
vaṇḍ	290	268	268	268	156	379a	71a	691
maṇḍ	291	269	269	269	—	379b	71b	692
bhaṇḍ	292	270	270	270	—	380	72	693
piṇḍ	293	271	271	271	157	377	67d	684
muṇḍ	294	272	272	272	158	381	73	694
tuṇḍ	295	273	273	273	159	382	74	695
bhuṇḍ	296a	274	—	—	160	383	75	696
huṇḍ	296b	274	276	274	—	—	—	—
sphuṇḍ	297	275	—	274	—	384	—	(669)
caṇḍ	298	276	277	275	161	385	76	697
śaṇḍ	299	277	278	276	162	386	68	685
taṇḍ	300	278	279	277	—	387	77	686
paṇḍ	301	279	274	278	163	388	84b	682
kaṇḍ	302a	280	275	—	164	389	78	687
kaṇḍ	302b	—	—	279	—	—	—	—
khaṇḍ	303a	281	280	280	165	390	79	688
khuṇḍ	303b	282	—	280	—	—	—	689
heḍ	304	283	281	281	—	—	80a	702
hoḍ	305	—	282	282	—	391	80b	703
bāḍ	306a	—	—	283	—	392	—	—
vāḍ	306b	284	283	—	—	—	81	701
drāḍ	307	285	284	284	—	393a	82a	698
dhrāḍ	308	285	285	285	—	393b	82b	699
śāḍ	309	286	286	286	—	(394)	83	700
śauṭ	310	287	287	287	—	82	(370)	(233)
yauṭ	311	288	288	288	—	83	(371)	(234)
mleṭ	312a	290	291	289	—	84b	—	237
mleḍ	312b	—	—	—	—	—	372c	237
mreḍ	313	289	(290)	290	—	—	372b	236
meṭ	314	289	289	—	—	84a	(372a)	(235)
kaṭ	315	291	292	291	168	85	373	174
caṭ	316	—	—	291	—	—	—	—

I	B	K	M	S	Śa	C	Sā	H
aṭ	317	292	293	292	169	104a	393a	194
paṭ	318	293	394	293	170	104c	393b	195
raṭ	319	294	295	294	171	86	374a	211
laṭ	320	295	296	295	172	87	375	210
śaṭ	321	296	298	296	173	88	376	175
vaṭ	322	297	297	297	175	89	377	176
kiṭ	323	—	299	298	—	—	—	177
khiṭ	324	298	300	299	—	90	378	178
śiṭ	325	299	301	300	176	91a	379a	179
siṭ	326	300	302	301	177	91b	379b	180
jaṭ	327	301	303	302	178	92a	380a	181
jhaṭ	328	302	304	303	179	92b	380b	182
bhaṭ	329	303	305	304	180	93	382	184
taṭ	330	304	306	305	181	94	383	185
khaṭ	331	305	307	306	182	95	384	186
naṭ	332a	—	308	307	183	—	—	187
naṭ	332b	306	—	307	—	96	385	187
piṭ	333	307	309	308	184	92	381	183
haṭ	334	308	310	309	185	97	386	188
saṭ	335	309	311	310	186	98	387	189
luṭ	336a	310	312	311	—	99	388	190
luḍ	336b	310	—	311	—	—	—	—
lul	336c	—	—	311	—	—	—	—
ciṭ	337	311	313	312	—	100	389	191
viṭ	338	(312)	314	313	187	101	—	192
biṭ	339a	(313)	315	314	—	102	(405)	(252)
hiṭ	339b	—	(316)	(314)	—	—	—	—
iṭ	340	315	317	315	—	104b	393c	196
kiṭ	341	316	318	316	—	104d	393d	197
kaṭ	342	317	319	317	—	104e	393e	200
heṭh	343	314	—	—	—	103	(391)	(193)
maṇḍ	344	318	321	318	—	105	412	231
kuṇṭ	345a	319	(322)	319	—	106	392	201
kuṇḍ	345b	319	323	319	—	—	—	201
muṭ	346a	320	324	320	—	—	—	202
muḍ	346b	—	—	320	—	—	—	—
muṇḍ	346c	320	—	320	—	(107)	—	230

I	B	K	M	S	Śa	C	Śā	H
puḍ	346d	—	—	320	—	—	—	—
puṇḍ	346e	320	—	320	—	—	413	229
cuṇṭ	347a	321	325	—	—	108	—	204
cuṭ	347b	321	325	321	—	—	—	203
cuṇḍ	347c	321	—	321	—	—	414	(204)
muṇḍ	348a	322	326	322	—	109	415	230
puṇḍ	348b	—	327	322	—	—	—	—
śuṇḍ	348c	—	—	(322)	—	—	—	—
ruṇṭ	349a	324	329	323	—	111a	—	206
ruṇḍ	349b	—	—	323	—	—	417a	—
ruṇṭh	349c	324	—	323	—	—	—	—
luṇṭ	350a	325	330	324	—	111b	—	207
luṇḍ	350b	—	—	324	—	—	417b	—
luṇṭh	350c	325	—	324	—	—	—	—
vaṇṭ	351	323	328	—	—	110	(416)	205
sphuṭ	352a	327	331	325	—	112b	390	209
sphuṭ	352b	—	—	325	—	—	—	—
sphuṇṭ	352c	(326)	—	325	—	—	—	—
sphaṭ	352d	326	—	325	—	112a	—	208
paṭh	353	328	332	326	37. 144	113	394	213
vaṭh	354	329	333	327	—	114	395	214
maṭh	355	330	334	328	188	115	396	215
kaṭh	356	331	335	329	189	116	397	216
raṭh	357	333	336	330	190	—	374b	212
haṭh	358	334	337	331	—	117	398	217
ruṭh	359	335	338	332	—	118a	399b	219
luṭh	360	335	339	333	—	118b	399c	220
uṭh	361a	335	340	334	—	—	399a	218
ūṭh	361b	—	—	—	—	—	—	—
piṭh	362	336	341	335	—	119	400	221
śaṭh	363	337	342	336	—	120	401	222
śuṭh	364a	338	343	337	191	—	402a	223
śuṇṭh	364b	338	—	337	—	—	—	223
kuṇṭh	365	339	344	338	—	121b	402b	224
luṇṭh	366	(340)	345	339	—	122	403	225
śuṇṭh	367	341	346	340	—	121a	404	226
ruṇṭh	368	342	347	341	—	123a	393f	228

I	B	K	M	S	Śa	C	Śā	H
luṇṭh	369	343	348	342	—	123b	393g	(228)
cuḍḍ	370a	344	349	343	192	124	410	258
cuḍḍ	370b	—	—	—	—	—	—	258
aḍḍ	371	345	350	344	193	125	411	257
kaḍḍ	372	355	{362 / 351}	345	—	134	409	256
krīḍ	373	346	352	346	91	126	419	243
tuḍ	374a	347	353	347	—	127	420a	244
tūḍ	374b	347	—	347	—	—	420b	245
hūḍ	375a	348	354	348	—	128a	393j	248
huḍ	375b	349	—	349	—	—	393i	247
hoḍ	376a	—	355	350	—	—	—	—
hauḍ	376b	350	—	—	—	128b	—	250
rauḍ	377a	351	356	351	—	129	379	241
roḍ	377b	—	—	—	—	—	—	240
roḍ	378	—	357	352	—	—	—	—
loḍ	379a	—	358	353	—	—	372d	238
lauḍ	379b	352	—	—	—	130	—	239
aḍ	380	353	359	354	—	131	406	253
laḍ	381	354	360	355	194	132	407	254
lal	382	—	—	355	—	—	—	—
kaḍ	383a	355	361	356	195	133	—	(255)
kaṇḍ	383b	355	—	356	—	—	408	255
kaḍ	383c	—	—	—	—	—	—	—
gaṇḍ	384	356	363	357	196	135	418	232
tip	385a	357	364	358	—	395a	90a	750
dip	385b	—	—	358	—	—	—	—
tep	386a	358	365	359	—	395b	—	753
dep	386b	—	—	358	—	—	—	—
stip	387	359	366	360	—	—	90b	751
step	388	360	367	361	—	395c	90c	752
tep	389	361	365	362	—	—	91	753
glep	390	362	{368 / (369)}	363	—	396	92	758
vep	391	363	370	364	—	397	93a	754
kep	392	364	371	365	—	398a	93b	755
gep	393	365	371	366	—	398b	93d	756

I	B	K	M	S	Śa	C	Śā	H
glep	394	366	371	367	—	398c	93e	758
mep	395	367	—	368	—	(399c)	94a	759
rep	396	{368 370}	(374)	369	—	(399d)	94b	760
lep	397	369	(375)	370	—	—	—	761
dhep	398	—	—	370	—	—	—	—
trap	399	371	376	371	—	400	95	762
kamp	400	372	377	372	—	401	93f	757
ramb	401	373	378	373	—	403a	—	765
lamb	402	374	379	374	—	—	—	766
amb	403	375	380	375	—	402	96d	764
lamb	404	376	379	376	128	403b	97	766
kab	405	377	381	377	—	404	98	767
klīb	406	378	382	378	—	405	99	768
kṣīb	407	379	383	379	—	406	100	769
śībh	408	380	384	380	—	407	101a	770
bībh	409a	—	—	—	—	—	—	(771)
cībh	409b	381	385	381	—	408	101b	771
rebh	410	382	386	382	—	409	96a	775
ambh	411	382	—	382	—	—	96e	776
rambh	412	382	—	382	—	—	96b	777
stambh	413	383	387	383	—	410a	105a	779
skambh	414	384	388	384	—	410c	105b	780
jabh	415a	385	389	385	130	(411a)	—	—
jabh	415b	—	389	385	—	—	104a	783
jṛmbh	416	386	390	386	131	411b	104b	784
śalbh	417	387	391	387	—	412	101c	772
valbh	418	388	392	388	—	413	102	773
galbh	419	389	393	389	—	414	103	774
śrambh	420a	390	—	390	—	415	—	—
srambh	420b	390	—	390	—	—	—	844
sraṁs	420c	391	394	390	—	—	148	844
stubh	421	392	395	391	—	416	105c	781
gup	422	393	396	392	209	136	421	332
dhūp	423	394	397	393	210	137	422a	334
jap	424	396	398	395	145	138c	424	338
jalp	425	395	399	394	146	138d	423a	337

I	B	K	M	S	Śa	C	Śā	H
cap	426	397	400	396	—	139	425	339
sap	427	398	401	397	—	(140)	426	340
rap	428	399	402	398	—	138a	423b	335
lap	429	400	403	399	—	138b	423c	336
cup	430	401	404	400	—	141	427	342
tup	431	402	405	401	—	142a	428a	343
tump	432	403	406	402	—	142b	428b	344
trup	433	404	407	403	—	142c	428e	345
trump	434	405	408	404	—	142d	428f	346
tuph	435	406	409	405	—	142e	428c	347
tumph	436	407	410	406	—	142f	428d	348
truph	437	404	411	407	—	142g	428g	349
trumph	438	405	412	408	—	142h	428h	350
parp	439a	—	413	409	—	—	431a	—
rarph	439b	(408)	—	—	—	(143a)	—	(351)
raph	440	409	414	410	—	143b	431b	352
ramph	441	410	415	411	—	143c	431c	353
arb	442a	411	416	412	—	143d	431d	354
amb	442b	(411)	—	412	—	—	—	367
parb	443	—	417	413	—	143e	—	361
larb	444	(422)	—	414	—	—	—	—
barb	445	412	418	415	—	—	431e	362
marb	446	(421)	419	416	—	—	—	—
karb	447	413	421	417	—	—	431f	355
kharb	448	414	422	418	—	143f	431g	356
garb	449	415	423	419	—	143g	431h	357
śarb	450	417	424	420	—	143h	431i	363
sarb	451	{418}{419}	420	421	—	143i	431j	364
carb	452	420	425	422	—	143j	431k	358
kumb	453	—	426	423	—	144	—	368
lumb	454	—	427	424	—	—	—	369
tumb	455	—	428	425	—	—	—	370
cumb	456	423	429	426	—	145	432	371
sṛbh	457a	—	430	427	—	—	—	—
sibh	457b	—	430	427	—	—	—	—
sṛbh	457c	424	—	427	—	142i	—	372

I	B	K	M	S	Śa	C	Śā	H
sribh	457d	—	(430)	—	—	—	428i	374
sṛmbh	458a	—	431	428	—	—	—	—
simbh	458b	—	431	428	—	—	428j	375
sṛmbh	458c	425	—	428	—	142j	—	373
srimbh	458d	—	(431)	—	—	—	—	—
śubh	459a	—	432	429	—	—	—	—
subh	459b	—	—	—	—	—	—	—
śumbh	460	426 (426)	433	430 (430)	—	146	429	377 (377)
ghiṇṇ	461	427	434	431	—	417a	110a	705
ghuṇṇ	462	428	435	432	—	417b	110b	706
ghṛṇṇ	463	429	436	433	—	417c	110c	707
ghuṇ	464	430	437	434	—	418a	109a	708
ghūrṇ	465	431	438	434	—	418b	109b	709
paṇ	466	432	439	435	212	420	108	710
pan	467	433	440	436	213	419	107	748
bhām	468	434	441	437	—	421	111	787
kṣam	469	435	442	438	—	422	112	788
kam	470	436	443	439	214	423	113	789
aṇ	471	437	444	440	—	147a	433a	259
raṇ	472	438	445	441	—	147b	433b	260
vaṇ	473	439	446	442	—	147c	433c	261
bhaṇ	474	452	447	443	—	147d	433f	264
maṇ	475	440	448	444	—	147e	433d	266
kaṇ	476	441	449	445	—	147f	433i	270
kvaṇ	477	442	450	446	—	147g	433h	271
vraṇ	478a	443	451	447	—	147h	433g	262
braṇ	478b	—	—	447	—	—	—	—
bhraṇ	479	444	452	448	—	147i	433e	265
dhvaṇ	480	445	—	449	—	(147k)	433k	268
dhaṇ	481	453	—	(449)	—	—	433j	267
oṇ	482	446	453	450	—	148	435	273
śoṇ	483	447	454	451	—	149	436	274
śroṇ	484	448	455	452	—	150	437a	275
śloṇ	485	449	456	453	—	—	437b	276
paiṇ	486a	450	457	454	—	(151)	438	277
praiṇ	486b	—	—	—	—	—	—	—

I	B	K	M	S	Śa	C	Śā	H
laiṇ	486c	—	—	(454)	—	—	—	—
dhraṇ	487a	—	458	—	—	147j	433l	269
dhran	487b	(456)	458	455	—	—	—	—
kan	488	454	459	456	—	152	439	331
stan	489	455	460	457	—	153a	433m	323
van	490	451	461	458	—	153b	433n	328
van	491	457	462	459	—	—	434a	329
san	492	458	463	460	—	154	434b	330
am	493	459	464	461	—	155a	440	391 392
dram	494	460	465	462	—	155b	444a	393
hamm	495	461	466	463	—	155c	444b	394
mīm	496	462. 463	467	464	—	155d	444c	395
cam	497	464	468	465	134	156a	445a	380
cham	498	465	469	466	135	156b	445b	381
jam	499	466	470	467	136	156c	445c	382
jim	500	468	471	467	—	—	445e	384
jham	501	467	471	468	137	156d	445d	383
kram	502	469	472	469	138. IV, 12. 142. 150	157	446	385
ay	503	470	473	470	43	424a	114a	790
vay	504	471	474	471	—	424b	114b	791
pay	505	472	(475)	472	—	—	114c	792
may	506	473	476	473	—	424c	114d	793
cay	507	474	477	474	—	424d	—	795
tay	508	475. 477	478	475	—	424e	115	797
nay	509	(476)	479	476	—	424f	114e	798
day	510	478	480	477	—	425	116	799
ray	511	479	481	478	—	424g	114f	796
ūy	512	480	482	479	—	426	117	800
pūy	513	481	483	480	—	427	118	801
knūy	514	482	484	481	—	428	119a	802
kṣmāy	515	483	485	482	—	429	120	803
sphāy	516	484	486	483	—	430a	121a	804
pyāy	517	485	487	484	—	430b	121b	805
tāy	518	486	488	485	—	431	122	806

I	B	K	M	S	Śa	C	Śā	H
śal	519	487	489	486	—	432	124	809
val	520	488	490	487	—	433	123a	807
vall	521	488	491	488	—	—	123b	808
mal	522	489	492	489	—	434a	125a	810
mall	523	490	493	490	—	434b	125b	811
bhal	524	491	494	491	—	435a	126a	812
bhall	525	492	495	492	—	435b	126b	813
kal	526	493	496	493	—	436. 153	127	814
kall	527	494	497	494	—	437	119b	815
tev	528	495	498	485	—	438a	128a	816
dev	529	496	499	496	—	438b	128b	817
sev	530a	499	501	497	—	439a	129a	818
sev	530b	500	501	497	—	—	129b	819
gev	531	(497)	502	498	—	439d	129e	822
glev	532	503	503	499	—	439e	129f	823
pev	533	504	504	500	—	439f	129g	824
mev	534	506	505	500	—	439g	129i	826
mlev	535	507	506	501	—	439h	129j	827
śev	536	498	500	501	—	439b	—	—
khev	537	502	501	501	—	—	129d	821
plev	538	505	508	(501)	—	—	129h	825
kev	539	501	—	—	—	439c	129c	820
rev	540a	508	507	502	—	440	114h	828
plav	540b	—	508	502	—	—	—	—
pav	540c	—	508	502	—	—	114g	829
mavy	541	509	509	503	—	158	448b	399
sūrkṣy	542a	—	510	504	—	159a	—	579
sūrkṣy	542b	510	—	—	—	—	449a	400
īrkṣy	543	511	511	505	—	159b	449b	401
īrṣy	544	512	512	506	—	159c	449c	402
hay	545	513	513	507	—	160a	450b	397
śucy	546a	514	—	—	—	161	451b	403
śucy	546b	—	514	508	—	—	—	—
cucy	546c	514	(514)	508	—	—	451a	404
hary	547	515	515	509	—	160b	450a	398
al	548	516	516	510	—	—	452	919
phal	549	517	517	511	—	162	453b	414

I	B	K	M	S	Śa	C	Śā	H
mīl	550	518	518	512	85	163a	454a	415
śmīl	551	519	519	513	86	—	454b	416
smīl	552	520	519	513	—	163b	454c	417
kṣmīl	553	519	520	514	87	163c	454d	418
pīl	554	521	521	515	—	164	455	419
nīl	555a	522	522	516	—	—	—	420
nīl	555b	—	—	—	—	165	456	—
śīl	556	523	523	517	88	166	457	421
kīl	557	524	524	518	—	167	448c	422
kūl	558	525	525	519	—	168	458	423
śūl	559	526	526	520	—	169	459	424
tūl	560	527	527	521	—	170	460	425
pūl	561	528	528	522	—	171	461	426
mūl	562	529	529	523	—	172	462	427
phal	563	530	530	524	64	173	463	428
cull	564	531	531	525	—	174	465	430
phull	565	532	532	526	—	175	464	429
cill	566	533	533	527	—	176	466	431
til	567a	534	534	527	—	—	—	439
till	567b	534	—	527	—	(177)	475g	440
vel	568	—	535	528	—	178a	467a	443
cel	569	536	536	529	—	178b	467b	444
kel	570	537	537	530	—	178c	467c	445
khel	571	538	538	531	—	178d	467d	447
kṣvel	572	539	539	532	—	—	467f	—
vell	573	535	540	533	—	—	—	442
pel	574	540	542	534	—	179a	475a	432
phel	575	541	543	536	—	179b	475b	433
śel	576a	542	544	535	—	178e	475c	434
sel	576b	542	—	535	—	178f	475d	435
sel	576c	542	—	535	—	—	—	436
sval	576d	—	—	—	—	—	—	—
skhal	577	543	546	537	—	180	467g	448
khal	578	544	545	538	—	181	468	449
gal	579	545	547	539	117	182	469a	452
sal	580	546	(548)	540	—	(183)	(475e)	(438)
dal	581	547	549	541	—	184	453a	413

I	B	K	M	S	Śa	C	Śā	H
śval	582a	—	550	542	—	—	470a	450
śal	582b	548	—	—	—	185a	—	451
śvall	583	549	551	543	—	185b	470b	451
khor	584a	550	552	545	—	186	471	412
khol	584b	551	553	544	—	—	—	(251)
dhor	585	552	554	546	—	187	472	411
tsar	586	553	555	547	—	188	473	405
kmar	587	[554]	556	548	—	189	474	406
abhr	588	555	557	549	38	190a	475j	407
vabhr	589	(556)	558	550	39	190b	475h	(408)
mabhr	590	557	559	551	40	190c	475i	409
car	591	558	560	552	41	190d	476	410
ṣṭhiv	592a	559	561	553b	84	191a	477b	463
ṣṭhiv	592b	559	561	553a	—	—	—	(463)
ji	593	560	562	554	2	192	—	—
jīv	594	561	563	555	92	193	478	465
pīv	595	562	564	556	—	194a	479a	466
mīv	596	563	565	557	—	194b	479b	467
tīv	597	565	566	558	—	194d	479d	468
nīv	598a	—	567	559	—	—	—	—
nīv	598b	564	—	—	—	194c	479c	469
kṣiv	599a	566	568	560	—	191b	477a	464
kṣīv	599b	(566)	—	560	—	—	—	(464)
urv	600	567	569	561	—	195a	480e	470
turv	601	568	570	562	—	195b	480a	471
thurv	602	570	571	563	—	195c	480b	472
durv	603	569	572	564	—	195d	480c	473
dhurv	604	570	573	565	—	195e	480d	474
gurv	605	571	574	566	—	197	481	481
murv	606a	572	575	567	—	196	482	479
mūrv	606b	—	—	—	—	—	—	—
purv	607a	—	576	568	—	—	—	—
pūrv	607b	573	—	—	—	198a	483a	454
parv	608	574	577	569	—	198b	483b	455
marv	609	575	578	570	—	198c	483c	456
carv	610	576	579	571	—	199	469b	453
bharv	611a	577	580	572	—	201c	480h	477

I	B	K	M	S	Śa	C	Śā	H
bharv	611 b	—	—	572	—	—	—	—
karv	612 a	—	581	573	—	200 a	484 a	460
karv	612 b	—	—	573	—	—	—	—
kharv	613	579	582	574	—	200 b	484 b	461
garv	614	578	583	575	—	200 c	484 c	462
arv	615	580	584	576	—	201 a	480 f	476
śarv	616	581	585	577	—	201 b	480 g	478
sarv	617	—	586	588	—	—	—	—
inv	618	582	587	579	—	202	485	488
pinv	619	583	588	580	—	203 a	486 a	482
minv	620	584	589	581	—	203 b	486 b	483
ninv	621 a	(585)	590	582	—	(203 c)	486 c	(484)
sinv	621 b	—	—	582[1]	—	—	—	—
hinv	622 a	589	591	583	—	204 a	487 a	485
inv	622 b	586	—	583	VIII, 10	—	—	488
dinv	623	588	592	584	—	204 b	487 b	486
dhinv	624	589	593	585	VIII, 11	204 c	V, 22	V, 26
jinv	625	587	594	586	VIII, 12	—	487 c	487
riṇv	626	591	595	587	—	205 a	475 l	(366)
raṇv	627	590	596	588	—	205 b	475 m	(367)
dhanv	628	593	597	589	—	205 c	475 n	458
kṛṇv	629	594	598	590	VIII, 13	206	{488. V, 23}	V, 25
mav	630	595	599	591	—	207	448 a	480
av	631	596	600	592	—	208	489	489
dhāv	632	597	601	593	—	589	547	920
dhukṣ	633	598	602	594	—	441 a	130 a	876
dhikṣ	634	599	603	595	—	441 b	130 b	877
vṛkṣ	635	600	604	596	—	442	131	878
śikṣ	636	601	605	597	—	443	132	879
bhikṣ	637	602	606	598	—	444	133	880
kleś	638	602	607	599	—	445	137 a	831
dakṣ	639	603	608	600	—	446	152	875
dīkṣ	640	604	609	601	—	447	134	881

[1] *für* mūrdhanyoṣṭhyādiṁ *in* Mādh. ed. *ist natürlich* mūrdhanyoṣmādiṁ *zu lesen*

I	B	K	M	S	Śa	C	Śā	H
īkṣ	641	605	610	602	—	448	135	882
īṣ	642	606	615	603	—	449	136	833
bhāṣ	643	607	611	604	—	450	137 b	832
varṣ	644 a	—	613	605	—	—	138	—
parṣ	644 b	608	612	—	—	—	—	842
sparṣ	644 c	—	—	—	—	451	—	—
geṣ	645 a	609	—	606	—	—	139	834
gleṣ	645 b	—	614	607	—	452	—	—
peṣ	646	(610)	(617)	(607)	—	(453)	(156 a)	(835)
jeṣ	647	611	618	608	—	454 a	140 a	836
neṣ	648	612	619	609	—	454 b	140 b	837
eṣ	649	613	620	610	—	454 c	140 c	838
preṣ	650 a	614	—	611	—	—	—	—
hreṣ	650 b	614	621	—	—	454 d	140 d	839
reṣ	651	615	622	612	—	455	141 a	840
heṣ	652	615	623	613	—	457 d	141 b	841
hreṣ	653	—	—	613	—	—	—	—
kās	654	616	624	614	70	457 a	142	845
bhās	655	617	625	615	68	456 b	144 a	846
nās	656	619	626	616	—	457 b	143 b	850
rās	657 a	618	627	617	—	457 c	143 a. 144 b	849
rāś	657 b	—	—	—	—	—	—	—
nas	658	620	628	618	—	458	145	851
bhyas	659	621	629	619	—	459	146	852
śaṁs	660 a	622	630	620	132	—	147	853
śaṁs	660 b	—	—	620	—	460	—	—
śās	660 c	622	—	—	—	—	—	—
gras	661	623	631	621	—	461 a	149 a	854
glas	662	624	632	622	—	461 b	149 b	855
īh	663	625	633	623	93	462	150	857
baṁh	664	626	634	624	—	463 a	151 a	873
maṁh	665	627	635	625	—	463 b	151 b	874
aṁh	666	628	636	626	—	464	140 e	858
garh	667	629	637	627	—	465 a	153 a	860
galh	668	630	638	628	—	465 b	153 b	861
varh	669 a	—	—	—	—	—	154 a	862

I	B	K	M	S	Śa	C	Śā	H
barh	669b	631	—	629	—	466a	—	—
valh	670a	—	639	—	—	—	154b	863
balh	670b	632	—	630	—	466b	—	—
barh	671a	—	—	—	—	—	155a	864
varh	671b	633	640	631	—	—	—	—
balh	672a	—	—	—	—	—	155b	865
valh	672b	—	641	632	—	—	—	—
plih	673	634	642	633	—	(467)	(140f)	859
veh	674a	635	643	634	—	468a	156c	866
beh	674b	—	—	634	—	—	—	—
jeh	675	636	644	635	—	468b	156d	867
bāh	676	637	(645)	636	—	468c	—	(868)
drāh	677	638	647	637	—	469	157	869
kāś	678a	639	648	638	—	456	144c	830
kās	678b	—	—	638	—	—	—	—
ūh	679	640	649	639	102	470	158	870
gāh	680	641	650	640	—	471	159	871
gṛh	681a	642	651	641	—	472	—	872
grah	681b	—	—	—	—	—	—	—
glah	681c	642	652	641	—	—	160	872
gṛh	681d	—	—	641	—	—	—	—
ghuṁṣ	682a	643	653	642	—	(473)	—	843
ghaṁṣ	682b	643	—	642	—	—	—	856
ghaṁs	682c	643	—	642	—	—	161	856
ghuṣ	683	644	654	643	—	209	521e	497
akṣ	684	645	655	644	V, 27	210	491	570
takṣ	685	646	656	645	V, 28	211a	492a	571
tvakṣ	686	647	657	646	V, 29	211b	492b	572
ukṣ	687	648	658	647	—	212	511	566
rakṣ	688	649	659	648	118	213	493	567
nikṣ	689	650	660	649	—	214	494f	573
tṛkṣ	690	651	661	650a	—	215a	495a	574
stṛkṣ	691a	652	662	650b	—	—	—	575
stṛkṣ	691b	652	—	—	—	215b	495b	575
nakṣ	692	653	663	651	—	215c	495c	576
vakṣ	693	655	664	652	—	216	496	577
mrakṣ	694a	—	665	—	—	217	—	—

I	B	K	M	S	Śa	C	Śā	H
mṛkṣ	694b	—	—	653	—	—	—	—
makṣ	694c	654	666	653	—	—	490	568
takṣ	695	(656)	667	654	—	(218)	(497)	(578)
pakṣ	696	656a	668	654	—	—	—	—
sūrkṣ	697a	—	669	655	—	—	—	—
sūrkṣ	697b	657	—	—	—	219	—	579
sūrkṣy	697c	657	—	—	—	—	498	(579)
kāṅkṣ	698	658	670	656	72	220a	499a	580
vāṅkṣ	699	659	671	657	73	220b	499b	581
māṅkṣ	700	660	672	658	74	220c	499c	582
drāṅkṣ	701	661. 664	673	659	—	221a	—	583
dhrāṅkṣ	702	662. 665	674	660	—	221b	500a	584
dhvāṅkṣ	703	663	675	661	—	221c	500b	585
cūṣ	704	666	676	662	—	222	501	498
tūṣ	705	667	677	663	—	223	502	499
pūṣ	706	668	678	664	—	224	532c	500
mūṣ	707a	669	679	665	—	225	503b	502
muṣ	707b	683	—	679	—	—	—	—
lūṣ	708	669	—	665	—	—	{503a 508j}	(501)
rūṣ	709	—	—	665	—	—	—	—
śūṣ	710a	670	—	666	—	—	—	503
sūṣ	710b	670	680	—	—	226	—	503
sūṣ	710c	—	—	666	—	—	504	503
yūṣ	711a	671	681	667	—	230i	—	516
jūṣ	711b	672	682	668	—	230j	508k	517
bhūṣ	712	673	683	669	101	227	505	537
taṁs	713	673	—	—	—	—	—	538
ūṣ	714	674	684	670	—	228	506	504
īṣ	715	675	685	671	—	229	507	505
kaṣ	716	676	686	672	—	230a	508a	507
khaṣ	717	685	—	673	—	—	—	519
śiṣ	718	677	687	674	—	230b	508b	508
jaṣ	719	678	688	675	—	230c	508c	509
jhaṣ	720a	679	689	676	—	230d	508d	510
ūṣ	720b	—	—	—	—	—	—	—
śaṣ	721	680	690	677	—	—	508e	518

I	B	K	M	S	Śa	C	Śā	H
vaṣ	722a	681	691	678	—	230e	508f	511
baṣ	722b	—	—	—	—	—	—	—
maṣ	723	682	692	679	—	230f	508g	512
ruṣ	724	684	693	680	—	230g	508h	514
riṣ	725	685	694	681	—	230h	508i	515
bhaṣ	726	686	695	682	—	231	510	521
uṣ	727a	687	696	683	—	232	—	529
uṣ	727b	—	—	—	—	—	515a	529
jiṣ	728	688	697	684	—	233a	511a	522
viṣ	729	689	698	685	—	233b	511b	523
miṣ	730	690	699	686	—	233c	511c	524
niṣ	731	—	—	—	—	—	—	(525)
puṣ	732	691	700	687	—	234	513	536
śriṣ	733	692	701	688	—	235a	515b	530
śliṣ	734	693	702	689	—	235b	515c	531
pruṣ	735	694	703	690	—	235c	515d	532
pluṣ	736	695	704	691	—	235d	515e	533
prṣ	737	696	705	692	—	236a	511d	526
vṛṣ	738	697	706	693	—	236b	509	527
mṛṣ	739	698. 699	707	694	—	237	512	528
ghṛṣ	740a	701	708	695	—	238	516	534
ghṛṣ	740b	—	—	—	—	—	—	—
hṛṣ	741	702	709	696	—	239	517	535
tus	742	703	710	697	—	240a	521a	539
hras	743	704	711	698	—	240b	521b	540
hlas	744	705	712	699	—	240c	521c	541
ras	745	706	713	700	—	240d	521d	542
las	746	707	714	701	—	242	518	543
ghas	747	707a	715	702	—	244	—	544
jarts	748a	708	—	—	—	241a	519a	550
jarj	748b	{(708). 708}	716	703	—	—	(519b)	—
carc	749a	709	717	704	—	241b	—	—
jharc	749b	{(709). 709}	—	—	—	—	—	—
jharjh	750	710	718	705	—	241c	519c	—
pis	751	711	719	706	211?	243a	495e	546

I	B	K	M	S	Śa	C	Śā	H
pes	752	712	720	707	—	243b	495f	547
vis	753	—	—	—	—	—	—	—
ves	754	712	—	—	—	—	—	548
biś	755	(711)	—	(706)	—	—	—	—
beś	756	(712)	—	(707)	—	—	—	—
has	757	713	721	708	57. 143	245	520	545
niś	758	714	723	709	—	246	523	494
miś	759	715	724	710a	—	247b	522a	491
maś	760	716	725	710b	—	247a	522b	492
śav	761	717	726	711	—	(248)	475k	459
śaś	762a	718	727	712	—	249	524	493
kaṣ	{762b (B a)}	—	—	—	—	—	—	—
kaś	{762c (B a)}	719	(722)	712	—	—	—	490
śas	763	720	728	713	—	250	5081	549
śaṁs	764	721	729	714	—	251	527	550
cah	765	722	730	715	—	252	530	553
mah	766	722a	731	716	—	258b	—	565
rah	767	723	732	717	—	253	531	554
raṁh	768	724	733	718	—	254	495d	555
dṛh	769	725	736	719	—	255a	532a	556
dṛṁh	770	726	737	720	—	255b	532b	557
vṛh	771	(727)	738	721	—	255c	(532d)	558
vṛṁh	772a	(728)	739	722. 723	—	255d	(533)	560
vṛh	772b	(727)	—	723	—	256	—	559
tuh	773	729	740	724	—	257a	534a	562
duh	774	(729)	741	725	—	257b	534b	563
uh	775a	730	742	726	—	—	534c	561
ūh	775b	—	—	—	—	—	—	—
arh	776	731	743	727	—	258a	535	564
dyut	777	732	744	728	94	496	175a	937
śvit	778	733	745	729	—	497	177	943
mid	779	734	746	730	—	498a	178	944
svid	780a	735	747	731	—	498b	179	946
kṣvid	780b	735	—	731	—	498c	—	945
ruc	781	736	748	732	95	499	176	938

Ī	B	K	M	S	Śa	C	Śā	H
ghuṭ	782	737	749	733	—	500	180	939
ruṭ	783a	738	750	734	—	501a	181a	940
ruṭh	783b	739	—	—	—	—	—	(940)
luṭ	784	738	751	735	—	501b	{175b 181b}	941
luṭh	785	740	752	736	—	—	181c	942
śubh	786	741	753	737	96	502	175c	947
kṣubh	787	742	754	738	97	503	182	948
nabh	788	743	755	739	—	504a	183a	949
tubh	789	744	756	740	—	504b	183b	950
sraṁs	790a	745	757	741	120	505a	185a	953
sraṁś	790b	—	—	—	—	—	—	—
dhvaṁs	791	746	759	742	77. 122	—	—	954
bhraṁś	792a	747	758	743	76. 121	505b	185b	952
bhraṁs	792b	—	—	743	—	—	—	—
dhvaṁs	793	748	759	744	—	506	186	954
srambh	794	749	760	745	78. 123	507	184	951
vṛt	795	750	761	746	103	508	187	955
vṛdh	796	751	762	747	—	509	188	957
śṛdh	797	752	763	748	104	510	189	958
syand	798	753	764	749	—	511	190	956
kṛp	799	754	765	750	106	512	191	959
ghaṭ	800	755	766	751	166	513	192	1000
vyath	801	756	767	752	—	514	193	1002
prath	802	757	768	753	—	515a	194	1003
pras	803	759	769	754	—	—	195	1011
mrad	804	760	770	755	—	516a	196	1004
skhad	805	761	771	756	—	517	197	1005
kṣañj	806a	762	772	757	—	518a	200	1001
kṣaj	806b	762	—	757	—	—	—	(1001)
dakṣ	807	763	773	758	—	518b	201	1012
krap	808a	764	774	759	—	519	202	1009
kṛp	808b	—	774	—	—	—	—	—
kap	808c	—	—	—	—	—	—	—
kand	809a	765	775	760	—	520a	199a	1006
kad	809b	765	—	760	—	—	—	1006
krand	810a	766	776	761	—	520b	199b	1007

I	B	K	M	S	Śa	C	Śā	H
krad	810b	766	777	761	—	—	—	1007
kland	811a	767	—	762	—	520c	199c	1008
klad	811b	767	778	762	—	—	—	1008
tvar	812	768	779	763	—	521	198	1010
jvar	813	769	780	764	—	523	203	1054
gaḍ	814	770	781	765	—	524	204	1034
heḍ	815	771	782	766	—	525	205	1035
vaṭ	816	772	783	767	—	526a	(206a)	1031
bhaṭ	817	773	784	768	—	526b	206b	1032
naṭ	818a	774	—	—	—	527	207	—
naṭ	818b	—	785	769	—	—	—	1033
stak	819a	776	786	770	—	529	—	1017
stak	819b	777	—	770	—	—	208	1018
cak	820	775	787	771	—	528	209	1019
kakh	821	778	788	772	—	530	210	1021
rag	822	779	789	773	—	531	211	1023
lag	823	780	790	774	—	532	212	1024
hrag	824	781	791	775	—	533a	213a	1025
hlag	825	782	792	776	—	533b	213b	1026
sag	826	783	793	777	—	533c	213c	1027
sthag	827a	783	794	778	—	533d	—	1029
sthag	827b	784	—	778	—	—	213d	1030
kag	828	785	795	779	—	—	—	—
ak	829	786	796	780	—	534a	214a	1020
ag	830	787	797	781	—	534b	214b	1022
kaṇ	831	788	798	782	—	535a	215a	1038
raṇ	832	789	799	783	—	535b	215b	1039
caṇ	833	790	800	784	—	—	215c	1040
śaṇ	834	791	801	785	—	—	216a	1041
śraṇ	835	791	802	786	—	—	216b	1042
śnath	836a	—	(804)	—	—	536a	217a	(1043)
śrath	836b	792	803	787	—	—	—	—
knath	837	—	—	—	—	—	217b	1044
krath	838	793	806	788	—	536b	217c	1045
klath	839	794	805	789	—	536c	217d	1046
can	840	(795)	807	790	—	—	217e	1053
van	841	796	808	791	—	—	—	—

I	B	K	M	S	Śa	C	Śā	H
jval	842	797	809	792	—	537	219	1058
hval	843	798	810	793	—	538b	218a	1056
hmal	844	799	811	794	—	538c	218b	1057.
smṛ	845	800	812	795	—	539	220	1014
dṛ	846a	801	813	796	—	—	—	1015
dṛ	846b	—	—	796	—	540	221	—
nṛ	847	802	814	797	—	541	—	1016
śrā	848	803	815	798	—	542	222	1013
jñā	849	803a	816	799	—	543	—	—
cal	850	803b	817	800	—	544	223	1055
chad	851	803c	818	801	—	545	224	1047
laḍ	852	803d	819	802	—	546	225	1036
mad	853	803e	820	804	—	547	226	1048
dhvan	854	803j	821	805	—	—	227	1051
raṇ	855	803i	—	805	—	—	—	—
dal	856	803f	—	805	—	—	—	(1058)
val	857	803g	—	805	—	—	—	(1058)
skhal	858	803h	—	805	—	—	—	(1058)
trap	859	803l	—	805	—	—	—	(1058)
kṣap	860	803k	—	805	—	—	—	(1058)
svan	861	803dd	822	805	—	—	228	1052[1]
jan	862	803m	822a	805a	—	549a	—	—
jṛ	863	803n	822b	805b	—	(549b)	—	—
knas	864a	803o	822c	805c	—	549c	—	—
snas	864b	—	—	805c	—	—	—	—
rañj	865	803p	822d	805d	—	549d	—	—
jval	867a	803q	822e	805e	—	550a	—	—
hval	867b	803r	822f	805f	—	550b	—	—
hmal	867c	803s	822g	805g	—	550c	—	—
nam	867d	803u	822h	805h	—	550d	—	—
glā	868a	803v	822i	805i	—	551a	—	—
snā	868b	803w	822j	805j	—	551b	—	—
van	868c	803x	822k	805k	—	551c	—	—
vam	868d	803y	822l	805l	—	551d	—	—
kam	869a	803z	822m	805m	—	552a	—	—

[1] *zu den folgenden vgl.* Hem. Sūtrap. IV, 2, 25—32

I	B	K	M	S	Śa	C	Śā	H
am	869b	803aa	822n	805n	—	552b	—	—
cam	869c	803bb	822o	805o	—	552c	—	—
śam	870	803cc	822p	805p	—	553	—	—
yam	871	803dd	822q	805q	—	554	—	—
skhad	872	803ee	822r	805r	—	555	—	—
phaṇ	873	804	823	806	—	556	229	1037
rāj	874	805	824	807	71	557	231	893
bhrāj	875	(806)	825	808	IV, 139	558a	232c	894
bhrāś	876	807	826	809	IV, 9. 140. 147	558b	232a	(847)
bhlāś	877	808	827	810	IV, 10. 148	558c	232b	(848)
syam	878	809	828	811	—	559a	230a	387
svan	879	810	829	812	—	559b	230b	327
stan	880a	811	—	812	—	—	—	1049
stan	880b	811	—	812	—	—	—	1050
dhvan	881	812	830	813	—	559c	—	325
sam	882	813	831	814	—	560a	443a	389
stam	883	814	832	815	—	560b	443b	390
jval	884	815	833	816	—	561	236	960
cal	885	816	834	817	—	562	237	972
jal	886	817	835	818	—	563	238	973
ṭal	887	818	836	819	—	564a	239a	974
ṭval	888	819	837	820	—	564b	239b	975
sthal	889a	820	838	821	—	565	—	976
sthal	889b	820	—	—	—	—	240	976
hal	890	821	839	822	—	566	241	977
nal	891	822	840	823	—	567	242	978
pal	892	823	842	824	—	568	246c	982
bal	893	824	843	825	—	569	243	979
pul	894	825	844	826	—	570	244	980
kul	895	826	845	827	—	571	245	981
śal	896	827	846	828	59	572a	246a	984
hul	897a	828	847	829	60	572b	247	985
hval	897b	—	—	829	—	—	246b	—
hmal	897c	—	—	829	—	—	—	—
pat	898	829	848	830	61	572c	246d	962

I	B	K	M	S	Śa	C	Śā	H
kvath	899	830	849	831	—	573	248	964
path	900	831	850	832	—	572d	246e	963
math	901	832	851	833	—	574	249	965
vam	902a	833	852	834	—	575	—	969
vam	902b	833	—	834	—	—	250	969
bhram	903	834	853	835	IV, 141	576	447	970
kṣar	904a	835	854	836	—	577	251	971
kṣal	904b	836	—	836	—	—	—	—
sah	905	837	855	837	—	578	233	990
ram	906a	—	856	838	—	579	—	989
ram	906b	838	856	838	—	—	234	989
sad	907	839	857	839	207	580	252	966
śad	908	840	858	840	206	581	253	967
kruś	909	841	859	841	—	582	254	986
kuc	910	844	860	842	—	583	255	961
budh	911	842	861	843	—	584	256	968
ruh	912	843	862	844	—	586	257	988
kas	913	845	863	845	—	587	258	987
hikk	914	846	864	846	—	588	545	889
añc	915a	—	865	847	—	590	—	890
ac	915b	847	865	847	—	—	546a	890
añc	915c	847	—	847	—	—	—	890
yāc	916a	848	866	848	65	591	—	891
yāc	916b	848	866	848	—	—	551a	891
reṭ	917	849	867	849	—	592	552	897
cat	918a	850	868	850	—	593a	551b	899
cad	918b	851	869	851	—	593b	551c	903
proth	919	852	870	852	—	594	553	900
mid	920a	853	871	853	—	597a	—	907
med	920b	854	872	854	—	597b	—	908
mith	920c	853	—	853	—	—	554	901
meth	920d	854	—	854	—	—	—	902
midh	920e	—	—	853	—	—	—	—
medh	920f	855	873	855	—	595	555	909
nid	921a	856	874	856	—	596a	556a	905
ned	921b	857	875	857	—	596b	556b	906
śṛdh	922	858	876	858	—	598a	557a	910

I	B	K	M	S	Śa	C	Śā	H
mṛdh	923	859	878	859	—	598b	557b	911
budh	924	860	879	860	—	599	235	912
bund	925a	861	(880)	861	—	—	557c	904
cund	925b	—	—	—	—	600	—	—
veṇ	926a	862	881	862	—	601	559	898
ven	926b	—	—	862	—	—	—	—
khan	927	863	882	863	—	602	560	913
cīv	928a	864	883	864	—	603	—	921
cīy	928b	—	(883)	—	—	—	—	—
cīb	928c	—	—	—	—	—	—	—
cāy	929	865	884	865	—	604	558	917
vyay	930	866	885	866	—	605	546b	918
dāś	931	867	886	867	—	606	573b	922
bheṣ	932	869	887	868	—	607	564	924
bhreṣ	933a	870 871	888	869	—	—	565	925
bhleṣ	933b	—	889	870	—	—	—	—
as	934a	872	890	871	—	608	—	932
aṣ	934b	—	—	871	—	—	566	931
ay	935	868	—	867	—	—	—	—
spaś	936a	873	891	872	—	609	—	926
paś	936b	—	—	872	—	—	—	—
paṣ	936c	873	—	872	—	—	567	926
laṣ	937	874	892	873	IV, 15. 146. 154	610	568	927
caṣ	938	875	893	874	—	611	—	928
chaṣ	939a	876	895	875	—	—	571	929
kaś	939b	—	—	—	—	—	—	—
kaṣ	939c	—	894	—	—	612	—	—
jhaṣ	940a	877	896	876	—	613	576a	923
ṛṣ	940b	—	—	—	—	—	576b	—
bhakṣ	941a	—	897	877	—	614	572a	936
bhrakṣ	941b	—	897	877	—	—	—	—
bhṛkṣ	941c	—	—	—	—	—	572b	—
bhlakṣ	941d	878	897	877	—	—	—	936
plakṣ	941e	878	—	877	—	—	—	—
dās	942	879	898	878	—	615	573a	933

I	B	K	M	S	Śa	C	Śā	H
māh	943a	—	—	—	—	616	—	—
māh	943b[1]	880	899	879	—	—	574	934
māḍ	943c	—	—	—	—	—	—	—
guh	944	881	900	880	99	617	575	935
śri	945	882	901	881	4	618	577	883
bhṛ	946	884	903	882	—	620	579	886
hṛ	947	883	902	883	21	619	578	885
dhṛ	948	—	904	884	—	621	580	887
kṛ	949	885	—	884	—	—	581	888
nī	950	886	905	885	7	622	582	884
dhe	951	887	906	886	23	259	264a	28
glai	952	888	907	887	28. 29	260	271	31
mlai	953	889	908	888	27	261	272	32
dyai	954	890	909	889	—	262	273	33
drai	955	891	910	890	—	263	274	34
dhrai	956	892	911	891	—	264	275	35
dhyai	957	893	912	892	30	265a	283a	30
rai	958	894	913	893	33	266c	276c	38
styai	959a	896	914	894	—	267b	277b	40
styai	959b	—	915	895	—	—	—	—
ṣṭyai	959c	895	—	895	—	267a	277a	39
khai	960	897	916	896	—	268	278	41
kṣai	961	898	917	897	—	269a	279a	42
jai	962	899	918	898	—	269b	279b	43
sai	963a	—	919	899	—	269c	—	—
sai	963b	900	—	899	—	—	279c	44
kai	964	901	920	900	31	266a	276a	36
gai	965	902	921	901	32	266b	276b	37
śrai	966a	904	922	—	—	270a	280b	46
śai	966b	—	—	902	—	—	—	—
srai	967a	903	923	—	—	270b	280a	45
śrai	967b	—	—	903	—	—	—	—
pai	968	905	924	904	—	271a	281a	47
vai	969	906	925	905	—	271b	281b	48
snai	970a	907	927	906	—	—	282	49

[1] māha *bei* Bö. *Druckfehler für* māhṛ

I	B	K	M	S	Śa	C	Śā	H
snai	970b	—	—	—	—	—	—	—
stai	970c	—	926	906	—	272	—	—
dai	971	908	928	907	34	273	270	29
pā	972	909	929	908	197	274	264b	2
ghrā	973	910	930	909	198	275	265	3
dhmā	974	911	931	910	199	276	266	4
sthā	975	912	932	911	200	277	267	5
mnā	976	913	933	912	201	278	268	6
dā	977	914	934	913	202	279	269	7
hvṛ	978	915	935	914	—	280	285b	24
svṛ	979	916	936	915	—	281	286	21
smṛ	980	917	937	916	20	265b	283b	18
dvṛ	981	918	938	916	—	282	284	22
sṛ	982	919	939	917	205	283	287	25
ṛ	983	920	940	918	204	284	288	26
gṛ	984	921	941	919	—	285a	289a	19
ghṛ	985	922	942	920	—	285b	289b	20
dhvṛ	986	923	943	921	—	286	285a	23
sru	987a	927	945	922	—	287b	261d	15
śru	987b	—	—	—	11	—	—	—
su, śu	987c	924	(944)	922	10	287a	261a	14
su	988	926	946	923	—	288	260	17
śru	989	925	947	924	V, 16	V, 16	V, 11	V, 11
dhru	990	928	948	925	—	—	262	16
du	991	929	949	926a	8	287c	261b	12
dru	992	930	950	926b	9	287d	261c	13
ji	993	931	951	927	—	289a	263a	8
jri	994	932	952	928	—	289b	263b	9
ju	995	—	—	928	—	—	—	596
smi	996a	933	953	929	3	—	162	587
smi	996b	—	—	—	—	474	—	—
gu	997	934	954	930	—	475	164	591
gā	998	935	955	931	—	476	165e	586
ku	999	937	957	932	—	477b	163b	590
ghu	1000	936	956	933	—	477a	163a	592
u	1001	938	958	934	—	477d	163d	589
ṅu	1002	938	959	935	—	477c	163c	593

I	B	K	M	S	Śa	C	Śā	H
khu	1003	938	—	—	—	—	—	593
cyu	1004	939	960	936	12	478a	165a	594
chyu	1005a	940	961	—	13	478b	—	{594 v. l.}
ju	1005b	941	—	937	—	—	—	596
jhyu	1005c	—	963	—	(14)	478d	—	—
jyu	1005d	941	962	937	14	478c	165b	595
klu	1005e	—	966	939	—	—	—	—
kyu	1005f	—	—	(938)	—	—	—	—
pru	1006	942	964	938	15	478e	165c	597
plu	1007	943	965	939	16	478f	165d	598
ru	1008	944	967	940	—	478g	166	599
dhṛ	1009	945	968	941	—	479	167	602
me	1010	946	969	942	—	480	168	603
de	1011	947	970	943	—	481	169	604
śyai	1912	948	971	944	—	482	165f	606
pyai	1013	949	972	945	—	483	170	607
trai	1014	950	973	946	—	484	171	605
pū	1015	951	974	947	18	485	172	600
mū	1016	952	975	948	19	486	173	601
ḍī	1017	953	976	949	6	487	174	588
tṛ	1018	954	977	950	22	290	290	27
gup	1019	955	978	951	—	488	89	763
tij	1020	956	979	952	58?	489	58	667
mān	1021	957	980	953	—	490	106	749
ba(n)dh[1]	1022	958	981	954	—	491	7	746
rabh	1023	959	982	955	53	492	VI, 124	785
labh	1024	960	983	956	52	493	VI, 125	786
svañj	1025	961	984	957	126	494	VI, 123	{VI, 157}
had	1026	962	985	958	54	495	17	728
kṣviḍ	1027a	—	—	—	—	—	—	300
kṣvid	1027b	963	986	959	—	291	305b	300
skand	1028	964	987	960	—	292	320	319

[1] badha *bei* Westergaard *ist nicht Druckfehler, wie* Bö. *annimmt, sondern beabsichtigt und berechtigt*

I II	B	K	M	S	Śa	C	Śā	H
yabh	1029a	965	983	961	—	293	430a	378
jabh	1029b	965	988	961	—	—	430b	379
nam	1030	966	989	962	—	294	441	388
gam	1031	967	990	963a	140	295a	431l	396
sṛp	1032	968	991	963b	105. 141	295b	431m	341
yam	1033a	969	992	964	—	—	442	386
yam	1033b	—	992	964	142	296	—	386
tap	1034	970	993	965	208	297	422b	333
tyaj	1035	971	994	966	—	298	368	172
sañj	1036	972	995	967	80 125	299	369	173
dṛś	1037	973	996	968	203	300	525	495
daṁś	1038	974	997	969	79. 124	301	526	496
kṛṣ	1039	975	998	970	—	302	514	506
dah	1040	976	999	971	56	303	528	552
mih	1041	977	1000	972	81	304	529	551
kit	1042	978	1001	973	—	305	293	286
dān	1043	979	1002	974	—	623	561	914
śān	1044	980	1003	975	—	624	562	915
pac	1045	981	1004	976	47	625	548	892
sac	1046	—	1005	977	—	140	—	340
bhaj	1047	982	1006	978	49	626	549	895
rañj	1048	983	1007	979	127	627	550	896
śap	1049	984	1008	980	—	628	563	916
tviṣ	1050	985	1009	981	—	629	569. 570	930
yaj	1051	986	1010	982	48	630	539	991
vap	1052	987	1011	983	50	631	540	995
vah	1053	988	1012	984	51	632	541	996
vas	1054	989	1013	985	55	636	537	999
ve	1055	990	1014	986	24	633	542	992
vye	1056	991	1015	987	25	634	543	993
hve	1057	992	1016	988	26	635	544	994
vad	1058	993	1017	989	35. 147	637	538	998
śvi	1059	994	1018	990	5	638	536	997
ad	1	1	1	1	1	1a	1	1
han	2	2	2	2	2	4	3	42
dviṣ	3	3	3	3	3	56	59	68
duh	4	4	4	4	4	57	60	69

II	B	K	M	S	Śa	C	Śā	H
dih	5	5	5	5	5	58	61	70
lih	6	6	6	6	6	59	62	71
cakṣ	7	7	7	7	7	(37)	(43)	64
īr	8	8	8	8	8	38	44	57
īḍ	9	9	9	9	9	39	45	56
īś	10	10	10	10	10	40	46	58
ās	11	11	11	11	11	41	47	61
śās	12a	12	12	12	—	42	49	60
śās	12b	12	—	12	—	—	—	60
vas	13	13	13	13	12	43	48	59
kaṁs	14a	14	14	14	13	—	50	62
kas	14b	14	—	14	—	—	—	—
kaś	14c	—	—	14	—	—	—	—
niṁs	15a	15	15	15	14	45	51	63
niṁs	15b	—	—	—	—	—	—	—
niñj	16a	16	16	16	(15)	46	52	54
niñj	16b	—	—	—	—	—	—	—
śiñj	17	17	17	17	17	47	53	55
piñj	18a	17	18	18	—	—	54a	52
pṛñj	18b	—	19	18	—	—	54c	—
vṛj	19a	18	20	19	—	48	—	53
vṛñj	19b	—	—	19	—	—	—	—
pṛc	20a	19	21	20	—	49	54d	50
pṛñc	20b	19	—	20	16	—	—	—
pṛj	20c	—	—	20	—	—	—	—
pṛñj	20d	—	—	20	—	—	—	51
piñj	20e	—	—	20	—	—	—	—
sū	21	20	22	21	18	50	55	49
śī	22	21	23	22	19	51	56	47a
yu	23	22	24	23	21	6	24	22
ru	24	23	25	24	22	10b	20b	27
tu	25	—	—	24	—	—	19	21
nu	26	24	26	25a	23	—	23	23
kṣu	27	25	27	25b	24	—	20c	26
kṣṇu	28	26	28	26	25	7	21	24
snu	29	27	29	27	26	10a	22	25
ūrṇu	30	28	30	28	29	60	63	65

II	B	K	M	S	Śa	C	Śā	H
dyu	31	29	31	29	20	5	17	19
su	32	30	32	30	27	—	18	20
ku	33	31	33	31	28	10c	20a	28
stu	34	32	34	32	30	61	64	66
brū	35	33	35	33	50	62	65	67
i	36	34	36	35	31	12a	25	17
i	37	35	37	36	32	52	57	46
i	38	36	38	37	33	11	26	16
vī	39	37	39	38	34	12b	27	18
yā	40	38	40	39	35	13	28	4
vā	41	39	41	40	36	12c	29	5
bhā	42	40	42	41	37	14	30	3
snā	43	41	43	42	38	15	31	6
śrā	44	42	44	43	39	16	32	7
drā	45	43	45	44	40	17	33	8
psā	46	44	46	45	41	1b	34	2
pā	47	45	47	46	42	18	35	9
rā	48	46	48	47	43	19a	36	11
lā	49	47	49	48	44	19b	37	10
dā	50	48	50	49	45	20	38	12
khyā	51	49	51	50	46	21	39	13
prā	52	50	52	51	47	22	40	14
mā	53	51	53	52	48	23	41	15
vac	54	52	54	53	53	27	6	38
vid	55	53	55	54	49	24	2	41
as	56	54	56	55	51	25	4	44
mṛj	57	55	57	56	52	26	5	39
rud	58	56	58	57	54	28	7	29
svap	59	57	59	58	55	29	8	30
śvas	60	58	60	59	56	30b	9b	32
an	61	59	61	60	57	30a	9a	31
jakṣ	62	60	62	61	58	31	10	33
jāgṛ	63	61	63	62	59	32	11	35
daridrā	64	62	64	63	60	33	12	34
cakās	65	63	65	64	61	34	13	36
śās	66	64	66	65	62	35	14	37
dīdhī	67	65	67	66	63	53	—	47b

II III IV	B	K	M	S	Śa	C	Śā	H
vevī	68	66	68	67	64	54	—	47c
sas	69	67	69. 70	68	65	2	15	45
vaś	70	68	71	70	66	3	16	43
hnu	72	71	72	72	67	55	58	48
hu	1	1	1	1	1	1	1	1
bhī	2	2	2	2	2	2	2	3
hrī	3	3	3	3	3	3	3	4
pṛ	4a	4	4	4	4	—	—	5
pṝ	4b	4	4	4	—	4	4	5
bhṛ	5a	5	5	5	5	19b	9	11
bhṛ	5b	5	5	5	—	—	9	11
mā	6	6	6	6	6	20	8	8
hā	7	7	7	7	7	21	7	7
hā	8	8	8	8	8	5	6	2
dā	9	9	9	9	9	(18)	10	9
dhā	10	10	10	10	10	19a	11	10
nij	11	11	11	11	11	15	12	12
vij	12a	12	12	12	12	16	—	13
vic	12b	12	—	12	—	—	13	13
viṣ	13	13	13	13	13	17	14	14a
ghṛ	14	14	15	14	—	6	—	14b
hṛ	15	15	16	15	—	—	—	14c
ṛ	16	16	17	16	14	7a	—	6
sṛ	17	17	18	17	—	7b	5	14d
bhas	18	19	19	18	—	8	—	14e
ki	19	18	20	19	—	9a	—	14f
kit	20	20	21	—	—	9b	—	14g
tur	21	21	22	20	—	10	—	14h
dhiṣ	22	22	23	21	—	11	—	14i
dhan	23	23	24	22	—	12	—	14j
jan	24	24	25	23	—	13	—	14k
gā	25	25	26	24	—	14	—	14l
div	1	1	1	1	1	1	1	1
siv	2	2	2	2	2	2	2	21
sriv	3	3	3	3	(3)	(3a)	(3)	(22)
ṣṭhiv	4	—	4	4	4	4a	—	23
snus	5a	4	5	5	—	—	—	26

IV	B	K	M	S	Śa	C	Śā	H
snas	5b	4	(6)	5	—	—	4	26
knas	6	5	7	6	5	5	5	27
vyuṣ	7a	—	8	7	—	—	—	—
pyuṣ	7b	(6)	—	(7)	—	—	(6)	(29)
pluṣ	8	7	9	8	6	—	—	68
nṛt	9	8	10	9	7	6	7	9
tras	10	9	11	10	8. 13. 144. 152	7	8	28
kuth	11	10	12	11	16	8	9	10
puth	12	11	13	12	—	9	10	11
gudh	13	12	14	13	17	10	11	12
kṣip	14	13	15	14	18	11	12	15
puṣp	15	14	16	15	19	12	13	16
tim	16	15	17	16	20	13a	14a	17
stim	17a	17	18	17	21	13b	14b	19
stīm	17b	18	19	18	22	13c	14c	20
tīm	17c	16	—	18	—	—	—	18
vrīd	18	19	20	19	23	14	15	8
iṣ	19	20	21	20	24	15	16	25
sah	20	21	22	21	—	—	—	30
suh	21	21	23	21	25	16	17	31
jṛ	22	22	24	22	—	17a	78a	2
jhṛ	23	23	25	23	26	17b	78b	3
sū	24	24	26	24	27	82	105	99
dū	25	25	27	25	28	83	106	100
dī	26	26	28	26	29	84	107	101
ḍī	27	27	29	27	36	85	108	106
dhī	28	28	30	28	30	86	109	102
mī	29	29	31	29	31	87	110	103
rī	30	30	32	30	33	88	111	104
lī	31	31	33	31	34	89	112	105
vrī	32	32	34	32	37	90	113	107
pī	33	33	35	33	38	92	114	108
mā	34	33	36	34	40	—	—	108
ī	35	34	37	35	41	93	115	109
prī	36	35	38	36	39	94	116	110
śo	37	36	39	37	42	18	79	4

IV	B	K	M	S	Śa	C	Śā	H
cho	38	37	40	38	43	19	80	6
so	39	38	41	39	44	20	81	7
do	40	39 (= 38)	42	40	45	21	82	5
jan	41	39	43	41	46	95	83	122
dīp	42	40	44	42	47	96	84a	123
pūr	43	41	45	43	48	97	85	125
tūr	44	42	46	44	49	98	86	131
dhūr	45	45	47	45	54	100c	88a	128
gūr	46	44	48	46	55	100a	88b	129
ghūr	47	43	49	47	50	100b	87a	126
jūr	48	44	50	48	51	99	87b	127
śūr	49	46	51	49	52	100d	89	130
cūr	50	47	52	50	56	101	90	132
tap	51a	48	53	51	53	102	91	124
pat	51b	48	53	51	—	—	—	124
vāvṛt	52a	49	54	52	57	—	92?	113
vṛt	52b	49	54	52	—	—	92	113
kliś	52c (B a)	50	55	53	58	104	93	133
kāś	53	51	56	54	59	105	84b	135
vāś	54a	52	57	55	60	106	94	136
vās	54b	—	—	—	—	—	—	—
mṛṣ	55	53	58	56	61	118b	117	141
śuc	56	54	59	57	62	119	118	138
nah	57	55	60	58	63	120	119	142
rañj	58	56	61	59	64	121	120	139
śap	59	57	62	60	65	122	121	140
pad	60	58	63	61	66	107	95	114
khid	61	58	64	62	—	108	97	116
vid	62	59	66	63	67	109	96	115
budh	63	60	67	64	69	110	99a	119
yudh	64	61	68	65	68	111	98	117
rudh	65	62	69	66	70	112	101	118
aṇ	66a	—	—	67	—	—	—	121
an	66b	—	70	67	—	—	100	121
man	67	63	71	68	71	113	99b	120

IV	B	K	M	S	Śa	C	Śā	H
yuj	68	64	72	69	72	114	102	111
sṛj	69	65	73	70	73	115	103	112
liś	70	66	65	71	35	117	104	134
rādh	71	67	74	72	74	22a	18	13
vyadh	72	68	75	73	75	23	19	14
puṣ	73	69	76	74	76	24	20	32
śuṣ	74	70	77	75	77	25	21	65
tuṣ	75	71	78	76	78	26	22	70
duṣ	76	72	79	77	79	27	23	66
śliṣ	77	73	80	78	80	28	24	67
śak	78	74	81	79	81	118a	25	137
svid	79a	—	82	80	82	—	—	—
svid	79b	75	—	80	—	29	26	35
krudh	80	76	83	81	83	30	27	41
kṣudh	81	77	84	82	84	31	28	39
śudh	82	78	85	83	85	32	29	40
sidh	83a	79	86	84	86	33	30	42
sidh	83b	—	—	84	—	—	—	—
radh	84	80	87	85	87	34	70	45
naś	85	81	88	86	88	35	71	(59)
tṛp	86	82	89	87	89	36	72	46
dṛp	87	83	90	88	90	37	73	47
druh	88	84	91	89	91	38	74	96
muh	89	85	92	90	92	39	75	95
snuh	90	86	93	91	93	40	76	97
snih	91	87	94	92	94	41	77	98
śam	92	88	95	93	95	42a	31a	87
tam	93	89	96	94	96	43	32	89
dam	94	90	97	95	97	42b	31b	88
śram	95	91	98	96	98	44	33	90
bhram	96	92	99	97	11. 99. 149	45	34	91
kṣam	97a	93	100	98	100	—	35	92
kṣam	97b	93	—	98	—	46	—	—
klam	98	94	101	99	101. 143. 151. I, 133	47	36	94
mad	99	95	102	100	102	48	37	93

IV	B	K	M	S	Śa	C	Śā	H
as	100	96	103	101	103	49	38	78
yas	101	97	104	102	104	50	39	79
jas	102	98	105	103	105	51	40	80
tas	103	99	106	104	106	52a	41a	81
das	104	100	107	105	107	52b	41b	82
vas	105a	101	108	106	108	53	42	83
bas	105b	—	—	106	—	—	—	—
vyuṣ	106a	—	109	107	—	—	—	—
vyus	106b	—	—	(107)	—	—	—	(74)
bus	106c	—	—	(107)	—	—	—	—
puṣ	106d	(102)	—	—	109	—	(44)	(75)
pyuṣ	106e	(102).102	—	—	—	54	—	73
pluṣ	107a	103	110	108	—	55	—	68
pluṣ	107b	—	—	—	110	—	43	68
bis	108	104	(111)	109	111	56	(45)	(76)
kus	109a	105	112	110	—	57	—	77
kuś	109b	105	—	110	—	—	46	60
bus	110	106	(113)	111	112?	58	(47)	(84)
mus	111a	107	114	112	—	—	48	85
muṣ	111b	—	114	112	113	59	—	85
mas	112	108	115	113	114	60b	49	86
luṭ	113	109	116	114	115	61	50	34
uc	114	110	117	115	116	62	51	33
bhṛś	115a	111	118	116	117	63a	52a	61
bhraṁś	115b	112	119	117	118	63b	52b	62
vṛś	116	113	121	118	119	64	53	63
kṛś	117	114	120	119	120	65	54	64
tṛṣ	118	115	122	120	121	66	55	69
hṛṣ	119	116	123	121	122	67	56	71
ruṣ	120a	117	124	122	123	68	57	72
riṣ	120b	—	—	122	—	—	—	—
ḍip	121	118	125	123	124	69	58	53
kup	122	120	126	124	125	71	59	48
gup	123	121	127	125	126	72	60	49
yup	124a	—	—	—	—	—	—	—
yup	124b	122	128	126	127	73a	61a	50
rup	125a	—	—	—	—	—	—	—

IV V	B	K	M	S	Śa	C	Śā	H
rup	125b	123	129	127	129	73b	61b	51
lup	126a	—	—	—	—	—	—	—
lup	126b	124	130	128	128	73c	61c	52
stūp	127	(119)	—	—	—	(70)	—	54
lubh	128	125	131	129	130	74	62	55
kṣubh	129	126	132	130	131	75	63	56
nabh	130	127	133	131	132	76a	64a	57
tubh	131	128	134	132	133	76b	64b	58
klid	132	129	135	133	134	77	65	36
mid	133	130	136	134	135	78	66	37
kṣvid	134	131	137	135	136	79	67	38
ṛdh	135	132	138	136	137	80	68	43
gṛdh	136	133	139	137	138	81	69	44
mṛg	137	—	139a	137a	—	—	—	—
su	1	1	1	1	1	1	1	1
si	2	2	2	2	2	2	2	2
śi	3	3	3	3	3	3	3	3
mi	4	4	4	4	4	4	4	4
ci	5	5	5	5	5	5	5	5
stṛ	6	6	6	6	6	6	6	7
kṛ	7	7	7	7	7	7	7	8
vṛ	8	8	8	8	8	8	8	9
dhū	9a	9	9	9	—	9	9	6
dhu	9b	9	9	9	9	—	—	6
du	10	10	10	10	10	10	10	12
hi	11	11	11	11	11	11	12	10
pṛ	12	12	12	12	12	13a	13	13
spṛ	13a	13	13	13	—	13b	14	14
smṛ	13b	13	14	13	13	—	—	14
āp	14	14	15	14	14	14	15	22
śak	15	15	16	15	15	15	16	15
rādh	16	16	17	16	17	17a	17a	19
sādh	17a	17	—	17	18	17b	17b	20
sādh	17b	17	18	17	—	—	—	20
aś	18	18	19	18	24	24	24	29
stigh	19	19	20	19	25	25	25	28
tik	20a	20	21	20	26	18b	18a	16

V VI	B	K	M	S	Śa	C	Śā	H
tig	20b	21	22	21	20	—	18b	17
sagh	21	22	23	22	19	18a	18c	18
dhṛṣ	22	23	24	23	21	19	19	27
dambh	23	24	25	24	22	20	20	24
ṛdh	24	25	26	25	23	21	21	21
tṛp	25	—	27	25	—	23	—	23
ah	26	26	28	26	—	—	—	(26b)
dagh	27	27	29	27	—	—	—	26c
cam	28	28	30	28	—	—	—	—
ṛ	29a	29	—	—	—	—	—	26d
ri	29b	29	31	29	—	—	—	—
kṣi	30a	29	32	30	—	—	—	26e
ṛkṣ	30b	29	—	—	—	—	—	26de
ciri	31	30	33	31	—	—	—	26f
jiri	32	31	34	32	—	—	—	26g
dāś	33	32	35	33	—	—	—	(26h)
dru	34a	33	—	(34)	—	—	—	26i
dṛ	34b	33	36	34	—	—	—	—
tud	1	1	1	1	1	1	1	1
nud	2	2	2	2	2	2	—	56
diś	3	3	3	3	3	3	2	4
bhrajj	4	4	4	4	4	4	3	2
kṣip	5	5	5	5	5	5	4	3
kṛṣ	6	6	6	6	6	6	5	5
ṛṣ	7	7	7	7	7	16	54a	104
juṣ	8	8	8	8	8	98	120	158
vij	9	9	9	9	9	99	121	154
laj	10a	10	10	10	10	100a	122	155
lajj	10b	11	11	11	11	100b	—	156
vraśc	11	(12)	12	12	12	17	35	27
vyac	12	13	13	13	—	18	91	118
vyaj	(12a)	14	—	—	13	—	—	—
uñch	13	15	14	14	14	19	—	32
uch	14	16	15	15	15	20	36	30
ṛch	15	17	16	16	16	21	37	28
mich	16	18	17	17	17	22	38	31
jarc	17a	19	18	18	18	(23a)	39a	23

VI	B	K	M	S	Śa	C	Śā	H
jarj	17b	19	18	18	—	—	—	39
carc	17c	(21). 21	19	19	19	23b	—	24
jharjh	17d	20	20	20	—	23c	—	40
jarjh	17e	20	—	—	—	—	39c	—
jharc	(17f)	—	20	20	20	—	39b	24
tvac	18	22	21	21	21	24	40	25
ṛc	19	23	22	22	22	25	41	26
ubj	20a	24	23	23	23	26	42	34
udj	20b	—	—	23	—	—	—	—
ufj	20c	24	—	23	—	—	—	—
udjh	21a	25	24	24	—	27	—	41
ujjh	21b	—	—	—	25?	—	43	—
lubh	22	26	25	25	24	28	44	76
riph	23a	(27)	26	26	26	(29)	45	62
rih	23b	27	—	26	—	—	—	—
tṛp	24a	30	27	27	—	31a	—	64
tṛph	24b	30	27	27	27	—	47a	63
tṛmph	25	31	28	28	28	—	47b	64
tup	26a	32	29	29	—	—	—	—
tump	26b	33	30	30	—	—	—	—
tuph	27a	34	31	31	29	—	—	—
tumph	27b	35	32	32	30	—	—	—
dṛp	28a	—	33	33	—	32a	—	—
dṛph	28b	36	33	33	—	—	48a	67
dṛmph	29	37	34	34	—	—	48b	68
ṛph	30a	28	35	35	—	30a	46a	65
riph	30b	—	—	—	—	—	—	62
ṛmph	30c	29	36	36	—	30b	46b	66
rimph	30d	—	—	—	—	—	—	66
guph	31a	38	37	37	31	33a	49a	69
gumph	31b	39	38	38	32	33b	49b	70
ubh	32a	40	39	39	33	34a	50a	71
umbh	32b	41	40	40	34	34b	50b	72
śubh	33a	42	41	41	35	35a	51a	73
śumbh	33b	43	42	42	36	35b	51b	74
dṛbh	34	44	43	43	37	36	52	75
cṛt	35	45	44	44	—	37	53	55

VI	B	K	M	S	Śa	C	Śā	H
vidh	36	46	45	45	38	38	55	58
juḍ	37a	47	46	46	40?	—	—	42
jun	37b	47	—	46	—	39a	54b	59
mṛḍ	38	48	47	47	—	40b	56b	44
pṛḍ	39	49	48	48	39	40a	56a	43
pṛṇ	40a	50	49	49	41	41	57	46
vṛṇ	40b	—	—	49	—	—	—	—
mṛṇ	41	51	50	50	42	42	58	48
tuṇ	42	52	51	51	43	43	59	47
puṇ	43	53	52	52	—	44	60	50
muṇ	44	54	53	53	—	45	61	51
kuṇ	45	55	54	54	44	46	62	52
śun	46	56	55	55	45	39b	54c	60
druṇ	47	57	56	56	46	47	63	49
ghuṇ	48	58	57	57	47	48a	64a	53
ghūrṇ	49	59	58	58	48	48b	64b	54
sur	50a	60	59	59	—	49	—	83
sur	50b	60	—	—	—	—	65	83
kur	51	61	60	60	—	50	66	77
khur	52a	—	61	61	—	51a	68	79
kṣur	52b	—	—	—	—	—	—	—
mur	53	64	62	62	—	52	69	82
kṣur	54a	62	63	63	—	53	67	78
khur	54b	63	—	—	—	—	—	—
ghur	55	65	64	64	49	54	70	80
pur	56	66	65	65	—	55	71	81
vṛh	57a	—	66	66	50	56	—	107
bṛh	57b	67	—	—	—	—	72	—
tṛh	58a	68	67	67	51	57a	73a	108
stṛh	58b	70	68?	—	52	57b	73b	110
stṛh	58c	70	68	68	—	—	—	110
tṛṁh	58d	69	69	69	—	57c	73c	109
iṣ	59	72	70	70	{53. I, 139}	58	74	105
miṣ	60	73	71	71	54	59	75	106
kil	61	74	72	72	55	60	77	86
til	62	75	73	73	56.60?	61	78	91

VI	B	K	M	S	Śa	C	Śā	H
cil	63	76	74	74	57	62	79	93
cal	64	77	75	75	—	63	80	92
il	65	79	76	76	—	64	82	87
vil	66	78	77	77	—	—	81	94
bil	67	80	82	78	—	65	83	95
nil	68	81	78	79	—	66	84	96
hil	69	82	79	80	—	67	85	88
śil	70a	83	80	81a	58	68a	86b	89
sil	70b	84	81	81b	59	68b	86a	90
mil	71	(82)	83	82	—	—	76	97
likh	72	85	84	83	61	69	87	22
kuṭ	73	86	85	84	62	70	88	112
puṭ	74	87	86	85	63	71	89	127
kuc	75	88	87	86	64	72	90	117
guj	76	89	88	87	65	73	92	119
guḍ	77	90	89	88	66	74	93	131
ḍip	78	91	90	89	67	75	94	144
chur	79	92	91	90	68	51	95a	145
sphuṭ	80	93	92	91	70	77	96	126
muṭ	81	94	93	92	71	78	97	125
truṭ	82	95	94	93	IV, 14. 145. 153	79a	95d	123
tuṭ	83	96	95	94	72	80	98	124
cuṭ	84a	97	96	95	—	79b	95b	121
chuṭ	84b	98	97	96	—	—	95c	122
cuṇ	84c	—	—	—	—	—	—	143
juḍ	85a	99	98	97	73	81	99	132
juṭ	85b	—	—	—	—	—	—	—
kaḍ	86	100	99	98	74	—	100	45
luṭh	87a	—	100	(99)	—	(82)	—	128
luḍ	87b	—	101	99	75?	—	101	134. 128
kūḍ	88a	—	(102)	—	—	—	—	—
kṛḍ	88b	102	—	100	—	83	102	129
kuḍ	89	101	103	101	—	84	103	130
puḍ	90a	—	104	102	—	—	(108)	(137)
muḍ	90b	—	—	102	—	—	—	—

VI	B	K	M	S	Śa	C	Śā	H
ghuṭ	91	103	105	103	—	86	104	120
tuḍ	92	104	106	104	—	87a	105	133
thuḍ	93	106	107	105	—	87b	106a	135
sthuḍ	94a	105	108	(106)	—	—	106b	136
khuḍ	94b	—	109	106	—	—	—	—
skhuḍ	94c	—	—	—	—	—	—	—
chuḍ	94d	—	110	106	—	—	—	—
sphur	95a	112	114	107	76	88	107b	146
sphar	95b	111	115	107	—	—	107a	84
sphul	96a	114	121	108	—	89	112	147
sphal	96b	113	—	—	—	—	111	85
sphuḍ	97	—	116	109	—	87c	—	—
cuḍ	98a	—	—	110	—	--	—	—
buḍ	98b	—	117	—	—	—	—	(137)
vruḍ	99	109	(112)	111	—	87d	(109a)	138
kruḍ	100a	108	118	111	—	—	(110a	(142)
kuḍ	100b	(107)	—	—	—	—	—	—
bhṛḍ	101	(110)	119	111	—	—	109b	—
huḍ	102	108	111	—	69?	76	110b	141
gur	103	115	122	112	77	94	118	150
nū	104a	116	123	113	78	90	113	115
nu	104b	—	—	113	—	—	—	—
dhū	105	117	124	114	79	91	114	116
gu	106a	—	125	115	80	—	115	113
gū	106b	118	—	—	—	—	—	113
dhru	107a	119	126	116	—	—	116	114
dhruv	107b	—	—	116	81	93	—	—
ku	108a	120	127	117	—	95	117a	148
kū	108b	120	127	117	82	—	117b	149
pṛ	109	121	128	118	83	96	119	151
mṛ	110	122	129	119	84	97	18	19
ri	111	123	130	120	88	101a	14a	14
pi	112	124	131	121	89	101b	14b	15
dhi	113	125	132	122	85	102	15	16
kṣi	114	126	133	123	86	103	16	17
sū	115	127	134	124	87	104	17	18
kṝ	116	128	135	125	—	105	19	20

VI VII	B	K	M	S	Śa	C	Śā	H
gṛ	117	129	136	126	—	106	20	21
dṛ	118	130	137	127	90	107	21	152
dhṛ	119	131	138	128	85?	108	22	153
prach	120	132	139	129	91	109	23	33
sṛj	121	133	140	130	92	110	24	35
majj	122	134	141	131	93	111	25	38
ruj	123	135	142	132	94	112	26	36
bhuj	124	136	143	133	95	113	27	37
chup	125a	137	144	134	96	114	28a	61
cup	125b	—	—	134	—	—	—	—
ruś	126a	138	145	135	—	115a	29a	99
riś	126b	139	146	136	—	115b	29b	100
liś	127	140	147	137	—	116a	32a	103
spṛś	128	141	148	138	97	117	28b	98
vich	129	142	149	139	—	116b	32b	29
viś	130	143	150	140	98	118	31	101
mṛś	131	144	151	141	99	119	30	102
nud	132	144	152	142	—	—	33	56
sad	133	146	153	143	—	120	34	57
śad	134	145	154	144	—	121	—	57
mil	135	—	155	145	—	7	—	—
muc	136	147	156	146	100	8	8	6
lup	137	148	157	147	101	9	9	9
vid	138	149	158	148	102	10	10	8
lip	139	150	159	149	103	11	6	10
sic	140	151	160	150	104	12	7	7
kṛt	141	152	161	151	105	13	11	11
khid	142	153	162	152	106	14	12	12
piś	143	154	163	153	107	15	13	13
rudh	1	1	1	1	1	1	1	1
bhid	2	2	2	2	2	2	2	5
chid	3	3	3	3	3	3	3	6
ric	4	4	4	4	4	4	4	2
vic	5	5	5	5	(5)	5	5	3
kṣud	6	6	6	6	6	6	6	7
yuj	7	7	7	7	7	7	7	4
chṛd	8	8	8	8	8	8	8	8

VII VIII IX	B	K	M	S	Śa	C	Śā	H
tṛd	9	9	9	9	9	9	9	9
kṛt	10	10	10	10	10	10	13	18
indh	11	11	11	11	11	21	10	26
khid	12	12	12	12	12	22	11	24
vid	13	13	13	13	13	23	12	25
śiṣ	14	14	14	14	14	11	14	20
piṣ	15	15	15	15	15	12	15	21
bhañj	16	16	16	16	16	13	16	14
bhuj	17	17	17	17	17	14	17	15
tṛh	18a	—	18	18	18	15a	18a	23
tṛṁh	18b	18	—	—	—	—	—	—
hiṁs	19	19	19	19	19	15b	18b	22
und	20	20	20	20	20	16	19	19
añj	21	21	21	21	21	17	20	16
tañc	22a	22	22	22	22	18	21	12
tañj	22b	22	—	—	—	—	—	13
vij	23	23	23	23	23	—	22	17
vṛj	24a	24	24	24	24	19	—	11
vṛc	24b	24	—	24	—	—	23	11
pṛc	25	25	25	25	25	20	24	10
tan	1	1	1	1	1	1	1	1
san	2	2	2	2	2	2	2	2
kṣaṇ	3	3	3	3	3	3	3	3
kṣiṇ	4	3	4	4	—	(V, 12)	—	4
ṛṇ	5	4	5	5	4	4	4	5
tṛṇ	6	5	6	6	5	5	5	6
ghṛṇ	7a	6	7	7	6	6	6	7
ghaṇ	7b	—	—	7	—	—	—	7
van	8	7	8	8	7	8	7	8
man	9	8	9	9	8	9	8	9
kṛ	10	9	10	10	9	7	I,581	I,888
krī	1	1	1	1	1	1	1	1
prī	2	2	2	2	2	2	2	3
śrī	3	3	3	3	3	3	3	4
mī	4	4	4	4	4	4	4	5
si	5	5	5	5	5	5a	5a	2
sku	6	6	6	6	6.56	6	6	7

IX	B	K	M	S	Śa	C	Śā	H
stambh	7a	—	—	—	—	—	—	—
stumbh	7b	—	—	—	—	—	—	—
skambh	8a	—	—	—	—	—	—	—
skumbh	8b	—	—	—	—	—	—	—
yu	9	7	7	7	7	5b	5b	6
knū	10a	8	8	8	8	—	7	8
ku	10b	—	(8)	—	—	(7)	—	—
kū	10c	—	—	—	—	—	—	—
drū	11	9	9	9	9	—	8	9
pū	12	10	10	10	10	8	10	11
lū	13	11	11	11	11	9	11	12
stṛ	14	12	12	12	12	10	13	14
kṛ	15	13	13	13	13	11	14	15
vṛ	16	14	14	14	14	12	15	16
dhū	17	15	15	15	15	13	12	13
śṛ	18a	16	16	16	16	15a	16a	24
spṛ	18b	—	—	—	—	—	—	—
pṛ	19	17	17	17	17	16	17	25
vṛ	20a	19	19	18	—	—	—	—
bṛ	20b	—	—	—	—	—	18	26
bhṛ	21a	20. 21	20	19	19	17	19	27
hvṛ	21b	—	—	—	—	—	—	—
mṛ	22a	18	—	20	18?	—	16c	23
svṛ	22b	—	18	—	—	—	—	—
sṛ	22c	—	(18)	—	—	—	—	—
dṛ	23	22	21	21	20	18	20	28
jṛ	24a	23	22	22	21	19	21	29
jhṛ	24b	—	—	—	—	—	—	—
dhṛ	24c	—	(23)	23	—	—	—	—
nṛ	25	24	24	24	22	20	22	30
kṛ	26a	25	28	25	—	—	16b	22
mṛ	26b	—	29	25	—	15b	—	—
ṛ	27	26	26	26	23	23c	23	32
gṛ	28	27	27	27	—	21	24	31
jyā	29	28	30	28	24	22	25	17
rī	30	30	32	29	25	23b	28	18
lī	31a	31	33	30	26	24	29	19

IX	B	K	M	S	Śa	C	Śā	H
lyī	31b	—	—	—	—	—	—	—
lpī	31c	—	—	—	—	—	(27)	21
vlī	32a	29	31	32	—	23a	26	20
blī	32b	—	—	31	—	—	—	—
plī	32c	(32)	34	32	—	—	—	—
vrī	33	33	35	33	—	25	30	35
bhrī	34	34	36a	34	27	(26)	31	36
kṣi	35a	35	—	—	28	27	32	34
kṣī	35b	—	36b	35	—	—	—	34
jñā	36	36	37	36	29	28	33	33
bandh	37	37	38	37	30	29	34	45
vṛ	38	38	39	38	31	48	54	60
śranth	39	39	40	39	32	30a	35	39
manth	40	40	41	40	—	31	36	40
granth	41a	41	43	41	33	30b	37	41
śranth	41b	—	42	41	—	—	—	—
kunth	42a	42	44	42	35	32	38	42
kunth	42b	42	—	(42)	—	—	—	—
mṛd	43	43	45	43	—	33	39	43
mṛḍ	44	44	46	44	36	34b	40	38
gudh	45	45	47	45	37	35	41	44
kuṣ	46	46	48	46	38	36	42	58
kṣubh	47	47	49	47	39	37	43	46
nabh	48	48	50	48	40	38a	44a	47
tubh	49	49	51	49	41	38b	44b	48
kliś	50	50	52	50	42	39	45	50
aś	51	51	53	51	43	40	46	51
udhras	52a	—	54	52	—	—	—	X,195
dhras	52b	52	54	52	44	41	47	59
iṣ	53	53	55	53	45	42	48	52
viṣ	54	54	56	54	46	43	49	53
pruṣ	55	55	57	55	48	45a	50a	54
pluṣ	56	56	58	56	49	45b	50b	55
puṣ	57	57	59	57	47	44	52	57
muṣ	58	58	60	58	50	46	51	56
khac	59a	59	61	59	—	—	—	49
khav	59b	59	62	59	34	47	53	49

IX X	B	K	M	S	Śa	C	Śā	H
ḥeḍh	60	(60)	—	(59)	—	—	—	(37)
grah	61	61	63	60	51	14	9	10
cur	1	1	1	1	1	1	1a	1
cint	2	2	2	2	2	2	2	78
yantr	3	3	3	3	3	3	3a	116
sphuṇḍ	4a	4	4	4	—	4	—	56
sphuṇṭ	4b	4	—	—	(4)	—	4	45
sphaṇḍ	4c	—	—	—	—	—	—	—
sphaṇṭ	4d	—	—	—	—	—	—	—
lakṣ	5	5	5	5	5	5a	230	152
kundr	6a	6	6	6	6	6	5	117
kud	6b	6	—	6	—	—	—	—
laḍ	7	7	7	7	7	7	6	55
mind	8a	8	8	8	8	—	7a	90
mid	8b	8	—	8	—	8	—	90
olaṇḍ	9a	9	9	9	9	9	8b	57
ulaṇḍ	9b	—	—	9	—	—	—	—
laṇḍ	9c	9	—	9	—	—	—	57
jal	10a	10	10	10	10	—	9	120
laj	10b	10	—	10	—	—	—	120
pīḍ	11	11	11	11	11	10	10	58
naṭ	12	12	12	12	12	23	11	26
śrath	13a	13	13	13	13	—	12	85
krath	13b	13	—	13	—	—	—	—
badh	14a	14	14	14	14	—	—	97
bandh	14b	14	—	14	—	—	13	96
pṝ	15a	15	15	15	—	—	—	2
pṛ	15b	15	—	15	15	—	14	2
ūrj	16	16	16	16	16	11	16	15
pakṣ	17	18	—	17	—	—	—	151
cūrṇ	18a	19	18	19	—	—	17c	72
varṇ	18b	17	17	18	17	—	—	73
prath	19	—	19	20	18	—	18a	87
pṛth	20a	20	20	21	19	—	18	86
parth[1]	20b	20	—	(21)	—	—	—	86

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X	B	K	M	S	Śa	C	Śā	H
prath	20c	—	—	—	—	—	—	—
samb	21a	—	21	22	20	—	(19)	(109). 109
śamb	21b	21	22	22	—	—	—	109
sāmb	21c	21	—	22	—	—	—	109
bhakṣ	22	22	23	23	21	—	20	150
kuṭṭ	23	23	24	24	22	12	22	31
puṭṭ	24a	24	25	25	23	13	—	32
puṭ	24b	—	—	—	—	—	—	—
cuṭṭ	24c	24	26a	26	24	—	23	33
cuṭ	24d	—	—	—	—	—	—	—
aṭṭ	25a	25	26b	27	—	14	24a	37
aṭ	25b	—	—	—	25	—	—	—
suṭṭ	26a	25	26c	28	—	—	—	34
suṭṭ	26b	25	—	—	—	—	—	34
luṇṭ	27	(26). 26	(27)	(29)	(26)	18	1b	39
śaṭh	28	27	28	30	27	—	—	49
śvaṭh	29a	28	29	31	28	19	25a	50
śvaṇṭh	29b	28	30	31	—	—	25b	51
śraṭh	29c	—	—	—	—	—	—	—
śraṇṭh	29d	—	—	—	—	—	—	—
saṭh	29e	—	—	—	—	—	—	—
tuñj	30a	29	31	32	29	20a	26a	16
tuj	30b	—	—	32	—	—	—	—
lañj	30c	—	—	32	—	—	—	—
piñj	31a	30	32	33	30	20b	26b	17
pij	31b	—	—	33	—	—	—	—
luñj	31c	31	—	33	—	—	—	16
pis	32	32	33	34	—	—	26c	145
sāntv	33a	—	34	35	—	—	—	135
sāntv	33b	33	—	—	31	—	27	135
śvalk	34a	34	35	36	32	24a	28a	4
śulk	34b	34	—	—	—	—	—	—
valk	35	35	36	37	33	24b	28b	5
snih	36a	—	37	38	34	—	(7b)	148
sphiṭ	36b	37	—	38	—	—	—	—
smiṭ	37a	36	38	39	—	—	24b	38

X	B	K	M	S	Śa	C	Śā	H
smi	37b	—	39	39	—	—	—	—
snit̤	37c	36	—	—	—	—	—	40
śliṣ	38	38	40	40	35	—	29	137
panth	39	39	41	41	36	26	30	84
pich	40a	—	42	42	—	—	—	—
picc	40b	40	—	—	37?	27	31	12
chand	41a	—	43	43	38	28	—	—
chad	41b	41	—	43	—	—	32.197	88
śraṇ	42	42	44	44	39	29	33	76
taḍ	43	43	45	45	40	30	34	59
khaḍ	44a	44	46	46	41	31a	35a	60
khaṇḍ	44b	45	47	47	42	31b	35b	61
kaṇḍ	44c	45	48	48	—	32	35c	62
kaḍ	44d	—	—	—	—	—	—	—
kuṇḍ	45	46	49	49	43	—	50a	63
guṇḍ	46a	46	50	50	—	—	—	64
guṇṭh	46b	47	—	(50)	—	—	—	54
khuṇḍ	47	48	—	51	—	—	—	62
vaṇṭ	48a	49	51	52	—	—	175	47
vaṇḍ	48b	49	(52)	52	44	33	36	47
maṇḍ	49	51	53	53	45	—	37	66
bhaṇḍ	50a	52	54	54	46	34	38	67
bhaṇṭ	50b	—	—	—	—	—	—	—
chard	51	53	55	55	47	—	39	92
pust	52a	54	56	56	48	—	—	79
bust	52b	55	(57)	57	49	35	40	80
cud	53	56	58	58	50	36	41	89
nakk	54	(57)	59	59	51	41a	42a	6
dhakk	55	58	60	60	52	41b	42b	7
cakk	56a	59	61	61	53	42a	43a	8
cukk	56b	60	62	62	54	42b	43b	9
cikk	56c	60	—	62	—	—	—	9
kṣal	57	61	63	63	55	43	44	121
tal	58	62	64	64	56	44	45	124
tul	59	63	65	65	57	45	46	125
dul	60	64	66	66	58	46	8a	126
pul	61	65	67	67	61	48	—	122

X	B	K	M	S	Śa	C	Śā	H
cul	62a	—	68	68	62	49	—	—
bul	62b	66	—	—	—	—	47a	127
mūl	63a	67	69	69	63	—	48	128
mul	63b	67	—	—	—	—	—	128
kal	64	68	70	70	64	—	49b	129
pil	65a	70	71	—	—	—	49c	131
vil	65b	—	—	71	65	—	—	—
kil	65c	69	—	71	—	—	—	130
bil	66	71	72	72	60?	—	49d	123
til	67	72	73	73	—	—	—	119
bal	68a	—	74	—	—	—	—	—
cal	68b	73	—	74	—	—	—	134
pāl	69a	74	—	75	59	50	—	132
pal	69b	74	75	—	—	—	50c	132
lūṣ	70	75	76	76	66	51	79f	138
śulb	71a	76	—	77	—	—	54	106
śūrp	71b	76	77	77	67	—	51	105
cuṭ	72a	77	78	78	68	52	21b	28
chuṭ	72b	77	—	—	—	—	21c	30
muṭ	73	(78)	79	79	69	53	52	36
paṁs	74a	79	80	81	70	54	42c	141
paṁś	74b	—	—	—	—	—	—	—
paṇḍ	74c	—	—	80	—	—	—	—
vaj	75a	80	—	82	—	—	53	23
vraj	75b	80	81	82	71	—	—	24
mārg	75c	80	—	83	—	—	—	—
śulk	76	81	—	84	—	—	—	—
champ	77a	82	—	—	—	(55)	55	98
camp	77b	—	82	85	72?	—	—	—
kṣaṁp	78	83	83	86	—	56	56	99
kṣañj	79	84	84	87	73	57	57	18
śvart	80a	—	85	88	74	—	58	—
svart	80b	85	—	—	—	—	—	83
svart	80c	85	—	—	—	—	—	83
śvabhr	80d	85	—	89	—	—	—	118
jñap	81	86	86	90	75	40	—	—
yam	82	87	87	91	76	—	—	114

X	B	K	M	S	Śa	C	Śā	H
cap[1]	83a	—	88	—	—	—	—	—
cah	83b	88	—	92	(77)	—	—	—
rah	84	—[2]	—	93	—	—	—	—
bal	85	89	89	94	—	—	—	—
ci	86	90	—	95	—	—	—	—
ghaṭṭ	87	91	90	96	—	15	59	41
must	88	97	(97)	97	—	—	62a	81
khaṭṭ	89	92	91	98	—	16	60	42
saṭṭ	90	(93)	92	99	—	17	79a	43
sphiṭṭ	91a	—	—	100	—	—	—	—
sphiṭ	91b	—	93	—	—	25	79b	44
sphaṭ	91c	—	—	—	—	—	—	—
cumb	92a	—	94 (94)	101	—	—	—	—
cuṇṭ	92b	—	—	—	—	—	—	—
pus	93a	—	—	—	—	—	—	—
vyuṣ	93b	—	—	—	—	—	—	(140)
pūl	94a	95	95	102	78	—	—	—
pūṇ	94b	(95)	—	(102)	—	—	62e	77
puṇ	94c	—	—	102	—	—	—	—
puṁs	95a	96	96	103	—	—	63	143
pums	95b	—	—	—	—	—	—	—
vyap	96a	94	—	101	—	22a	—	—
vyay	96b	94	—	101	—	—	61	115
ṭank	97	98	98	104	79. 80	—	64	10
dhūs	98a	99	99	105	—	—	65	136
dhūṣ	98b	99	—	105	—	—	—	136
dhūś	98c	99	99	105	81	—	—	136
kīṭ	99	100	100	106	82	—	66	46
cūṇ	100	101	(101)	(107)	83	—	(3b)	74
pūj	101	102	102	108	84	58	67	19
ark	102	103	103	109	85	—	82a	11
śuṭh	103	104	104	110	86	—	68	52
śuṇṭh	104	105	105	111	87	—	69	53
juḍ	105	106	106	112	88	59	17b	71

[1] kṣap *bei* Böhtlingk *ist Druckfehler* [2] *von* Kṣ. *erwähnt, aber verworfen*

X	B	K	M	S	Śa	C	Śā	H
gaj	106a	107	—	113	—	—	70a	20
garj	106b	—	107	—	89	—	—	—
mārj	107a	109	108	114	(89)	—	70b	21
marc	107b	108	—	114	—	—	—	21
marv	107c	—	—	—	—	—	—	(21)
ghṛ	108	110	109	115	90	—	71	3
pañc	109	111	110	116	91	60	72	13
tij	110	112	111	117	92	21	73	22
kṛt	111	113	112	118	93	62	74	82
vardh	112	114	113	119	94	—	15	94
kumb	113a	(115). 115	114	120	95	—	75	110
kumbh	113b	—	—	120	—	—	—	—
lumb	114	116	115	121	96	—	76a	111
tumb	115a	117	116	122	97	—	76b	112
tump	115b	117	117	—	—	—	—	(112)
hlap	116a	118	118b	123	—	—	77	102
hrap	116b	—	118a	—	—	—	—	—
klap	116c	—	—	123	98?	—	—	—
cunṭ	117a	(119). 119	119	124	99	—	21a	29
cuṇḍ	117b	119	119	—	—	—	—	65
mṛṇḍ	118a	—	—	124	—	—	—	—
tuṇḍ	118b	—	—	124	—	—	—	—
il	119	120	120	125	—	—	17a	133
mrakṣ	120a	121	121	126	100	—	78a	149
mṛkṣ	120b	—	—	—	—	—	—	—
mlakṣ	120c	—	—	126	—	—	—	—
mlech	121	122	122	127	101	—	78b	14
vrūs	122a	(123)	(123)	(128)	(102)	—	(79e)	(144)
vrūṣ	122b	—	—	—	—	—	—	—
kaṣ	122c	—	—	—	—	—	—	—
varh	123a	—	—	—	103	—	—	—
barh	123b	124	124	129	—	—	79g	147
garj	124a	125	—	129	—	—	—	—
gard	124b	125	—	129	—	—	—	—
gardh	125	126	125	129	(104)	—	80	95

X	B	K	M	S	Śa	C	Śā	H
gurd	126	127	—	130	—	—	81	91
purv	127a	—	—	—	—	—	—	(113)
pūrv	127b	127	126	131	105	—	—	—
jaṁs	128	128	127	132	106	—	50b	142
īḍ	129	130	128	133	107	—	82b	69
jas	130	131	129	134	108	—	79c	146
piṇḍ	131	132	130	135	109	—	62d	68
ruṣ	132a	133	131	136	110	—	83	139
ruṭ	132b	133	131	136	—	—	—	48
ḍip	133	140	132	137	112	—	49a	101
stūp	134	142	133	138	(111)	—	(47b)	100
cit	135	143	134	139	113	—	196	260
daṁś	136	145	135	140	114	—	198	275
daṁs	137a	146	136	141	—	—	199	276
das	137b	—	—	141	—	—	—	—
ḍap	138a	—	137	142	116	—	—	263
ḍamp	138b	134	—	—	—	—	62b	103
ḍambh	138c	134	—	—	—	—	200a	265
ḍip	138d	—	138	143	115	—	—	264
ḍimp	138e	135	—	—	—	—	62c	104
ḍimbh	138f	135	—	—	—	—	200b	266
tantr	139a	147	139	144	117	65a	201	271
kuṭumb	139b	147	—	144	118	65b	—	271
mantr	140	148	140	145	119	64	202	272
spaś	141	149	141	146	(120)	—	203	274
tarj	142	151	142	147	121	—	204b	253
bharts	143	150	143	148	—	—	204a	277
vast	144	(152)	(144)	(149)	122	—	(205a)	261
gandh	145	153	145	150	(122)	—	205b	262
kiṣk	146a	154	—	(151)	—	—	206	251
hiṣk	146b	154	146	151	123	—	—	250
hikk	146c	—	—	—	—	—	—	—
niṣk	147	155	147	152	124	—	207	252
lal	148a	156	148	153	125	66	208	273
laḍ	148b	—	—	—	—	—	—	—
kūṇ	149a	157	149	154	126	—	209	257
kuṇ	149b	—	—	154	—	—	—	—

X	B	K	M	S	Śa	C	Śā	H
tūṇ	150	158	150	155	127	—	210	258
bhrūṇ	151	159	151	156	128?	—	211	259
śaṭh	152	160	152	157	129	—	212	256
yakṣ	153	161	153	158	130	—	213	278
syam	154	162	154	159	131	—	214	267
gūr	155a	—	—	160	—	—	—	270
gūr	155b	163	155	160	132	—	—	—
gur	155c	—	—	160	—	—	215	—
śam	156	164	156	161	133	—	217a	268
lakṣ	157	165	157	162	134	—	217b	249
kuts	158	166	158	163	135	—	218	248
truṭ	159a	167	161	164	136?	—	—	255
kuṭ	159b	(167)	—	164	—	—	—	(255)
gal	160	168	—	165	—	—	—	273
bhal	161	169	159	166	136?	—	220	245
kūṭ	162a	170	160	167	137	—	—	254
kuṭ	162b	170	160	167	138	—	219	240
kuṭṭ	162c	—	—	168	—	—	—	—
vañc	163a	171	162	169	139	—	221	239
vañc	163b	—	—	—	—	—	—	—
vṛṣ	164a	172	—	170	—	—	222	247
vṛṣ	164b	—	163	—	140	—	—	247
mad	165	173	164	171	141	—	223	241
div	166	174	165	172	142	—	224	246
gṝ	167a	175	166	—	—	—	(225)	238
gṛ	167b	—	—	173	143	—	229	—
vid	168	176	167	174	144	38	226	242
man	169	177	168	175	145	—	227	243
yu	170	178	169	176	146	—	228	237
kusm	171	179	170	177	147	—	216	269
carc	172	180	171	178	148	67	84	162
bukk	173	181	(172)	179	149	—	85	156
śabd	174	182	173	179	150	—	86	172
kaṇ	175	183	174	180	151	—	87	170
jambh	176a	184	175	181	152	—	88	180
jabh	176b	184	—	181	—	—	—	180
sūd	177	185	176	182	153	—	89	173

X	B	K	M	S	Śa	C	Śā	H
jas	178a	(186)	177	183	154	—	90	192
jas	178b	—	—	—	—	—	—	—
paś	179a	187	178	184	155	—	91	186
pas	179b	—	—	—	—	—	—	(187)
am	180	188	179	185	156	—	92	181
caṭ	181	189	180	186	157	—	93a	167
sphuṭ	182	190	181	187	158	—	93b	168
ghaṭ	183	191	182	188	159	—	93c	169
div	185	192	183	189	160	—	94	185
arj	186	193	184	190	161	—	95	165
ghuṣ	187	194	185	191	162	69	96. 97	189
krand	188	195	186	192	163?	—	—	174. 189
las	189a	—	187	193	164	—	(98)	197
laṣ	189b	196	—	193	—	—	—	197
taṁs	190a	197	188	194a	—	—	—	191
bhūṣ	190b	197	189	194b	165	—	99	190
mokṣ	191	198	190	195	166	—	100	199
arh	192	199	191	196	167	—	101	198
jñā	193	200	192	197	169	—	102	153
bhaj	194	201	193	198	170	—	105	166
śṛdh	195	(202)	194	199	171	—	104	178
yat	196	203	195	200	172	—	103	171
rak	197a	209	201	201	—	—	110a	157
rag	197b	209	—	201	—	—	110b	159
ragh	197c	—	201	201	—	—	—	—
lag	197d	210	202	202	—	—	—	160
lak	197e	210	202	—	—	—	—	158
añc	198	211	203	203	—	—	111	163
liṅg	199	212	204	204	—	—	112	161
mud	200	213	205	205	—	—	113	177
tras	201	217	206	206	—	—	114	193
udhras	202a	214	—	207	—	—	—	195
dhras	202b	214	207	207	—	—	—	195
muc	203	215	208	208	(177)	—	115	164
vas	204	204	196	209	174	—	106	194
car	205	205	197	210	175	—	107	182

X	B	K	M	S	Śa	C	Śā	H
cyu	206a	206	198	211	—	—	108	154
cyus	206b	206	—	211	—	—	—	—
bhū	207	207	199	212	176	—	109a	155
kṛp	208	208	200	213	—	—	109b	179
gras	209	216	209	214	—	—	(116)	196
puṣ	210	218	210	215	178	—	—	188
dal	211	219	211	216	179	—	118	184
paṭ	212	220	212	217	180	—	119a	212
puṭ	213	221	213	218	181	—	119b	213
luṭ	214	223	215	219	183	—	119c	214
tuñj	215	224	216	220	184	—	119d	207
miñj	216	—	218	221	—	—	—	—
piñj	217	225	217	222	185	—	119e	208
luñj	218	227	219	223	186	—	—	210
bhañj	219	253	220	224	187	—	119f	211
laṅgh	220	—	222	225	188	—	—	203
traṁs	221	231	223	{226.}{(262)}	189	—	119k	227
piṁs	222	253	224	{227.}{262}	192	—	119g	228
kuṁs	223a	229	226	228	—	—	119h	229
knaṁs	223b	—	—	—	193	—	119l	—
daṁś	224a	233	225	229	191	—	—	225
daṁs	224b	—	228	—	—	—	119i	230
kuṁś	225	230	227	230	194	—	—	226
ghaṭ	226	—	229	231	195	—	—	215
ghaṇṭ	227	234	230	232	196	—	119m	216
bṛṁh	228	253	(231)	{(233).}{(262)}	197	—	119n	232
barh	229	244	(232)	(234)	198	—	119s	(231)
balh	230	245	(233)	(235)	199	—	119t	(233)
gup	231a	—	234	236	—	—	119o	221
gup	231b	240	—	—	200	—	—	—
dhūp	232	241	235	237	201	—	119p	222
vich	233	242	236	238	202	—	119q	205
cīv	234	243	237	239	204	—	(119r)	224
puth	235	246	238	240	205	—	119u	218

X	B	K	M	S	Śa	C	Śā	H
lok	236	247	240	241	—	5b	119v	200
loc	237	248	239	242	206	—	119w	204
nad	238	249	241	243	207	—	119x	219
kup	239	250	242	244	208	—	(119y)	223
tark	240	251	243	245	209	—	119z	201
vṛt	241	252	244	246	210	—	119aa	217
vṛdh	242	253	245	247	211	—	119bb	220
ruṭ	243a	222	—	—	—	—	—	216
ruṭh	243b	—	—	248	—	—	—	—
lañj	244	226	—	249	—	—	—	209
añj	245	228	—	250	—	—	—	206
daṁs	246	232	—	251	—	—	—	—
bhṛṁś	247	—	—	252	—	—	—	—
ruṁś	248	—	—	253. (253)	—	—	—	—
śīk	249	—	—	255	—	—	—	—
naṭ	250	253	—	256	—	—	—	216
puṇṭ	251	—	—	257	—	—	—	—
juñc	252a	—	—	258	—	—	—	—
jinv	252b	—	—	—	—	—	—	—
raṅgh	253	235	—	259	—	—	—	202
laṅgh	254	236	—	—	—	—	119j	203
aṁh	255	237	—	260	—	—	—	234
raṁh	256	(238)	—	261	—	—	—	—
maṁh	257	239	—	262	—	—	—	236
laṇḍ	258	253	—	262	—	—	—	216
taḍ	259	(253)	—	(262)	—	—	—	216
nal	260	—	—	(262)	—	—	—	—
pūr	261	254	246	263	212	—	120	183
ruj	262	255	247	264	213	—	79d	25
svad	263	256	248	265	214	—	121	175
yuj	264	257	249	266	215	—	231a	373
pṛc	265	258	250	267	217	—	231b	383
arc	266	259	251	268	218	—	264	386
sah	267	260	252	269	219	—	232	413
īr	268	261	253	270	220	—	233	406
lī	269	262	254	271	221	—	234	374

X	B	K	M	S	Śa	C	Śā	H
vṛj	270	263	255	272	223	47	235	387
vṛ	271	264	256	273	224	—	267	378
jṝ	272a	265	257	274	225	—	236	379
jri	272b	265	—	274	—	—	—	379
ric	273	266	258	275	226	—	237	384
śiṣ	274	267	259	276	—	—	238. 239	408
tap	275	268	260	277	—	—	262	402
tṛp	276	269	261	278	—	—	240	403
chṛd	277a	—	262	279	—	—	—	398
chṛd	277b	269	—	279	—	—	241	398
chand	277c	—	—	—	—	—	—	—
chand	277d	—	—	—	—	—	—	—
cṛp	277e	—	—	279	—	—	—	—
chṛp	277f	—	—	279	—	—	—	—
dṛp	277g	270	—	(279). 279	—	—	—	—
dṛbh	278a	271	263	280	—	—	243	405
dṛ	278b	—	—	—	—	—	—	—
bhī	278c	—	—	—	—	—	—	—
dṛbh	279	—	264	281	—	—	—	—
śrath	280	273	265	282	—	—	—	—
mī	281	274	266	283	—	—	244	375
grath	282a	—	—	—	—	—	246	—
granth	282b	—	267	284	—	—	—	—
śrath	282c	—	—	—	—	—	245a	394
krath	282d	275	268	284	—	—	245b	392
śīk	283	276	269	285	—	—	247b	381
cīk	284	—	270	286	—	—	247a	380
ard	285	277	271	287	—	—	265	393
hiṁs	286	278	272	288	—	—	245c	411
arh	287	—	—	—	—	—	—	—
sad	288	279	273	289	—	—	248	397
śundh	289a	280	274	290	—	—	266	399
śuddh	289b	—	—	—	—	—	—	—
chad	290	272	275	291	—	72	242	396
juṣ	291	281	276	292	—	—	249	409

X	B	K	M	S	Śa	C	Śā	H
dhū	292	282	277	293	—	—	268	377
prī	293	283	278	294	—	—	269	376
śranth	294a	284	279	295	—	—	250a	390
granth	294b	285	280	296	—	—	250b	391
āp	295	286	281	297	—	—	251	404
tan	296a	287	282	298	—	—	252. 253	400
vaṇ	296b	287	—	(298)	—	—	—	400
vad	297	288	283	299	—	—	263	395
vac	298	291	286	300	—	—	254	385
mān	299	289	284	301	—	68	(255)	401
bhū	300	290	285	302	—	—	—	—
garh	301	292	287	303	—	—	256	412
mārg	302	293	288	304	—	73	257	382
kaṇṭh	303	294	289	305	—	74	258	389
mṛj	304	295	290	306	—	75	259	388
mṛṣ	305	296	291	307	—	76	143. 261	407. 352
dhṛṣ	306a	297 (= 296)	292	308	—	77	—	410
dhṛṣ	306b	—	—	308	—	—	260	410
katha	307	297	294	309	237	78	138	312
vara	308	298	295	310	—	79	139	340
gaṇa	309	299	296	311	238	80	140	306
śaṭha	310a	300	297	312	—	81a	141a	298
śvaṭha	310b	301	298	313	—	81b	141b	299
paṭa	311a	302	299	314	—	—	142a	292
vaṭa	311b	303	300	315	—	—	142b	293
baṭa	311c	—	—	315	—	—	—	—
raha	312	304	301	316	—	82	144	358
stana	313	306	302	317	—	(83a)	145a	317
gada	314	307	303	318	—	83b	145b	315
pata	315	308	304	319	—	—	146	310
paṣa	316a	309	305	320	—	—	147	350
paśa	316b	309	—	320	—	—	—	350
svara	317a	310	306	321	—	—	148	341
sura	317b	—	—	—	—	—	—	—

X	B	K	M	S	Śa	C	Śā	H
raca	318	311	307	322	—	84	149	285
kala	319	312	308	323	239	85	150	344
caha	320	313	309	324	—	—	151	356
maha	321	314	310	325	—	86	152	357
sāra	322	(315)	311	326	—	—	(153a)	(342)
kṛpa	323a	316	312	327	—	—	153b	321
kūpa	323b	—	—	—	—	—	—	—
śratha	324a	317	313	328	—	—	153c	313
ślatha	324b	—	—	—	—	—	—	—
spṛha	325	318	314	329	240	87	154	360
bhāma	326	319	315	330	—	—	155	325
sūca	327	320	316	331	—	61	156	286
kheṭa	328a	321	317	332	—	—	—	294
kheḍa	328b	321	—	332	—	—	157	294
khiṭa	328c	—	—	—	—	—	—	—
khoṭa	328d	321	318	332	—	—	—	—
kṣoṭa	329a	—	319	333	—	—	—	—
khoṭa	329b	322	—	—	—	—	—	295
khoḍa	329c	(322). 322	—	—	—	—	158	295
goma	330	323	320	334	—	—	159	326
kumāra	331a	324	321	335	—	—	160	343
kumāla	331b	—	(322)	—	—	—	—	343
śīla	332	325	323	336	—	88	161	345
sāma	333	326	324	337	—	89	162	327
vela	334a	327	325	338	—	—	163	346
kāla	334b	—	325	338	—	—	—	347
palyūla	335	328	326	339	—	—	164	348
vāta	336	(329). 329	327	340	—	—	165	311
gaveṣa	337	330	328	341	241	90	166	351
vāsa	338	331	329	342	—	91	167	354
nivāsa	339	332	330	343	—	92	168	355
bhāja	340	333	331	344	—	93	169	287
sabhāja	341	334	332	345	—	—	170	288
ūna	342	335	333	346	—	70	171	320
dhvana	343	336	334	347	—	94	173e	318

X	B	K	M	S	Śa	C	Śā	H
kūṭa	344	337	335	348	—	22b	172	291
saṁketa	345a	—	—	349	—	—	—	—
keta	345b	338	336	349	—	—	173a	309
grāma	346a	—	337	350	—	—	—	—
śrāma	346b	—	—	—	—	—	173b	328
kuṇa	347a	339	338	351	—	—	173c	307
guṇa	347b	340	339	352	—	—	173d	308
kūṇa	348	—	—	351	—	—	—	257
stena	349	341	340	353	242	95	174	319
pada	350	342	341	354	243	—	186	364
gṛha	351	343	342	355	244	96	187	371
mṛga	352	344	343	356	245	97	188	362
kuha	353	345	344	357a	—	98	189	372
śūra	354	346	345	357b	246	—	190a	366
vīra	355	347	346	357c	247	—	190b	367
sthūla	356	348	347	358	248	99	191	369
artha	357	349	348	359	249	100	192	363
sattra	358	350	349	360	—	—	193	368
garva	359	351	350	361	250	101	194	370
sūtra	360	352	351	362	—	—	122	331
mūtra	361	353	352	363	251	—	123	332
rūkṣa	362	354	353	364	—	—	124	361
pāra	363	355	354	365	—	—	177a	333
tīra	364	356	355	366	—	—	177b	334
puṭa	365	—	356	367	—	—	—	296
dheka	366	357	—	—	—	—	(125)	(280)
kartra	367a	(358). 358	—	—	—	—	(126)	335
katra	367b	—	357	368	—	—	—	335
karta	367c	(358)	—	368	—	—	—	335
vaṣka	369	357	—	(369)	—	—	(125)	(280)
citra	370	360. 361	358	370. 371	—	—	127. 128	337
aṁsa	371	(362). 362	359	372	—	—	129	349
vaṭa	372a	—	360	373	—	—	—	—
vaṇṭa	372b	363	362	374	—	—	—	297

X	B	K	M	S	Śa	C	Śā	H
raṭa	373	—	—	—	—	—	—	—
laja	374a	—	361	374	—	—	—	289
lañja	374b	364	363	374	—	—	176	290
miśra	375a	365	364	375	252	102	130	339
misra	375b	—	—	—	—	—	—	—
saṁgrāma	376	366	365	376	253	71	195	365
stoma	377	367	366	377	—	—	178	329
chidra	378	368	367	378	254	—	131a	338
karṇa	379	369	368	379	—	—	131b	304
andha	380	370	369	380	255	—	132	316
daṇḍa	381	371	370	381	256	—	133	300
aṅka	382a	(372). 373	371	382	257	—	134	279
aṅga	382b	373	372	383	—	—	135	283
sukha	383	374	373	384	258	—	179a	281
duḥkha	384	375	374	385	259	—	179b	282
rasa	385	376	375	386	—	—	180	353
vyaya	386	377	376	387	260	—	181	330
rūpa	387	379	377	388	—	—	182	322
cheda	388a	380	378	389	261	—	183	314
chada	388b	381	—	389	—	—	—	396
lābha	389	382	381	390	—	—	184	324
vraṇa	390	383	379	391	262	—	185	301
varṇa	391	384	380	392	—	—	137	302
parṇa	392a	385	382	393	—	—	136	303
vekṣa	392b	—	(383)	(394)	—	—	—	—
kṣapa	392c	385	384	395	—	—	—	323
agha	392d	385	—	—	—	—	—	284
vasa	392e	—	385	396	—	—	—	413
tuttha	392f	385	386	397	—	—	—	413
śveta	394a	387	387	398	—	105a	—	—
aśva	394b	388	388	399	—	105b	—	-
gāloḍa	394c	389	389	400	—	105c	—	—
āhvara	394d	390	390	401	—	105d	—	—

Einleitung zu Anhang IV: Datum des Maitreyarakṣita

Zunächst ist festzustellen, daß weder Kṣīrasvāmin Maitreya's Werk, noch dieser die Kṣīrataraṅgiṇī nennt und darum wahrscheinlich auch nicht kennt. Das läßt a priori darauf schließen, daß beide Werke ungefähr gleichzeitig, aber nicht in räumlicher Nähe entstanden sind. Die untere Grenze für den Dhātupradīpa ist die in 1172 verfaßte Durghaṭavṛtti des Śaraṇadeva, der ihn gegen achtzigmal zitiert und sogar dreimal eine Dhātupradīpaṭīkā, also einen Superkommentar zu Maitreya's Werk. Die obere Grenze gewinnen wir durch Maitreya's Erwähnung von Kaiyaṭa, wenn dieser wirklich, wie die Kaśmirer Pandits erzählen, der Bruder von Mammaṭa war. Dieser letztere wird von De (Sanskrit Poetics I p. 160) ins letzte Viertel des elften Jahrhunderts gestellt. Darnach setzt Chakravarti, der Herausgeber des Dhātupradīpa, die Zeit des Verfassers auf about 1100 A. D.

Wenn ich glaube, den Dhātupradīpa zeitlich noch etwas herabrücken zu müssen, so geschieht dies aus folgenden Gründen: der oben genannte Śaraṇadeva zitiert auch häufig (gegen vierzigmal) die Bhāṣāvṛtti des Puruṣottamadeva, der seinerseits den Maitreya nicht nennt. Dieser schrieb sein Werk auf Wunsch des Königs Lakṣmaṇasena von Bengalen, der den Thron nach Kielhorn 1119 bestieg und 1194 durch die Araber verlor; seine ungewöhnlich lange Regierungszeit wird von indischer wie muhammedanischer Seite hervorgehoben. Wäre der Dhātupradīpa schon vor 1120 entstanden, so dürfte er dem Puruṣottama, da beide in Bengalen lebten, nicht unbekannt geblieben sein. Kaiyaṭa war Kaśmirer und soll den Bhāṣyapradīpa in Benares verfaßt haben. Die Zeit für die Verbreitung des Werkes von Benares oder Kaśmir nach Bengalen scheint bei Chakravarti's Ansatz etwas kurz, angesichts der Tatsache, daß Śaraṇadeva 1172 von Kṣīrasvāmin's literarischer Tätigkeit noch nichts weiß, obwohl dessen Werk damals schon etwa vierzig Jahre bestand. Der im dreizehnten Jahrhundert lebende Verfasser des Puruṣakāra (Trivandrum Skr. Ser. 1) zitiert dann beide, Kṣīrasvāmin und Maitreyarakṣita, gleichmäßig, ebenso wie Sāyaṇa im vierzehnten.

Saraṇadeva ist nach der ansprechenden Vermutung von Chakravarti (Bhāṣāvṛtti Introduction p. 7) identisch mit dem Śaraṇa am Hofe des Lakṣmaṇasena, über den Pischel in seiner bekannten Monographie: die Hofdichter des Lakṣmaṇasena (1894) gehandelt hat. Die dunkle Stelle bei Jayadeva, Gītagovinda I, 4: *Śaraṇaḥ ślāghyo durūhadrute* findet so ihre Erklärung als Anspielung auf die Durghaṭavṛtti (Erklärung schwieriger Regeln). Ich stelle hier die verschiedenen dafür vorgeschlagenen Übersetzungen zusammen:

Lassen: Çaraṇas laudatur ob facilitatem obscure dicendi

Böhtlingk (übersetzt *durūhadruta* mit): eine schwer verständliche und rasch gesprochene Rede

Pischel: Çaraṇa ist rühmenswert in der schwerverständlichen Schnelldichtung

Chakravarti: Śaraṇa is praiseworthy in dealing with (liquefying) the stiff.

Daß der Name Śaraṇadeva im Verse zu Śaraṇa gekürzt wird, ist natürlich kein Gegengrund. Ebenso sehen wir in dem von Pischel (p. 5) angeführten versus memorialis den Hofdichter Umāpatidhara zu Umāpati reduziert. Auch daß Śaraṇa sich in seinem grammatischen Werk als Buddhisten zu erkennen giebt (ebenso wie Maitreya und Puruṣottamadeva), während er als Hofdichter des viṣṇuitischen Königs Verse auf Kṛṣṇa dichtet, spricht nicht gegen die Identifizierung. Wie der Buddhismus sich in Kaśmir mit dem Śivaismus vertrug, so in Bengalen mit dem Viṣṇuismus. Dabei ist freilich immer noch ein Unterschied: in Kaśmir war er neben dem staatlich anerkannten Śiva-Kult immer nur freundlich geduldet, im Osten dagegen teils gleichberechtigt, teils sogar herrschend. Das Bindeglied zwischen Viṣṇu- und Buddhaverehrung war die Anerkennung Buddha's als eines *avatāra* von Viṣṇu (vgl. auch Bühler Report p. 41).

Die bengalische Dichterschule fand, was Pischel zu erwähnen unterlassen hat, ein schmähliches und barbarisches Ende durch den verwegenen Handstreich des Muhammed ibn Bakhtiyār, der 1194 mit geringem Gefolge in Nadiya (Nuddea) eindrang und ungehindert in den Palasthof gelangte, da man die kleine Schar, die vermutlich Ersatzpferde mit sich führte, für Pferdehändler hielt. Dort angekommen, zogen sie die verborgen ge-

haltenen Waffen und stießen nieder, was ihnen in den Weg kam. Der überraschte greise König, der friedlich beim Mahle saß, entfloh bestürzt durch eine Seitenpforte, und die Residenz wurde von dem nachrückenden Heere völlig zerstört.

Ein Jahr zuvor hatte derselbe Abenteurer das Reich der buddhistischen Pāla's in Bihār gestürzt, wobei nach den Tabaqāt-i-Nāṣirī die kahlgeschornen Brahmanen, d. h. also die buddhistischen Mönche so vollständig ausgerottet wurden, daß niemand übrig blieb, der über den Inhalt der Bücher in der Klosterbibliothek von Bihār etwas aussagen konnte (vgl. Elliot, History of India as told by its own historians, t. II p. 306).

Die Nachricht von dem Fall von Bihār erregte in den angrenzenden Ländern große Bestürzung, und die meisten Brahmanen und Hofleute Lakṣmaṇasena's verließen den Hof und begaben sich in andere Länder; der König aber konnte sich nicht entschließen, ihrem Beispiel zu folgen. Der Verfasser der Tabaqāt berichtet über ihn: 'Er war ein großer Raja, und saß auf dem Throne seit achtzig Jahren. Als der Vater des Raja diese Welt verließ, war er noch im Leibe seiner Mutter, so wurde die Krone placed upon her belly, und alle Großen des Reiches gelobten Treue vor ihr. Seine Familie war von allen Raja's in Hindustan geachtet und nahm den höchsten Rang ein (and was considered to hold the rank of Khalif, or sovereign). Als die Zeit seiner Geburt heranrückte und die Wehen schon begonnen hatten, versammelte seine Mutter die Astrologen und Brahmanen, damit sie erforschten, ob der Aspekt der Stunde günstig sei. Sie erklärten, daß das Kind, in dieser Stunde geboren, sehr unglücklich werden und nicht zur Regierung gelangen würde; wenn aber die Geburt zwei Stunden später einträte, würde das Kind achtzig Jahre lang herrschen. Als seine Mutter dieses Gutachten vernahm, she ordered her legs to be tied together, and caused herself to be hung with her head downwards. Den Astrologen befahl sie, auf den glücklichen Zeitpunkt zu achten. Als diese erklärten, daß die richtige Zeit für die Entbindung gekommen sei, ließ sie sich herabnehmen, und Lakhmaniya wurde sogleich geboren, aber kaum war er zur Welt gekommen, als seine Mutter infolge der erlittenen Qual starb. Lakhmaniya wurde auf den Thron gesetzt, und er

herrschte achtzig Jahre. Glaubwürdige Personen sagen, daß niemand, hoch oder niedrig, jemals Unrecht von seinen Händen erlitten habe.' Der Verfasser fügt noch hinzu, daß Lakṣmaṇasena nach Orissa geflohen und dort bald darnach gestorben sei. Das erschütternde Bild einer hohen, aber durch buddhistischen Pazifismus verseuchten Kultur! —

Maitreyarakṣita hat außer dem Dhātupradīpa auch einen Tantrapradīpa verfaßt (als Vorbild für die Titel seiner Werke diente ihm vermutlich der Bhāṣyapradīpa des Kaiyaṭa). Der Tantrapradīpa ist ein Kommentar zu Jinendrabuddhi's Kāśikāvivaraṇapañjikā[1], und da dieses Werk gewöhnlich kurzweg als Nyāsa zitiert wird, heißt jener Superkommentar auch Anunyāsa.

Was De (hist. of Sanskrit poetics I p. 47) unter Berufung auf Trivedī und Jacobi über Jinendrabuddhi sagt, ist ganz verfehlt. Gewiß haben auch einige der späteren Systeme nach dem Muster der Pāṇinīya's einen Nyāsa den Werken ihrer Schule beigefügt (Śiṣyahitānyāsa zum Kātantra, Śākaṭāyananyāsa, kṣapaṇakamahānyāsa, Bodhinyāsa), aber niemals wird einer von diesen kurzweg als Nyāsa angeführt, außer vielleicht, wo nach dem Zusammenhang ein Mißverständnis ausgeschlossen ist. Der Nyāsa kat' exochēn ist immer das berühmte Werk des Jinendrabuddhi, und dieser wird vor 1100 über und über zitiert, während ich kein Zitat der Padamañjari vor 1200 kenne. Jinendra's Datum wird von seinem Herausgeber auf 725—750 angesetzt; er zitiert keine Vorgänger, klagt nur manchmal über Verderbnis des Textes der Kāśikā durch schlechte Abschreiber *(kulekhaka)* und dürfte der erste Kommentator der Kāśikā überhaupt sein. Haradatta zitiert den Nyāsakāra einmal mit diesem Namen und oft anonym, aber wörtlich; Haradatta zitiert auch Kaiyaṭa und

[1] wenn man die Ausgabe dieser Pañjikā mit den Pandit-Ausgaben der Mādhavīya-Dhātuvṛtti und der Padamañjarī vergleicht, so erkennt man mit Freude, welcher Fortschritt in der Technik der Editionen von den indischen Gelehrten inzwischen gemacht worden ist. Herr Chakravarti hat sich durch die vorzügliche Ausgabe dieses schwierigen und umfangreichen Werkes (2224 Druckseiten) ein unvergängliches Verdienst um die Sanskritphilologie erworben.

dieser den Jinendra; die Belege für alles dies werden ausführlich von Chakravarti gegeben. Daß der Verfasser der Padamañjarī mit dem Haradatta von 878 nichts zu tun hat, hat schon Belvalkar p. 40 gezeigt.

Da Chakravarti in der Einleitung (p. 19) sagt: nothing is known regarding the birthplace, parentage and life of the Nyāsakāra, möchte ich auf die Angabe von Bühler (Report p. 13) hinweisen, daß nach der Tradition der kaśmirischen Pandits in Huṣkapura, heut Uṣkar bei Bāramūla in Kaśmir, in alter Zeit eine buddhistische Siedlung bestand, der auch Jinendrabuddhi, der Kommentator der Kāśikā Vṛtti, angehört habe. Daß Jinendra Buddhist war, wird bestätigt durch seine Bezeichnung als Bodhisattvadeśīyācārya in den Kolophons seines Werkes. —

Die beiden einzigen in Europa vorhandenen Handschriften des Dhātupradīpa, in der India Office Library, stammen aus dem Nachlaß von T. H. Colebrooke und repräsentieren zwei verschiedene Rezensionen, die sich fortlaufend, wenn auch mehr dem Wortlaut als dem Sinne nach, unterscheiden. Der Text der Ausgabe von Chakravarti stimmt mit der Rezension der Hs. 649 überein, und, wie es scheint, auch mit der von Sāyaṇa benützten. Eben wegen dieser textlichen Diskrepanzen war es nicht möglich, aus diesen beiden Handschriften eine befriedigende Ausgabe herzustellen, und so war mir das Erscheinen des Dhātupradīpa in der Varendra Research Society, grade in dem Augenblick, wo ich seiner bedurfte, sehr willkommen. —

Zwischen Kṣīrasvāmin und Maitreya einer- und Sāyaṇa andrerseits gab es offenbar keinen irgendwie bedeutenden Kommentator zum Pāṇinīya-Dhātupāṭha mehr, da Sāyaṇa sich immer in erster Linie mit diesen beiden auseinandersetzt.

Daß Sāyaṇa nicht, wie Burnell meinte, mit Mādhava identisch ist, ergiebt sich aus Vers 13 der einleitenden Praśasti:

tena Māyaṇaputreṇa Sāyaṇena manīṣiṇā
ākhyayā Mādhavīyeyaṁ dhātuvṛttir viracyate.

Mādhava war der ältere Bruder des Sāyaṇa, wie wir aus Vers 6 der Einleitung zum Kommentar der Parāśarasmṛti erfahren:

Śrīmatī jananī yasya, sukīrtir Māyaṇaḥ pitā,
Sāyaṇo Bhoganāthaś[1] *ca manobuddhī sahodarau,*

und aus Vers 9 der Einleitung zum Taittirīyasaṁhitābhāṣya:

sa prāha nṛpatiṁ: rājan, Sāyaṇāryo mamānujaḥ
sarvaṁ vetty, eṣa vedāṇāṁ vyākhyātṛtve niyujyatām.

Sāyaṇa hat also der von ihm verfaßten Wurzelerklärung seinem älteren Bruder zu Ehren den Namen Mādhavīya-Dhātuvṛtti gegeben, vermutlich im Hinblick auf dessen Jaiminīya-nyāyamālāvistara, wegen des hohen Ranges, der von der Pūrva-mīmāṁsā dem Verbum gegenüber den übrigen Wortarten zuerkannt wird.

Die Verfasser der Kaumudī's haben den Text des Dhātupāṭha in der von Bhīmasena revidierten Fassung, die ja auch der Mādhavīya-Dhātuvṛtti zugrunde liegt, in ihr *uttarārdham* hineingearbeitet. Die beiden Ausgaben der Siddhāntakaumudī in der Nirṇaya-Sāgar Press, die sehr korrekte Textausgabe von 1885 und die kommentierte von 1899 geben in den Pariśiṣṭa's den Text des Dhātupāṭha noch obendrein gesondert. Auf ihre deutliche Abhängigkeit von Sāyaṇa habe ich in III § 3 der Einführung und in den Noten zu meinem Abdruck (ibd. § 5) hingewiesen. Damit sind wir bis an die Schwelle der Gegenwart gelangt.

[1] daß Bhoganātha auch sonst als Eigenname vorkommt, was Burnell bestritt, hat Klemm (Gurupūjākaumudī S. 45) gezeigt.

Anhang V

Alphabetisches Verzeichnis der Wurzeln.

(Nach Böhtlingks zweiter Panini-Ausgabe, mit Einfügung der bei Kṣ. neu hinzukommenden.)

aṁśa, aṁsa X, 371. aṁh I, 666. X, 255. ak I, 829. akṣ I, 684. ag I, 830. agha X, 392. aṅk I, 87. aṅka X, 382. aṅg I, 155. aṅga X, 382. aṅgh I, 109. aṅgha X, 382. ac I, 915. aj I, 248. añc I, 203. 915. X, 198. añj VII, 21. X, 245. aṭ I, 317. X, 25. aṭṭ I, 273. X, 25. aṭh I, 280. aḍ I, 380. aḍḍ I, 273. 371. aṇ I, 471. IV, 66. aṇṭh I, 280. at I, 38. ad II, 1. an II, 61. IV, 66. ant I, 62. and I, 63. andha X, 380. abhr I, 588. am I, 493. 869. X, 180. amb I, 403. 442. ambh I, 411. ay I, 503. 935. ark X, 102. argh I, 776a. arc I, 219. X, 266. arj I, 242. X, 186. artha X, 357. ard I, 56. X, 285. arb I, 442. arv I, 615. arh I, 776. X, 192. 287. al I, 548. av I, 631. aś V, 18. IX, 51. aśva X, 394. aṣ I, 934. as I, 934. II, 56. IV, 100. ah V, 26.

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i II, 36—38. ikh I, 144. iṅkh I, 145. iṅg I, 163. iṭ I, 340. int I, 63. ind I, 64. indh VII, 11. inv I, 618. 622. il VI, 65. X, 119. iṣ IV, 19. VI, 59. IX, 53.

ī I, 342. IV, 35. īkṣ I, 641. īkh, iṅkh I, 146. īj, iñj I, 196. īḍ II, 9. X, 129. īr II, 8. X, 268. īrkṣy I, 543. īrṣy I, 544. īś II, 10. īṣ I, 642. 715. īh I, 663.

u I, 1001. ukṣ I, 687. ukh I, 132. uṅkh I, 133. uc IV, 114. uch I, 231. VI, 14. ujjh VI, 21. uñch I, 230. VI, 13. uṭh I, 361. udhras IX, 52. X, 202. und VII, 20. ubj VI, 20. ubh VI, 32. umbh VI, 32. urd I, 20. urv I, 600. ulaṇḍ X, 9. uṣ I, 727. uh I, 775.

ūṭh I, 361. ūna X, 342. ūy I, 512. ūrj X, 16. ūrṇu II, 30. ūṣ I, 714. 720. ūh I, 679. 775.

ṛ I, 983. III, 16. V, 29. ṛkṣ V, 29. 30. ṛch VI, 15. ṛj I, 189. ṛñj I, 190. ṛṇ VIII, 5. ṛdh IV, 135. V, 24. ṛph, ṛmph VI, 30. ṛṣ I, 940. VI, 7. ṛh VI, 23.

ṛ IX, 27.

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